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Annotated book 9

1866.

THE ANNOTATED
BOOK OF COMMON PRAYER.

“ ONE convenient and meet order, rite and fashion of Common and open Prayer and administration of the Sacraments at this time, by the aid of the Holy Ghost, with one uniform agreement is of them concluded in a book entitled, ‘The Book of the Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church after the use of the Church of England.’ ”
—2 and 8 Edward VI. c. 1. [1549.]

“ Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands ; but to do that which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church ; the procuring of Reverence, and exciting of Piety and Devotion in the Publick Worship of God ; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church.”—Preface to the Book of Common Prayer. [1662.]

THE ANNOTATED
BOOK OF COMMON PRAYER;

BEING AN

HISTORICAL, RITUAL, AND THEOLOGICAL COMMENTARY
ON THE DEVOTIONAL SYSTEM

OF

The Church of England.

EDITED BY THE

REV. JOHN HENRY BLUNT, M.A.,

AUTHOR OF "DIRECTORIUM PASTORALE," "HOUSEHOLD THEOLOGY," &c. &c.

PART I.



"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—JEREMIAH vi. 16.

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P R E F A C E.

THIS work is an attempt to gather into one concise view all the most important information that is extant respecting the devotional system of the Church of England as founded on the Book of Common Prayer.

Much research and study have been expended upon this subject during the last quarter of a century ; and the Prayer Book has been largely illustrated by the works of Sir William Palmer, Mr. Maskell, and Archdeacon Freeman. Many smaller books than these have also been published with the object of bringing into a compact form the results of wide and learned investigations : the most trustworthy and complete of all such books being Mr. Procter's excellent "History of the Book of Common Prayer, with a Rationale of its Offices." But it has long seemed to the Editor of the present volume that a work of another kind was wanted, which (without superseding any previous one of established merit) should exhibit more concisely and perspicuously the connexion between the ancient and the modern devotional system of the Church of England by placing the two side by side, as far as the former is represented in the latter : and which should also give a general condensed illustration of our present Prayer Book from all those several points of view from which it must be regarded if it is to be properly understood and appreciated.

Perhaps there is no one book, except the Holy Bible, which has been so much written about as the Prayer Book since the Reformation, and perhaps so much was never written about any one book which left so much still unsaid. The earliest class of commentators is represented by John Boys, who died Dean of Canterbury in 1619, and who had in earlier life published a Volume of Postils which were preceded by a diffuse comment on the principal parts of the Prayer Book. In these there is much ponderous learning, but a total absence of any liturgical knowledge. Bishop Andrewes and Archbishop Laud began to open out the real meaning and the true bearing of our Offices, being well acquainted with the Greek Liturgies, and having some knowledge, at least, of the Breviaries and the Missals of the Church of England. L'Estrange, Sparrow, Cosin,

and Elborow represent a still further advance towards a true comprehension of the Prayer Book; Bishop Cosin especially being thoroughly familiar with the Sarum Missal, and perhaps with the Breviary and other Office-books of the old Church of England. In the latter part of the sixteenth century, Liturgical studies seem, indeed, to have been taken up by many of the Clergy, especially by the Nonjurors, and interleaved Prayer Books are preserved in the Bodleian and other libraries which testify to the industry that was shown in illustrating its text, especially from the Greek Liturgies. None seem so thoroughly to have qualified themselves for the task of illustrating and interpreting the Book of Common Prayer as Fothergill, a nonjuror, whose interleaved Prayer Book in eleven large volumes, together with his unmatched collection of old English Service-books, is now in the Chapter Library at York¹. But his notes and quotations were not digested into order: and although a work founded upon them would have been invaluable in days when there was no better authority than the superficial Wheatley, they have since been superseded by the publications of Palmer and Maskell.

The works of Comber, Wheatley, and Shepherd, were doubtless of great value in their way; but it is melancholy to observe that they tended in reality to alienate the minds of their readers from all thought of Unity and Fellowship with the Church of our Fathers, and set up two idols of the imagination, a Church originated in the sixteenth century, and a Liturgy "compiled," and in the main invented, by the Reformers. There is not a single published work on the Prayer Book previous to the publication of Palmer's *Origines Liturgicæ* in 1832, which makes the least attempt to give a truthful view of it, so thoroughly was this shallow conceit of a newly-invented Liturgy ingrained in the minds of even our best writers.

Notwithstanding, therefore, the great abundance of works on the Book of Common Prayer, there seems to be still ample room for one like the present, in which the spirit of our Offices is illustrated from their origin and history as well as from their existing form; and in which a large body of material is placed before the reader by means whereof he may himself trace out that history, and interpret that spirit.

The object of the present work may be stated, then, to be that of illustrating and

¹ Marmaduke Fothergill was born at York in 1652, took his degree at Magdalene College, Cambridge, and became Rector of Skipwith. In 1688 he was offered the Rectory of Lancaster, but not being able to take the oaths to William and Mary, he could neither accept preferment, nor receive the degree of D.D., for which he had qualified. He lived at Pontefract, till driven thence by a whig J. P., but died in Westminster, on Sept. 7, 1731. Mr. Fothergill made a

noble collection of ancient Service-books, which, with the rest of his Library, he left to Skipwith parish, on condition of a room being built to receive them. This not being done, the widow applied to Chancery, and by a decree of that court the books were all handed over to York Minster. Mr. Fothergill also left an endowment of £50 a year for a catechist at Pontefract. His volumes show that he was a most industrious reader.

explaining the Devotional system of the Church of England by (1) a careful comparison of the Prayer Book with the original sources from which it is derived, (2) a critical examination of all the details of its history, and (3) a full consideration of the aspect in which it appears when viewed by the light of those Scriptural and primitive principles on which the Theology of the Church of England is founded.

For the plan of the work, the general substance of it, and for all those portions the authorship of which is not otherwise indicated, the Editor must be held responsible. For the details of the text and notes in those parts which have been contributed by others (excepting the Marginal References), the authors must, of course, be considered individually responsible. Circumstances have arisen which threw into the Editor's hands a larger proportion of the work than he originally intended to undertake, especially in connexion with the Communion and the Occasional Offices; but he does not wish to claim any indulgence on this account, being fully assured that a commentary of the kind here offered ought to be judged solely by its merits as an authentic interpreter and guide. The Introduction to the Communion Service, and the earlier portion of the Notes upon it are by the Editor.

In the Offices for the Visitation and Communion of the Sick, the Editor has to acknowledge valuable assistance from a friend who does not permit his name to be used. Those Offices have been treated in a rather more homiletic method than most of the others, in the hope that the Notes may assist in persuading both Lay and Clerical readers to desire a more pointed and systematic application of the Church's gifts in time of Sickness than that which is offered by the prayers ordinarily used.

The text is, of course, that of the Sealed Books; but some liberty has occasionally been taken with the punctuation, which, whether in the Sealed Books, or in the copies sent out by the Universities and the Queen's Printers, is in a most unsatisfactory condition. In the Psalms and Canticles, a diamond-shaped "point" has been used for the purpose of more plainly marking the musical division of verses, as distinguished from the grammatical punctuation. The spelling is also modernized throughout.

In conclusion, the Editor begs to tender his grateful thanks to many friends who have assisted him with their suggestions and advice. Those thanks are also especially due to the Rev. T. W. Perry, of Brighton, and the Rev. W. D. Macray, of the Bodleian Library, who have gone through all the proof-sheets, and have been largely instrumental in securing to the reader accuracy in respect to historical statements.

The Editor is indebted to the REV. JOHN BACCHUS DYKES, M.A., and Doctor of Music, Vicar of St. Oswald's, Durham, for the Second Section of the Ritual Introduction, on THE MANNER OF PERFORMING DIVINE SERVICE.

The Third Section of the Ritual Introduction, on THE ACCESSORIES OF DIVINE

SERVICE, is by the REV. THOMAS WALTER PERRY, author of "Lawful Church Ornaments," &c., &c.

THE REV. JOSEPH THOMAS FOWLER, M.A., Chaplain of St. John's College, Hurstpierpoint, is the writer of the Notes on the MINOR HOLYDAYS of the Calendar.

THE REV. WILLIAM BRIGHT, M.A., Fellow and Tutor of University College, Oxford, and author of "A History of the Church from A.D. 313 to A.D. 451," "Ancient Collects," &c., &c., is the writer of the INTRODUCTION TO, AND NOTES ON THE LITANY. Also of the ESSAY ON THE SCOTTISH LITURGY in the Appendix.

THE REV. PETER GOLDSMITH MEDD, M.A., Dean and Tutor of University College, Oxford, co-Editor with Mr. Bright of the Latin Prayer Book, and author of "Household Prayer," &c., is the principal writer of the NOTES ON THE COMMUNION OFFICE from the Church Militant Prayer to the end; and the compiler of the APPENDIX to that Office. Mr. Medd has also contributed the references to the hymns of the seasons.

THE REV. MACKENZIE E. C. WALCOTT, B.D., F.R.S.L., F.S.A., of Exeter College, Oxford, Precentor and Prebendary of Chichester Cathedral, and author of "THE ENGLISH ORDINAL," &c., &c., has contributed the INTRODUCTION TO, AND NOTES ON THE ORDINAL.

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and Glossary, will be furnished with Part II.*

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CHRONOLOGICAL TABLE.

	A.D.
Liturgy of Cassian and Leo [see p. 147]	circ. 420
Sacramentary of St. Leo	451
————— Gelasius	492
————— Gregory	590
St. Augustine's revised Liturgy of Britain [see pp. xvii. 147]	circ. 600
Salisbury Use of St. Osmund	1085
English Prymer. [Maskell's Mon. Rit. Ang. ii.]	circ. 1390
Liber Festivalis. [A book of mediæval English Homilies, printed by Caxton.]	1483
Salisbury Breviary reformed. [1st ed.]	1516
Mirror of our Lady. [A translation of and commentary on the daily Offices and the Mass.]	1530
Salisbury Breviary reformed. [2nd ed.]	1531
————— Missal —————	1533
English Psalters printed	1534—1540
Marshall's Prymer	1535
English Epistles and Gospels printed	1538—1548
Hilsey's Prymer	1539
The "Great Bible" set up in Churches as the "Authorized Version"	1540
Salisbury Use further reformed, and adopted (by order of the Convocation) throughout the Province of Canterbury	1541
Committee of Convocation commissioned to revise Service-books	1542—1549
English Litany ordered for use in Churches	June 11, 1544
King Henry the Eighth's Prymer	1545
Archbishop Hermann's Consultation [German, 1543; Latin, 1545], printed in English, 1547; reprinted	1548
Edward the Sixth's First Year	Jan. 28, 1546-7, to Jan. 27, 1547-8
English Order of Communion added to Latin Mass,—	
Brought before Convocation	Nov. 30, 1547
Taken into use	March 8, 1547-8
Book of Common Prayer. [First Book of Edward VI.]—	
Submitted to Convocation (by Committee of 1542-9)	Nov. 24, 1548
Laid before Parliament as part of Act of Uniformity [2 & 3 Edw. VI. c. 1]	Dec. 9, 1548
Passed by the House of Lords	Jan. 15, 1548-9
————— Commons	Jan. 21, 1548-9
Received Royal Assent. [Date not yet ascertained.]	
Published	March 7, 1548-9
Taken into general use	June 9, 1549
Edward the Sixth's Second Year	Jan. 28, 1547-8, to Jan. 27, 1548-9
English Ordinal	March, 1549-50

	A.D.
Book of Common Prayer. [Second Book of Edward VI.]—	
[Committee of Convocation commissioned, probably]	1551]
Passed through Parliament as part of Act of Uniformity [5 & 6 Edw. VI. c. 1]	Ap. 6, 1552
Ordered to be taken into use from	Nov. 1, 1552
Edward VI. died	July 6, 1553
Acts of Uniformity (including Prayer Books) repealed by 1 Mary, sess. ii., c. 2	Oct. 1553
Queen Elizabeth's Accession	Nov. 17, 1558
Edward VI.'s Second Book restored (with some alterations) by 1 Eliz., c. 2	June 24, 1559
Queen Elizabeth's Latin Book of Common Prayer	1560
Commission to revise Calendar and Lessons	Jan. 22, 1561
Hampton Court Conference	Jan. 14—18, 1603-4
Scottish Book of Common Prayer	1637
Prayer Book suppressed by "ordinance" of Parliament	Jan. 3, 1644-5
Use of Prayer Book revived	June, 1660
Savoy Conference	April 15—July 24, 1661
Book of Common Prayer [that now in use]—	
Commission to the Convocations to revise it	June 10, 1661
Revision completed by Convocations	Dec. 20, 1661
Approved by King in Council	Feb. 24, 1661-2
Passed House of Lords as part of Act of Uniformity [14 Car. II.]	April 10, 1662
Commons ditto	May 8, 1662
Received Royal Assent ditto	May 19, 1662
Taken into general use	Aug. 24, 1662
Adopted by Irish Convocation	Nov. 11, 1662
Standard copies certified under Great Seal	Jan. 5, 1662-3
Embodied in Irish Act of Uniformity [17 and 18 Car. II.]	June 18, 1666
William the Third's Commission to review Prayer Book	1689
Revised Calendar authorized by 24 Geo. II., c. 23	1752
American Book of Common Prayer	1785-9

AN

HISTORICAL INTRODUCTION

TO THE

PRAYER BOOK.

FOR more than two centuries the Book of Common Prayer has remained altogether unaltered, the last changes that were made in it being those which brought it into its present, and now venerable, form, in 1661. But the various stages of its development from the ancient formularies of the Church of England extended through a period of one hundred and fifty years; and the history of that development is of the highest importance to those who wish to understand and use the Prayer Book; as well as of considerable interest to all from the fact of its being an integral part of our national history.

The Church of England has had distinctive formularies of its own as far back as the details of its customs in respect to Divine Worship can be traced. The earliest history of these formularies is obscure, but there is good reason to believe that they were derived, through Lyons, from the great patriarchate of Ephesus, in which St. John spent the latter half of his life. There was an intimate connexion between the Churches of France and England in the early ages of Christianity, of which we still have a memorial in the ancient French saints of our Calendar; and when St. Augustine came to England, he found the same rites used as he had observed in France, and remarks upon them as differing in many particulars from those of Rome. It is now well known that this ancient Gallican Liturgy came from Ephesus¹. But there can be no doubt that several waves of Christianity, perhaps of Apostolic Christianity, passed across our island; and the Ephesine or Johannine element in the ancient Prayer Books of the Church of England probably represents but the strongest of those waves, and the predominating influence which mingled with itself others of a less powerful character.

It was in the sixth century [A.D. 596] that the great and good St. Augustine St. Augustine
and the old English
Liturgy. undertook his missionary work among the West Saxons. The mission seems to have been sent from Rome by Gregory the Great, under the impression that the inhabitants of England were altogether heathen; and if he or Augustine were not unacquainted with what St. Chrysostom, St. Jerome, and others had said respecting the early evangelization of Britain, they had evidently concluded that the Church founded in Apostolic times was extinct. When Augustine arrived in England, he found that, although the West Saxons were heathen, and had driven the Church into the highlands of Wales by their persecution, yet seven bishops remained alive, and a large number of clergy, who had very strong views about the independence of the Church of England, and were unprepared to receive the Roman missionary except on terms of equality. The chief difficulty felt by St. Augustine arose from the difference just referred to between the religious system of Rome (the only Church with which he was acquainted) and those of France and England. This difficulty, a great one to a man so conscientious and simple-minded, he submitted to Gregory in the form of questions, and among them was the following one on the subject of Divine Worship:—"Whereas the Faith is one, why are the customs of Churches various? and why is one manner of celebrating the Holy Communion used in the holy Roman Church, and another in that of the Gauls?" This diversity becomes even

¹ See Palmer's *Origines Liturg.*, i. 153. Neale and Forbes' *Gallican Liturgies*. Freeman's *Principles of Divine Service*, ii. 399

more prominent in the words which Augustine addressed to the seven Bishops of the ancient Church of England, when they met in conference at the place afterwards called St. Augustine's Oak. "You act," said he, "in many particulars contrary to our customs, or rather, to the customs of the universal Church and yet, if you will comply with me in these three points, viz. to keep Easter at the due time; to perform the administration of baptism, by which we are born again to God, according to the custom of the holy Roman and Apostolic Church; and jointly with us to preach the Word of God to the nation of the Angles, we will readily tolerate all your other customs, though contrary to our own." The answer of St. Gregory contained wise and Catholic advice; and to it we owe, under Providence, the continued use of an independent form of Divine Worship in the Church of England from that day to the present. "You, my brother," said Gregory, "are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found any thing either in the Roman or the Gallican or any other Church which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the Angles, which is at present new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious, and correct; and when you have made these up into one body, instil this into the minds of the English for their Use." [Greg. Opera, ii. 1151, Bened. ed.; Bede's Eccl. Hist. i. 27.] The Liturgy of the Roman Church spoken of in this reply is represented by the ancient Sacramentary of St. Gregory, to which such frequent references are given in the following pages: that of the Gallican Church is also extant¹, and has been shown (as was mentioned before) to be the Liturgy of the Church of Ephesus. The words "any other Church" might be supposed to refer to an independent English Liturgy, but there is no reference to any in the question to which Gregory is replying, and he evidently knew nothing of England except through Augustine. From other writers it seems that the Liturgy of England before this time had been the same with that of France; but the native clergy always alleged that their distinctive customs were derived from St. John.

Being thus advised by St. Gregory, the holy missionary endeavoured to deal as gently as possible with those whose customs of Divine Worship differed from his own; but his prepossessions in favour of the Roman system were very strong, and he used all his influence to get it universally adopted throughout the country.

Uniformity in all details was not, however, attainable. The national feeling of the ancient Church steadily adhered to the ancient rite for many years; while the feeling of the Church founded by St. Augustine was in favour of a rite more closely in agreement with that of Rome. As collision was the first natural consequence of this state of things, so some degree of amalgamation as naturally followed in course of time; that which was local, or national, mingling with that which was foreign in the English devotional system, as it did in the English race itself. Some attempts were made, as in the Council of Cloveshoo [A.D. 747], to enforce the Roman Liturgy upon all the dioceses of the country, but it is certain that the previous devotional customs of the land had an exceedingly tenacious hold upon the clergy and the people, and that no efforts could ever wholly extirpate them².

At the time of the Conquest another vigorous attempt was made to secure uniformity of Divine Service throughout the country, and with the most pious intentions. Osmund, Bishop of Salisbury, and Chancellor of England, remodelled the Offices of the Church, and left behind him the famous Portiforium or Breviary of Sarum, containing the Daily Services; together with the Sarum Missal, containing the Communion Service; and, probably, the Sarum Manual, containing the Baptismal and other "occasional" Offices. These, and some other Service-books, constituted the "Sarum Use," that is, the Prayer Book of the Diocese of Salisbury. It was first adopted for that diocese in A.D. 1085, and was introduced into other parts of England so generally that it became the principal devotional Rule of the Church of England, and continued so for more than four centuries and a half: "the Church of Salisbury," says a writer of the year 1256, "being conspicuous above all other Churches like the sun in the heavens, diffusing its light every where, and supplying their defects." Other Uses continued to hold their place in the dioceses of Lincoln, Hereford, and Bangor, and through the greater part of the province of York; though in the diocese of Durham the Salisbury system was followed. At St. Paul's Cathedral, and perhaps throughout the

¹ See the names Menard, Muratori, and Mabillon, in the List of Authorities.

² See Maskell's Ancient Liturgy, Preface, p. liv.

diocese of London, there was an independent Use until A.D. 1414; and probably there were several others in Cathedral Churches, while the Roman system was adopted by most monasteries. The Salisbury Use, that of York, that of Bangor, and that of Hereford, are well known to modern ritualists. They appear to be traceable to a common origin; but they differ in so many respects from the Roman Breviary, and even from the Missal (with which a closer agreement might have been expected), that they clearly derive their common origin from a source independent of the Roman Church. And, whatever quarter they may have been derived from in the first instance, it is equally clear that the forms of Divine Service now known to us under these names represent a system which was naturalized so many ages ago that it has been entitled to the name of an independent English rite for at least a thousand years.

There are no means of deciding how far the original Use of Salisbury differed from that which is known to us. The copies remaining belong to a much later period than the eleventh century, and there is reason to think that some accretions had gathered around the ancient devotions of the Church of England by that time. The tide of change by which these were to be removed began to set in a few years after the accession of Henry VIII., when a new edition of the Salisbury Portiforium was issued, perhaps under the influence of Cardinal Wolsey, whose efforts towards bringing about a Reformation have been too little recognized. This edition was printed in 1516; and is said by a modern learned Editor, the Rev. C. Seager, to have well deserved the name of a Reformed Breviary from the important changes which had been made in it¹. There was little variation indeed from the old forms; but there was a distinct initiation of the principles which were afterwards carried out more fully in the Book of Common Prayer of 1549. The rubrics were much simplified; Holy Scripture was directed to be read in order, without omission; and the Lessons were restored to their ancient length, which was about double of what they had been reduced to in some previous editions of the Breviary.

In 1531 this Reformed Edition of the Salisbury Portiforium or Breviary was reprinted; and two years later the Missal was published, reformed on the same principles; in the latter special care being taken to provide an apparatus for enabling the people to find out the places of the Epistles and Gospels. And though no authorized translation of the Bible had yet been allowed by Henry VIII., Cranmer and the other Bishops began to revise Tyndale's translation in 1534, and encouraged the issue of books containing the Epistles and Gospels in English, of which many editions were published between 1538 and the printing of the Prayer Book². A fresh impulse seems thus to have been given to the use of the old English Prymers, in which a large portion of the Services (including the Litany) was translated into the vulgar tongue, and also a third of the Psalms, and to which in later times the Epistles and Gospels were added. In 1530 also had been published an admirable commentary on some of the daily services (in which the greater part of them is translated into English), under the title of "The Mirroure of our Ladye," which furnishes a strong indication of the endeavours that were being made to render Divine Service intelligible to those who could not read Latin.

In 1540 the Psalter was printed by Grafton in Latin and English [Bodleian Lib., Douce BB. 71], and there seems to have been an earlier edition of a larger size about the year 1534. The Psalter had long been re-arranged, so that the Psalms were said in consecutive order, according to our modern practice, instead of in the ancient but complex order of the Breviary. [See *Intro. to Psalter.*]

In 1541 another amended, and still further reformed edition of the Salisbury Breviary was published, in the title-page of which it is said to be purged from many errors. By order of Convocation [March 3, 1541-2] this was adopted throughout the whole province of Canterbury, and an uniformity secured which had not existed since the days of Augustine. With this edition an order was also put forth that Lessons should be read in English after the Te Deum and Magnificat. Nor is it an insignificant circumstance that the book was now printed by Whitchurch (from whose press issued the Book of Common Prayer), instead of being printed in Paris as formerly.

The ancient formularies had, however, by change of circumstances, become unsuitable in several respects for the Church of England. They had grown into a form in which they were extremely well adapted (from a ritual point of view) for the use of religious communities, but were far too complex for that of parochial congregations. When monasteries were abolished, it was found that the devotional system of the Church must be condensed if it was to be used by mixed congregations, and by those

¹ Portiforium Sarisb., p. vii. Leslie, 1843.

² See List of Printed Service-books, according to the ancient

uses of the English Church. Compiled by Mr. F. H. Dickinson. Masters. Reprinted from Ecclesiologist of Feb. 1850.

who were not specially set apart for that life of rule and continual worship for which monastic communities were intended. The Breviary services had never been familiar to the people of England, as more than they are to the Continental laity of the present day. They were accretions around some shorter and more primitive form of responsive public service which had been found insufficient for those who formed themselves into special societies for the purpose of carrying on an unceasing round of prayer and praise. But now that the "religious" of the Church were to be so separated no longer, Divine Providence led her to feel the way gradually towards a return to the earlier practice of Christianity, the idea of a popular and mixed congregation superseding that of a special monastic one; and the daily worship being transferred from the Cloister to the Parish Church, its normal form of Common Prayer was revived in the place of the Prayers of a class or the solitary recitation of the Parish Priest. No blame was cast upon the former system for its complexity; but the times were changed, a new order of things was becoming established, and, although the *principles* of the Church are unchangeable, an entire remoulding of society entailed of necessity a corresponding adaptation of her devotional *practice* both for the honour of God and the good of souls, to the wants that had come to light.

That such was really the object of the steps which were taken towards a Reformed English Breviary or Portiforium is confirmed by the course of events. Something in the nature of a confirmation is also afforded by a comparison of these attempts with others of a similar kind which were made abroad towards obtaining a Reformed Roman Breviary. Some years after the Convocation of the Church of England had issued the 1516 edition of the Salisbury Use, Leo X. gave directions to Zaccharie Ferréri de Vicence, Bishop of Guarda, in Portugal, to prepare a new version of the Breviary Hymns. This was done, and the volume published under the authority of Clement VII. in 1525, with this prominent announcement of a Reformed Breviary on the title-page:—"*Breviarium Ecclesiasticum ab eodem Zach. Pont. longe brevius et facilius redditum et ab omni errore purgatum propediem exhibit*". The promised reform was effected by Cardinal Quignonez, a Spanish Bishop, and was published under the same authority as the Hymnal, in 1535-6. But this Reformed Roman Breviary was intended chiefly, if not entirely, for the use of the clergy and monks in their private recitations; and its introduction in some places for choir and public use eventually led to its suppression in 1568. No provision whatever was made (as there had been in connexion with the English reform) for adapting it to the use of the laity. During the whole forty years of its use there is no trace of any attempt to connect the Breviary of Quignonez with vernacular translations of prayers or scriptures. And, although it was undoubtedly an initiatory step in the same direction as that taken by our own Reformers (who indeed used the Breviary of Quignonez in their subsequent proceedings), yet it was never followed up, nor intended to be followed up; and the object of the Roman reform throws out in stronger light that of the English.

Committee of
Convocation for
Reform of Service-
books.

The measures already taken by the ecclesiastical authorities of England were plainly regarded as being of a temporary nature only. No more Service-books were allowed to be printed than were absolutely necessary for the performance of Divine Worship, and it was seen that a much more thorough revision of them must take place. Meanwhile a Committee of Convocation was appointed, with the sanction of Henry VIII., to consider the nature of the revision that was to be made. This Committee was appointed in 1542, and consisted of the Bishops of Salisbury¹ and Ely (Shaxton and Goodrich), with six Clergy of the Lower House of Convocation; the object of their appointment being stated to be the examination, correction, and reformation of "all mass-books, antiphoners" [anthem-books], "and portuises," that is *portiforia*, or breviaries. The Committee continued in existence for a long period, and its last work was the Book of Common Prayer published in 1549. But for a time its public action was restrained by the "Statute of Six Articles" which, in point of fact, made such labours highly penal². There is good reason to think that Henry VII

¹ The Bishops of Salisbury are *ex officio* Precentors of the Province of Canterbury.

² The Statute of Six Articles was an Act of Parliament passed under the personal influence of Henry VIII., and against the persevering efforts of the Bishops in the House of Lords, in the year 1539. It made highly penal any denial of either of six short statements which embodied the chief points of doctrine then brought into controversy. It formed the key of the position for the time; and, knowing this, Cranmer and other Bishops maintained the debate for eleven days in the hope of preventing

the bill from passing, he himself arguing against it for three days. The penalties annexed to this Act were, for preaching or writing against the first article, burning (without pardon on recantation) imprisonment for life, with forfeiture, for preaching or writing against any of the others, with death for the second offence. In his reply to the Devonshire rebels, Archbishop Cranmer writes respecting this statute (which they wished to have restored), "the King's Majesty himself had not come into the parliament house, those laws had never passed."—Strype's Cranmer, ii. 51 Ecc. Hist. Soc.

was himself the author of this Statute, and it was certainly passed by his influence. The Bishops had vigorously opposed it in the House of Lords with an eleven days' debate, and their experience showed them that any reformation of the ancient services must be carried on with extreme caution while this law was in operation under so despotic a monarch¹. But as soon as Convocation met, after the death of Henry, a resolution was passed, "That the works of the Bishops and others, who by the command of the Convocation have laboured in examining, reforming, and publishing the Divine Service, may be produced, and laid before the examination of this house." This resolution was passed on November 22nd, 1547, and as some of the Clergy complained that it was not safe to do this while the Statute of Six Articles remained in force, Cranmer exerted himself, and successfully, to get it repealed, and so to set the Committee and the Convocation free.

The first efforts of the Committee had been to prune down the complexity and ^{Reform of the} superabundance of the existing Rubrics. This was so great that some pages of the ^{Rubrics.} Service-books contained many more words of direction in red letters than of prayers in black. The whole ceremonial of Divine Service was involved in this inquiry, including the ancient and venerable practices of the Church, as well as numberless recent and often superstitious ones. In 1543 they prepared a long Canon on "The Ceremonies to be used in the Church of England, together with an explanation of the meaning and significancy of them." How far this was published at the time is not clear; but it is highly probable that the investigation which resulted in this document was also the foundation on which the Rubrics of 1549 were constructed.

The reconstructors of our devotional offices acted wisely in reducing the number of Rubrics, and generally moderating the ceremonial system of the Church of England. They said that "the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable," and they spoke with the experience of practical men, who were familiarly acquainted all their lives with that about which they wrote. But one inconvenience has arisen out of the manner in which they did their work, from which later generations have suffered more than they could foresee. They went upon the principle of expressing only the most essential things in the Rubric, and left many others to tradition. As Bishop Cosin states it², "The book does not every where enjoin and prescribe every little order, what should be said or done, but takes it for granted that people are acquainted with such common, and things always used already." Many of these usages are referred to in the subsequent pages of this volume, and need not be mentioned now. It is sufficient to say, that some of them dropped out of memory altogether during the persecution of the Church and the suppression of the Establishment under the rule of the Commonwealth; that others, from want of written authority, have become the subject of controversy; and that the ritual tradition to which the Reformers trusted so much when they put forth their condensed form of Rubric, has only been partially recovered even in our own time.

Meanwhile they had also set forth, in 1544, the Litany in English, revised from the old English Litany, which had been in use for a hundred and fifty years or more, and with additions from the Litany of Luther, and that of Archbishop Hermann's Reformed Ritual of Cologne. Though, however, the King consented to this, he seems to have refused to sanction any further labours of the Committee, and they were obliged to proceed with extreme caution during the remainder of his life.

Freedom of action for the Bishops and Clergy of Convocation having been obtained by the repeal of the Statute of Six Articles (or the "Whip with Six Cords," as it was ^{Enlargement of} grimly called), they immediately commenced advancing to the practical end of the ^{the Committee.} Revision which had been in view for so many years. On November 30th, 1547, Archbishop Cranmer (now a member of this important Committee) brought before Convocation "a form of a certain ordinance for the receiving of the Body of our Lord under both kinds, viz., of bread and wine." This was adopted,

¹ Yet Cranmer made a vigorous effort to persuade the king into authorizing the publication of their revision. On January 24, 1546, he sent Henry a draught of a letter to be addressed to himself by the king, in which it is referred to, and by which it was intended to put it in force. But the king would not adopt the suggestion. The Archbishop wisely pressed on these proposed reforms in the hope that they would be firmly rooted, if established by so vigorous a hand as that of Henry VIII. "It was better," he said to his Secretary in 1547, "to attempt such

reformation in King Henry the Eighth his days than at this time, the king being in his infancy. For if the king's father had set forth any thing for the reformation of abuses, who was he that durst gainsay it?" He probably foresaw that there would be Roman and Puritan schisms, and thought that they might have been prevented by the Church, when backed by the concentrated power of Henry, while there was little hope of stemming their force under his successors.

² Works, vol. v. p. 65.

and published in March under the title of "The Order of the Communion," being an English addition to the ancient Salisbury Use of the Missal, which was left otherwise untouched. [See Notes on Communion Service.]

The Committee of Revision had now been considerably enlarged, and since it occupies so important a position in respect to the subsequent history of England, it will be well to give their names as they stood in 1547-8, and in 1549.

From the Upper House of Convocation.

Thomas Cranmer . . .	Archbishop of Canterbury.
Thomas Goodrich . . .	Bishop of Ely [afterwards Lord Chancellor].
Henry Holbech (or Randes) .	Bishop of Lincoln.
George Day . . .	Bishop of Chichester.
John Skip . . .	Bishop of Hereford.
Thomas Thirlby . . .	Bishop of Westminster.
Nicholas Ridley . . .	Bishop of Rochester [afterwards of London].

From the Lower House of Convocation.

William May . . .	Dean of St. Paul's.
Richard Cox . . .	Dean of Ch. Ch. [afterwards Bishop of Ely.]
John Taylor . . .	Dean of Lincoln [afterwards Bishop of Lincoln].
Simon Heynes . . .	Dean of Exeter.
Thomas Robertson . . .	Archdeacon of Leicester [afterwards Dean of Durham].
John Redmayne . . .	Master of Trin. Coll. Camb.

In what manner the Convocation of the Province of York was represented is not on record; but from the proceedings of 1661 (which would be founded on strict precedent) there can be no doubt that its co-operation was obtained in some way; and the names of the Archbishop of York and his Suffragans are indeed contained in a list of Bishops who were indirectly or directly mixed up with those above recorded.

It is evident there had been a conviction all along that it was necessary to adopt the "vulgar tongue" as the language in which the revised Services of the Church of England were to be used. The English Litany, which had been used by the people for many generations, was authorized for public use in Divine Service in 1544. The Processional (containing other Litanies) was translated in the same year, though never brought into use; and the "Order of Communion" was a step in the same uniform direction of progressive reformation. Much interesting light is thrown on the manner in which this cautious progress was made, by a letter of Archbishop Cranmer to Henry VIII., respecting the English Processional just referred to: its date being Oct. 7, 1544¹:—

"It may please your Majesty to be advertised, that, according to your Highness' commandment, sent unto me by your Grace's Secretary, Mr. Pagett, I have translated into the English tongue, so well as I could in so short a time, certain processions, to be used upon festival days, if after due correction and amendment of the same, your Highness shall think it so convenient. In which translation, forasmuch as many of the processions, in the Latin, were but barren, as me seemed, and little fruitful, I was constrained to use more than the liberty of a translator: for in some processions I have altered divers words; in some I have added part; in some taken part away; some I have left out whole, either for bycause the matter appeared to me to be little to purpose, or bycause the days be not with us festival days" [having been abrogated in 1537]; "and some processions I have added whole, because I thought I had better matter for the purpose than was the procession in Latin; the judgement whereof I leave wholly unto your Majesty: and after your Highness hath corrected it, if your Grace command some devout and solemn note to be made thereunto (as is to the procession which your Majesty hath already set forth in English), I trust it will much excitate and stir the hearts of all men unto devotion and godliness. But in mine opinion, the song that shall be made thereunto should not be full of notes, but as near as may be for every syllable a note; so that it may be sung distinctly and devoutly, as be the

¹ Jenkyns' Cranmer, i. 315.

Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc Dimittis*, and all the Psalms and Versicles; and in the Mass, *Gloria in Excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater Noster*, and some of the *Sanctus* and *Agnus*. As concerning the *Salve festa dies*, the Latin note, as I think, is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless, they that be cunning in singing, can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song. But by cause mine English verses lack the grace and facility that I would wish they had, your Majesty may cause some other to make them again, that can do the same in more pleasant English and phrase. As for the sentence" [the English sense], "I suppose it will serve well enough. Thus Almighty God preserve your Majesty in long and prosperous health and felicity. From Bekisbourne, the 7th of October.

"Your Grace's most bounden

"Chaplain and Beadsman,

"T. CANTUARIEN.

"To the King's most excellent Majesty."

From other transactions between the Archbishop and the King, it may be inferred that the suggestion was first sent by the former, perhaps at the request of Convocation, to the latter, then returned in the form of an order from the Crown to the Archbishop as head of the Convocation; and that the above letter is the official reply to that order. It does not appear that the King permitted this English Processional to be published. The *previous* Procession alluded to by Cranmer in this Letter was the Litany nearly as it is now used, which was ordered to be sung in English (as it had long been known to the people through the Prymers) by a mandate of the Crown, dated June 11, 1544¹.

It had always, in fact, been the practice of the Church of England to encourage and promote the intelligent use of her services by the people at large: and in this, perhaps, she has always differed considerably from other European churches². From the earliest periods we find injunctions imposed upon the Clergy that they should be careful to teach the people the Creed, the Lord's Prayer, and the Ten Commandments in their own tongue. Thus, in A.D. 740 there was an excerpt of Egbert, Archbishop of York, to the effect, "that every priest do with great exactness instil the Lord's Prayer and Creed into the people committed to him, and shew them to endeavour after the knowledge of the whole of religion, and the practice of Christianity³." About the same time, in the southern Province, it is ordered "that they instil the Creed into them, that they may know what to believe, and what to hope for⁴." Two centuries later there is a canon of Ælfric, Archbishop of Canterbury, enjoining the clergy to "speak the sense of the Gospel to the people in English, and of the Pater noster, and the Creed, as oft as he can, for the inciting of the people to know their belief, and retaining their Christianity⁵." Similar injunctions are to be found in the laws of Canute in the eleventh century, the constitutions of Archbishop Peckham in the thirteenth, and in the canons of many diocesan synods, of various dates in the mediæval period. Many expositions of the Creed, Lord's Prayer, Ten Commandments, and other principal formulæ are also to be found in English, and these give testimony to the same anxious desire of the Church to make the most use possible of the language spoken by the poor of the day⁶. Inter-linear translations of some, at least, of the offices, were also provided, just as the English and Welsh Prayer Book is printed in parallel columns in modern times.

But in days when books were scarce, and when few could read, little could be done towards giving to the people at large this intelligent acquaintance with the services except by oral instruction of the kind indicated. Yet the writing-rooms of the Monasteries did what they could towards multiplying books for the purpose; and some provision was made, even for the poorest, by means of Horn-books, on which the Lord's Prayer, the Creed, and the Angelic Salutation were written. The following

¹ The Salisbury Processional was republished in Latin some time in 1544, probably because the king would not consent to have it used in English as proposed by Cranmer.

² One chief reason of this difference is doubtless to be found in the fact that the Latin language was spoken almost, if not quite, vernacularly in France, Spain, Portugal, and Italy, to a late period, as it is now in Hungary: and that the modern languages of these countries were formed out of it. In England Latin was never vernacular, and it furnished only a small part of our settled

English. Yet it was very commonly understood in mediæval times.

³ Johnson's Eng. Canons, i. 186.

⁴ Ibid. 248.

⁵ Ibid. 398.

⁶ It must be remembered that English was not spoken universally by the upper classes for some centuries after the Conquest. In 1362, an Act of Parliament was passed, enjoining all schoolmasters to teach their scholars to translate into English instead of French.

is an engraving made from one of two which were found by the present writer under the floor of Over Church, near Cambridge, in 1857. It is of a late date, and has had "In the Name of the Father, and of the Son, and of the Holy Ghost," in the place of the Angelic Salutation; but it is given as an illustration of the traditional practice, and because it is of special interest from being found in a church.



While these horn-books were thus provided for the poor, the Scriptorium of the Monastery also provided Prymers in English and Latin for those who could afford the expensive luxury of a book. The Latin Prymers are well known under the name of "Books of Hours." Vernacular Prymers exist which were written as early as the fourteenth century, and many relics of old English devotion of that date will be found in the following pages of this volume. These English Prymers contained about one-third of the Psalms, the Canticles, the Apostles' Creed, with a large number of the prayers, anthems, and perhaps hymns. They continued to be published up to the end of Henry VIII.'s reign; and, in a modified form, even at a later date: and they must have familiarized those who used them with a large portion of the Services, even when they did not understand the Latin in which those services were said by the Clergy and choirs.

Books were also provided in which were given tables of reference to the Lessons, Epistles, and Gospels. The following is the title of one, and a specimen of the references is annexed:—

"Here begynneth a rule that tellith in whiche chapitris of the bible ye may fynde the lessouns, pistlis and gospels, that ben red in the churche afir the vse of salisbury: markid with lettris of the a. b. c. at the begynnynge of the chapitris toward the myddil or eende: afir the ordre as the lettris stonden in the a. b. c. first ben sett sundaies and feriales togidere: and afir that the sanctorum, the propre and nyn togider of al the yeer: and thanne last the commemoraciouns: that is clepid the temporal of al

the yere. First is written a clause of the begynnyng of the pistle and gospel, and a clause of the endyng therof."

"The first sonenday } Rom. xiii. c. | d. we knowen this tyme. | *ende.* in the lord Ihs Ct.
of aduent. } Mattheu. xxi. c. | a. whanne ihs cam nygh. | *ende.* osanna in high thingis."

Such provisions for the accompaniment of the Latin Service went a good way towards rendering it intelligible to those who could read. Nor must we omit to mention the sermons for Christian Seasons, and on the elements of Christian Faith and Practice, which went under the name of the "Festivale" or "Liber Festivalis." These were printed by Caxton in 1483, and often reprinted between then and the time when our present Homilies and other books of the kind were set forth¹.

Soon after the accession of Edward VI., which occurred in January 1546-7, a Visitation of all the Dioceses of England was commenced, and the well-known "Injunctions of Edward VI." were printed on July 31st, 1547. In May of the same year a King's letter² was sent to the Archbishops, giving notice of an intended Visitation, and in October some other Injunctions were issued by the Royal Visitors, which appear never to have been printed. They are here copied (with the exception of the last three, which have no bearing on our subject) from Fothergill's MS. Collections in York Minster Library³.

"Injunctions given by the King's Majestie's Visitors in his Highness' Visitation to Robt. Holdgate Ld. A. B. the Dn. Chapter, and all other the Ecclesiastical ministers of and in the Cathedral Church of York, 26 8bris An. 1547.

[1] "Ye shall at all days and times when nine lessons ought or were accustomed to be sung, sing Mattins only of six Lessons and six Psalms with the song of Te Deum Laudamus or Miserere, as the time requireth, after the six Lessons: and that dayly from the Annunciation of our Lady to the first day of October ye shall begin Mattins at six of the clock in the morning, and residue of the year at seven of the clock.

[2] "*Item.* Ye shall sing and celebrate in note or song within the said Church but only one Mass, that is to say, High Mass only, and none other, and daily begin the same at nine of the clock before noon.

[3] "*Item.* Ye shall daily from the said feast of the Annunciation to the said first day of October, sing the Evensong and Complin without any responds: and begin the same at three of the clock in the afternoon. The residue of the year to begin at two of the clock, or half an hour after.

[4] "*Item.* Ye shall hereafter omit, and not use the singing of any hours, prime, dirige, or commendations; but every man to say the same as him sufficeth or he is disposed.

[5] "*Item.* Ye shall sing, say, use, or suffer none other Anthems in the Church but these hereafter following, and such as by the King's Majesty and his most Honourable Council hereafter shall be set forth.

Anthem.

"Like as Moses lift up the serpent in the wilderness, even so was our Saviour Jesus Christ lift upon the Cross, that whosoever believeth in Him should not perish, but have joy for ever. For God so loved

¹ The necessity for a vernacular Service is strongly asserted in the Preface to the edition of the Prymer [A.D. 1545] which goes by the name of "the King's," though probably the king had nothing to do with it further than signing an order for its publication. It is there declared, "The party that understandeth not the pith and effectualness of the talk that he frankly maketh with God, may be as an harp or pipe having a sound, but not understanding the noise that itself hath made;" and the king is then made to say that he has given to his subjects "a determinate form of praying in their own mother-tongue, to the intent that such as are ignorant of any strange speech, may have what to pray in their own acquainted and familiar language with fruit and understanding." But the credit thus given to the king was given in the adulatory spirit of the age. Such books had long

been provided for the laity by the Clergy, but they were now to be issued under royal authority: and it would have been more honest to have said how the case really stood. After his condemnation, Archbishop Cranmer wrote, in a letter to Queen Mary, that the Revision Committee, though composed of men who held different opinions, "agreed without controversy (not one saying contrary) that the Service of the Church ought to be in the mother tongue." Ridley also writes to his chaplain that he had conferred with many on the subject, and "never found man (so far as I do remember), neither old nor new, gospeller nor papist, of what judgment soever he was, in this thing to be of a contrary opinion."

² Cardwell's Doc. Ann. i. 24.

³ Probably they were issued for the southern Province also.

the world, that He gave His only-begotten Son, that such as believe in Him should not perish, but have life everlasting.

"V. Increase, O Lord, our faith in Thee.

"R. That we may work His pleasure only.

Collect.

Let us pray.

"Most bountiful and benign Lord God, we, Thy humble servants, freely redeemed and justified by the passion, death, and resurrection of our Saviour Jesus Christ, in full trust of salvation therein, most humbly desire Thee so to strengthen our faith and illuminate us with Thy grace, that we may walk and live in Thy favour, and after this life to be partakers of Thy glory in the everlasting kingdom of Heaven, through our Lord Jesus Christ. So be it.

Another Anthem.

"Be it evident and known unto all Christians that through our Lord Jesus Christ forgiveness of sins is preached unto you, and that by Him all that believe are justified from all things from the which we could not be justified by the law of Moses. So be it.

"V. O Lord, for Christ's sake our Saviour.

"R. Accept and hear our humble prayer.

Let us pray.

"We sinners do beseech Thee, O Lord, to keep Edward the sixth, Thy Servant, our King and Governor; that it may please Thee to rule his heart in Thy faith, fear, and love; that he may ever have affiance in Thee, and ever seek Thy honour and glory. That it may please Thee to be his defender and keeper, giving him the victory over all his enemies, through our Lord Jesus Christ. So be it.

"The residue of the day ye shall bestow in virtuous and godly exercises, as in study and contemplation of God His most holy word.

"All which and singular Injunctions before mentioned the Lord Archbishop of this Church, his Chancellor, Archdeacons, or Official, shall publish and send, or cause to be published and sent and observed in to every Church, College, Hospital, and other ecclesiastical places within his Diocese.

[6] "*Item.* All Sermons, Collations, and Lectures of Divinity hereafter to be had or made in visitations, Synods, Chapters, or at any other time or place, shall not be used in the Latin Tongue, but in the English, to the intent that every man having recourse thereunto may well perceive the same."

These remarkable Injunctions have quite the appearance of taking up the reform of the Liturgy exactly where it had been laid down through the refusal of Henry VIII. to sanction the English Processional: for what are here called "Anthems" are exactly similar in character to those parts of the Service which were printed for each Festival in the Latin Processional of Salisbury, the variable part of the Litany, by which it was adapted to the different seasons of the Christian year. They were also used in the "Hours," and seem to show the original form of the "Anthem".

But all sound reasons for offering up the praises and prayers of the Church in Latin had really passed away many years before this. The reverent prejudices which had still held men to the old habit were also dying off; and the time had arrived when the English language could with wisdom be wholly adopted by the English Church in her work of Divine Service.

No records have yet been discovered which throw any light upon the details of the Committee's work in producing the Prayer Book of 1549. It appears to have occupied them for several months, notwithstanding their previous labours; and there is every mark of deliberation and reverence in the result. The foundation of their work, or rather the quarry out of which they extracted their chief materials, was the Reformed Salisbury Use of 1516 and 1541: but some other books were evidently used by them, and it may be safely concluded that they did not end their labours before they had gone through a large amount of liturgical research. The

The books out of which the Prayer Book was formed.

¹ See also the Easter Processional Anthem at p. 105.

following list may be taken as fairly representing the principal books which the Committee of Convocation had before them as the materials for their work of revision :—

The Salisbury Portiforium¹, Missal, Manual, and Pontifical.

The York and other Uses².

The Reformed Breviary of Cardinal Quignonez. 1535-6³.

Simplex ac Pia Deliberatio of Hermann, Archbishop of Cologne. 1545⁴.

The same in English. 1548⁵. (A previous edition also in 1547.)

The Prymer in English, of various dates⁶.

The "Great" Bible⁷.

How far the Book of Common Prayer was influenced by these works will be shown in the margin and the foot-notes of the following pages. But even a superficial glance at the latter will make it apparent that the new book was, substantially, as it still remains, a condensed reproduction, in English, of those Service-books which had been used in Latin by the Church of England for many centuries before.

The Reformation in Germany was in active progress at this time (not having yet lost the impetus given to it by the strong-handed leadership of Luther), and Cranmer had been much in correspondence with Melancthon and some other German divines during the reign of Henry VIII. But these foreign reformers had scarcely any influence upon the Prayer Book of 1549; and were probably not even consulted during its progress towards completion. Melancthon and Bucer assisted the Archbishop of Cologne in preparing his "Consultation" (one of the books referred to), and they probably used Luther's version of the ancient Nuremberg offices. But this volume contributed little to our Prayer Book beyond a few clauses in the Litany, and some portions of the Baptismal Service; and it is somewhat doubtful whether in the case of the Litany our English form was not in reality the original of that in Hermann's book. Most likely the latter was translated and brought before Convocation with the hope that it would have much influence; but the Committee of Revision were too wise and too learned in Liturgical matters to attach much importance to it⁸.

It is, in some respects, unfortunate that we cannot trace the book of 1549 into any further detail during the time when it was in the hands of the Committee. We cannot even form any definite conjecture as to the parts respectively taken by its members in the work before them; nor can one of the original collects which they inserted be traced back to its author. And yet there is some satisfaction in this. The book is not identified with any one name, but is the work of the Church of England by its authorized agents and representatives; and as we reverence the architects of some great cathedral for their work's sake, without perhaps knowing the name of any one of them, or the portions which each one designed, so we look upon the work of those who gave us our first English Book of Common Prayer,

¹ "Breviarium seu Portiforium secundum Morem et Consuetudinem Ecclesie Sarisburiensis Anglicane." It is called "*Salisbury Use*" in the Preface of our Prayer Book; and that term, or *Sarum Use*, is adopted generally for the Breviary, Missal, and other Service-books of the same origin.

² Referred to in the Prayer Book Preface, as "*Hereford Use*, the *Use of Bangor*, *York Use*, and *Lincoln Use*."

³ "Breviarium Romanum, ex sacra potissimum Scriptura, et probatis Sanctorum historiis nuper confectum, ac denuo per eundem Authorem accuratius recognitum, eaque diligentia hoc in anno a mendis ita purgatum, ut Momi iudicium non pertimescat. Lugduni. 1543."

⁴ "Simplex ac pia deliberatio de Reformatione Ecclesiarum Electoratus Coloniensis."

⁵ "A simple and religious consultation of us Hermann by the grace of God Archbishop of Colone and Prince Elector, &c., by what meanes a Christian reformation, and founded in God's worde, Of doctrine, Administration of Divine Sacraments, Of Ceremonies, and the whole cure of soules, and other ecclesiastical ministries, may be begun among men until the lord graunte a better to be appoynted, either by a free and christian counsaile, generall or national, or else by the states of the Empire of the nation of Gernany, gathered together in the Holy Ghost. Perused by the translator thereof and amended in many places.

1548. Imprinted at London by Jhon Daye and William Seres dwellynge in Sepulchre's paryshe at the signe of the Resurrection, alytle above Holbourne Conduit. Cum gratia et privilegio imprimendum solum."

⁶ See Maskell's "*Monumenta Ritualia Ecclesie Anglicane*," vol. ii.; and Burton's "*Three Primers of Henry VIII.*"

⁷ "The Byble in Englyshe, that is to saye, the content of all the holy scripture bothe of y^e olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes, by y^e dylygent studye of diverse excellent learned men, expert in the forsayde tonges. Printed by Rychard Grafton and Edward Whitchurch. Cum privilegio ad imprimendum solum. 1539."

⁸ It may be added that Cranmer had married a niece of Osian-der, who is said to have prepared the Nuremberg formularies for Luther, and who was also the original compiler of a Catechism for Nuremberg and Brandenburg, of which that of Justus Jonas is a Latin translation. John à Lasco is said to have had some influence with Cranmer, and he certainly lived with the Archbishop at Lambeth from September to February in the year 1548-9. But the Prayer Book was before Parliament on December 9th, 1548-9, and was before the King in Council previously. It passed the Lords on January 15th, and the Commons on the 21st. Foreigners were very forward in interfering, but their suggestions were civilly put aside at this time.

admiring its fair proportions, and the skill which put it together, and caring but little to inquire whose was the hand that traced this or that particular compartment of the whole.

Although we cannot thus trace out the work of each hand in this great undertaking, we can, however, by means of internal evidence, and a comparison with the older formularies, find out the nature of their labours, and something of the manner in which they went about them. It was made a first principle that every thing in the new Prayer Book was to be in English; a principle respecting which, as has been shown before, there seems to have been not the slightest doubt or hesitation. Their first labour was, then, that of condensing the old services into a form suitable for the object in view, and yet keeping up the spirit and general purpose of the original and ancient worship of the Church.

[1] A great step was made in this direction by substituting a Calendar of Lessons referring to the Holy Bible for the Lessons at length as they had been hitherto printed in the Breviary. This made it possible to combine the Breviary [daily services], the Missal [Holy Communion], Epistles and Gospels (&c.), and the Manual [Occasional Offices], in one volume. A precedent for this was offered by a practice which had been adopted in the fifteenth century of printing the Communion Service (though not the Epistles and Gospels) as part of the Breviary¹. The Marriage Service was also printed in the Missal, which was a precedent for introducing the other services of the Manual into the Prayer Book.

[2] The next step towards condensation was the adoption of a less variable system in the daily services, so that the Collect of the day, the Lessons, and the Psalms should be almost the only portions of Mattins and Evensong which needed to be changed from day to day, or week to week.

[3] Lastly, the several hours of Prayer were condensed into two, Mattins and Evensong, with a third added on Sundays, Wednesdays, and Fridays, in the form of the Litany. The ancient arrangement of the day for Divine Service was as follows:—

Nocturns or Mattins; a service before daybreak.

Lauds; a service at daybreak, quickly following, or even joined on to, Mattins.

Prime; a later morning service, about six o'clock.

Tierce; a service at nine o'clock.

Sexts; a service at noon.

Nones; a service at three o'clock in the afternoon.

Vespers; an evening service.

Compline; a late evening service, at bedtime.

These services were often, if not generally, "accumulated" in the Mediæval Church as they are at the present day on the Continent; several being said in succession, just as Mattins, Litany, and the Communion Service have been "accumulated," in modern times, in the Church of England. But the different offices had many parts in common, and this way of using them led to unmeaning repetitions of Versicles and Prayers. This evil was avoided by condensing and amalgamating them, so that repetitions took place only at the distant hours of Morning and Evening. The services of Mattins, Lauds, and Prime, were thus condensed into Mattins; those for Vespers and Compline into Evensong. The three other hours appear (from a table of Psalms given in the Introduction to the Psalter) to have fallen out of public use long before the reformation of our offices; and they were probably regarded as services for monastic and private use only². The general result of this process of condensation will be best seen by the following table, in which the course of the ancient Mattins, Lauds, and Prime, is indicated side by side with that of the Mattins of 1549; and in the same manner, Vespers and Compline are set parallel with Evensong. From this comparison it will be clearly seen that the Book of Common Prayer was framed out of the ancient Offices of the Church of England, by consolidation and translation of the latter, the same principles which have been above indicated being also extended to the Communion Service and the Occasional Offices. The details of the changes that were made will be found in the notes under each portion of the Prayer Book in the following pages.

¹ So in Sarum Breviaries of 1499, 1507, 1510, 1514, 1535, 1541. B. Mus. and Bodleian Libraries.

² See also No. 4 of the Injunctions which are printed on page xxv.

§ *Sarum Daily Services and those of 1549.*

Salisbury Use.			Prayer Book of 1549.
Mattins.	Lauds.	Prime.	Mattins.
Invocation. Our Father. O Lord, open Thou. O God, make speed. Glory be. Alleluia. Venite, exultemus. Hymn. Psalms. Lessons. Te Deum.	V. and R. O God, make speed. Glory be. Alleluia. Psalms. Canticle. Short chapter. Hymn. Benedictus. Suffrages. 1st Collect. 2nd Collect.	Invocation. Our Father. O God, make speed. Glory be. Alleluia. Hymn. Psalms. Athanasian Creed. Short chapter. Short Litany. Our Father. [Creed,] Suffrages, Con- fession and Absolution. 3rd Collect. Intercessory Prayers.	Our Father. O Lord, open Thou. O God, make speed. Glory be. Alleluia. Venite, exultemus. Psalms. 1st Lesson. Te Deum or Benedicite. 2nd Lesson. Benedictus. Creed. Short Litany. Our Father. Suffrages. 1st Collect. 2nd Collect. 3rd Collect.
			Evensong.
	Vespers.	Compline.	
	Invocation. Our Father. O God, make speed. Psalms. Short chapter. Hymn. Magnificat. Short Litany. Our Father. Suffrages. 1st Collect. 2nd Collect.	Invocation. Our Father. O God, make speed. Psalms. Short chapter. Hymn. Nunc Dimittis. Short Litany. Our Father. Suffrages, [Creed,] Con- fession and Absolution. 3rd Collect. Intercessory Prayers.	Our Father. O God, make speed. Psalms. 1st Lesson. Magnificat. 2nd Lesson. Nunc Dimittis. Creed. Short Litany. Our Father. Suffrages. 1st Collect. 2nd Collect. 3rd Collect.

When these learned Divines had completed their work, the Prayer Book was submitted to Convocation (which met on November 24th, 1548), that it might go forth with the full authority of the Church. It was then communicated to the King in Council, and afterwards laid before Parliament on December 9th, 1548, that it might be incorporated into an Act of Parliament [2nd and 3rd Edw. VI. cap. 1]. This Act (including the Prayer Book) passed the House of Lords on January 15th, and the House of Commons on January 21st, 1548-9. It was the first Act of Uniformity, and it enacted that the Prayer Book should come into use in all churches on the Feast of Whitsunday following, which was June 9th, 1549. The Book itself was published on March 7th, 1548-9, thus allowing three months' interval, during which the Clergy and Laity might become acquainted with the new Order of Divine Service.

Yet, although it was in one sense new, they who had been engaged upon it felt so strong a conviction that it was substantially identical with the old, that in after days Cranmer offered to prove that "the order of the Church of England, set out by authority of Edward the Sixth, was the same that had been used in the Church for fifteen hundred years past¹."

In the Act of Parliament which enacted the Book of Common Prayer, it was said to have been composed under the influence of the Holy Ghost; and there is, doubtless, an indication of this belief in the choice of the day on which it was enjoined to be used. So solemn were the views which those who arranged and set forth the Prayer Book took of their work, so anxious their desire that it should be sealed with the blessing of God.

It was unfortunate for the peace of the Church of England, that those who were in authority at this period were disposed to yield too much to the influence of foreigners whose principles were totally alien from those on which the English Reformation was based. That Reformation had been strictly Catholic in its origin and in its official progress, and the repudiation of foreign interference with the Church of England had been one of its main features. But foreign interference now arose from a different quarter, Calvin and his associates endeavouring, with characteristic self-assurance, to bias the mind of England towards Genevan Presbyterianism, rather than Anglican Catholicity. Calvin himself thrust a correspondence upon the Protector Somerset, upon the young King, and upon Archbishop Cranmer². A letter of his still exists in the State Paper Office, which was written to the Duke of Somerset on October 22nd, 1548, and in which he urges the Protector to push the Reformation further than it had hitherto gone. Others to the same purpose may be found in Strype's Memorials of Cranmer [iii. 25]. Peter Martyr and Martin Bucer (neither of whom could understand the English language) were placed in the most important positions at Oxford and Cambridge by Somerset; John à Lasco, a Polish refugee, was quartered upon Cranmer for six months, and afterwards established in a schismatic position in London; and Poullain [Valerandus Pollanus] was, in a similar manner, established at Glastonbury³. These appointments show the manner in which the Church of England was sagaciously leavened with foreign Protestantism by those who wished to reduce it to the same abject level; and they are but a few of the many indications which exist that the Puritanism by which the Church was so imperilled during the succeeding hundred and twenty years arose out of foreign influences thus brought to bear upon the young clergy and the laity of that generation.

These influences soon began to affect the Book of Common Prayer, which had been, with so much forethought, learning, and pious deliberation, prepared by the Bishops and other Divines who composed the Committee to which reference has so often been made. It had been accepted with satisfaction by most of the Clergy and the Laity⁴; and had even been taken into use by many at Easter, although not enjoined to be used until Whitsunday, so desirous were they of adopting the vernacular service. It was, probably, the quiet acceptance of the Prayer Book by the Clergy which raised hopes in the foreign party of moulding it to their own standard of Protestantism.

It is certain that an agitation had been going on, among the latter, from the very time when the Book of 1549 had been first brought into use. A Lasco, Peter Martyr, and Martin Bucer appear to have been continually corresponding about the Prayer Book, and plotting for its alteration, although they knew it only through imperfect translations hastily provided by a Scotchman named Aless, living at Leipsic, and Sir John Cheke. In the Convocation of 1550 a debate on the subject of Revision was started among the Bishops, and the question was sent down also to the Lower House, but it was postponed by the latter until the following Session, and what was done further does not appear; though it is probable that the consideration of the Thirty-nine Articles absorbed the whole attention of

¹ Bp. Jeremy Taylor's Works, vii. 292.

² Heylin's Reformation, i. 227. Eccl. Hist. Soc.

³ The same hospitable but unwise charity towards religious refugees was shown by James I. in the case of Antonio de Dominis, Archbishop of Spalatro, and with most unfortunate results.

⁴ Even Bishop Gardiner's official reply to the Privy Council on the subject was favourable to the Prayer Book. "He had deliberately considered of all the Offices contained in the Common Prayer Book, and all the several branches of it: that though he could not have made it in that manner, had the matter been

referred unto him, yet that he found such things therein as did very well satisfy his conscience; and therefore, that he would not only execute it in his own person, but cause the same to be officiated by all those of his diocese." [Heylin's Reformation, i. 209. Eccl. Hist. Soc.] Somerset, writing to Cardinal Pole, June 4th, 1549, and sending him a Prayer Book, says that there was "a common agreement of all the chief learned men in the Realm" in favour of the new "form and rite of service." [State Papers, Dom. Edw. VI., vol. 7.] Edward VI.'s reply to the Devonshire rebels asserts the same thing.

Convocation for several sessions, and that the proposition for a revised Prayer Book was set aside, as far as the official assembly of the Church was concerned. The young King had now, however, been aroused by the meddlesome letters of Calvin, and perhaps by some of the Puritan courtiers, to entertain a strong personal desire for certain changes in Divine Service; and not being able to prevail on the Bishops to accede to his wishes, he declared to Sir John Cheke (with true Tudor feeling) that he should cause the Prayer Book to be altered on his own authority. It was this determination of Edward, probably, which finally turned the scale in favour of a more constitutional Revision.

No records remain to show us in what manner or by whom this Revision was ultimately made. It has been suggested by Dr. Cardwell [Two Liturgies of Edw. VI., xvii. n.] that the Convocation delegated its authority to a Commission appointed by the King, and that this Commission was the same with that which had set forth the Ordinal of 1550, consisting of "six Prelates, and six other men of this Realm, learned in God's law, by the King's Majesty to be appointed and assigned;" but of which only the name of Bishop Heath of Worcester is recorded. Archdeacon Freeman considers it to be "all but certain that it was the Ordinal Commission which conducted the Revision of 1552," especially because the Ordinal was affixed to the Act of Parliament by which the revised book was legalized¹. There is no certain proof that the Prayer Book of 1552, commonly called the Second Book of Edward VI., ever received the sanction of Convocation; yet it is highly improbable that Cranmer would have allowed it to get into Parliament without it. Edward's second Act of Uniformity, with the revised Prayer Book attached, was passed on April 8th, 1552, with a proviso that the book was to come into use on the Feast of All Saints following. Three editions of the book were printed, but in so unsatisfactory a manner, that on Sept. 27th any further issue of those already printed was forbidden by an Order in Council. At the same time a Royal mandate was sent to Archbishop Cranmer, the purport of which can only be gathered from his reply. This reply is of sufficient interest to be printed at length:—

"After my right humble commendations unto your good Lordships.

"Where I understand by your Lordships' letters that the King's majesty his pleasure is that the Book of Common Service should be diligently perused², and therein the printer's errors to be amended. I shall travaile therein to the uttermost of my power—albeit I had need first to have had the book written which was past by Act of Parliament, and sealed with the great seal, which remaineth in the hands of Mr. Spilman, clerk of the Parliament, who is not in London, nor I cannot learn where he is. Nevertheless, I have gotten the copy which Mr. Spilman delivered to the printers to print by, which I think shall serve well enough. And where I understand further by your Lordships' letters that some be offended with kneeling at the time of the receiving of the sacrament, and would that I (calling to me the Bishop of London, and some other learned men as Mr. Peter Martyr or such like), should with them expend, and weigh the said prescription of kneeling, whether it be fit to remain as a commandment, or to be left out of the book. I shall accomplish the King's Majesty his commandment herein:—albeit I trust that we *with just balance weighed this at the making of the book, and not only we, but a great many Bishops and others of the best learned within this realm appointed for that purpose.* And now the book being read and approved by the whole State of the Realm, in the High Court of Parliament, with the King's majesty his royal assent—that this should be now altered again without Parliament—of what importance this matter is, I refer to your Lordships' wisdom to consider. I know your Lordships' wisdom to be such, that I trust ye will not be moved with these *glorious and unquiet spirits which can like nothing but that is after their own fancy; and cease not to make trouble when things be most quiet and in good order. If such men should be heard—although the book were made every year anew, yet it should not lack faults in their opinion.* 'But,' say they, 'it is not commanded in the Scripture to kneel, and whatsoever is not commanded in the Scripture is against the Scripture, and utterly unlawful and ungodly.' But this saying is the chief foundation of the Anabaptists and of divers other sects. This saying is a subversion of all order as well in religion as in common policy. If this saying be true, take away the whole Book of Service; for what should men travell to set in order in the form of service, if no order can be got but that is already prescribed by Scripture? And because I will not trouble your Lordships with reciting of many Scriptures or proof in this matter, whosoever teacheth any such doctrine (if your Lordships will give me leave) *I will set my foot by his, to be tried by*

¹ See also Heylin's Reformation, i. 228, 229.

² The word "perused" has a technical sense, the force of which is shown by the Act which authorized the Book of 1552, in which

it is said that the king had caused the former Book of 1549 to be "perused, explained, and made fully perfect." It thus meant more than the correction of clerical errors.

fire, that his doctrine is untrue; and not only untrue, but also seditious and perilous to be heard of any subjects, as a thing breaking their bridle of obedience and losing from the bond of all Princes' laws.

"My good Lordships, I pray you to consider that there be two prayers which go before the receiving of the Sacrament, and two immediately follow—all which time the people praying and giving thanks do kneel. And what inconvenience there is that it may not be thus ordered, I know not. If the kneeling of the people should be discontinued for the time of the receiving of the sacrament, so that at the receipt thereof they should rise up and stand or sit, and then immediately kneel down again—it should *rather import a contemptuous than a reverent receiving of the Sacrament*. 'But it is not expressly contained in the Scripture' (say they) 'that Christ ministered the sacrament to his apostles kneeling.' Nor they find it not expressly in Scripture that he ministered it standing or sitting. But if we will follow the plain words of the Scripture *we should rather receive it lying down on the ground*—as the custom of the world at that time almost everywhere, and as the Tartars and Turks use yet at this day, to eat their meat lying upon the ground. And the words of the Evangelist import the same, which be *ἀνακειμαι* and *ἀνακλινω*, which signify, properly, to lie down upon the floor or ground, and not to sit upon a form or stool. And the same speech use the Evangelists where they sh(ow) that Christ fed five thousand with five loaves, where it is plainly expressed that they sat down upon the ground and not upon stools.

"I beseech your Lordships take in good part this my long *babbling, which I write as of myself only*. The Bishop of London is not yet come, and your Lordships required answer with speed, and therefore am I constrained to make some answer to your Lordships afore his coming. And thus I pray God long to preserve your Lordships and to increase the same in all prosperity and godliness.

"At Lambeth, this 7th of October, 1552,

"Your Lordships' to command,

"T. CANTR."

On July 6th, 1553, Edward VI. died, and it does not appear that any of the revised books had been printed after 1552; the "Declaration on kneeling" being inserted on a fly-leaf. It seems very unlikely, therefore, that this second Prayer Book of Edward VI. was ever taken into common use²; and its chief importance is derived from the circumstance that it was made the basis of those further Revisions which resulted in the Prayer Book which has now been used without alteration for two centuries³.

¹ State Papers, Domestic, Edw. VI. xv. 15.

² It was never used at all in Ireland.

³ The following is a condensed account of the two Acts of Uniformity passed in the reign of Edward VI.:-

§ 2 and 3 Edw. VI. c. 1. [A.D. 1549.]

I. For a long time there have been "divers forms of Common Prayer" used in England, that is to say, "the use of Sarum, of York, of Bangor, and of Lincoln; and besides the same, now of late much more divers and sundry forms and fashions have been used in the Cathedral and parish churches of England and Wales, as well concerning the Mattins or Morning Prayer and the Evensong, as also concerning the Holy Communion, commonly called the Mass, with divers and sundry rites and ceremonies concerning the same, and in the administration of other Sacraments of the Church." Some have been pleased with the use of "rites and ceremonies in other form than of late years they have been used," and others greatly offended. The King, Protector, and Council have tried to stay such innovations, but without success; wherefore to the intent that a uniform, quiet, and godly order should be adopted, his Highness has appointed the Archbishop of Canterbury, with other bishops and learned divines, to arrange such an order, "having as well eye and respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the Primitive Church." This "rite and fashion of Common and open Prayer and administration of the Sacraments, has been, BY THE AID OF THE HOLY GHOST, WITH ONE UNIFORM AGREEMENT, concluded by them, and is set forth in the Book of Common Prayer." This form of "Mattins, Evensong, celebration of the Lord's Supper, commonly called the Mass, and administration of each of the Sacraments, and all their common and open prayer," is therefore to be said and used from and after the

Feast of Pentecost next ensuing, "and none other or otherwise."

II. Any clergyman refusing to use the Book of Common Prayer, or using any other forms than those set forth therein, shall, on conviction by verdict of a jury, forfeit one of his benefices, and suffer six months' imprisonment for the first offence; for the second offence be imprisoned for twelve months, and forfeit all "his spiritual promotions;" and for the third offence suffer imprisonment for life. Unbeneficed clergy to be imprisoned six months for the first offence, and perpetually for the second.

III. No "interludes, plays, songs, rhymes," or any other open words, are to be allowed to be spoken "in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof." No one shall forcibly compel a clergyman to use other forms than those of the Prayer Book, under penalties similar in character to those enacted in the second clause.

IV. Gives power to the Judges to inquire, hear, and determine all offences committed contrary to this Act.

V. Provides that any Archbishop or Bishop may associate himself with the Judge in the trial of such offences as have been committed within his own diocese.

VI. The Prayer Book may be used in Greek, Latin, or Hebrew, by such as understand those languages, with the exception of the Holy Communion.

VII. In "Churches, Chapels, Oratories, or other places," any Psalm or Prayer taken out of the Bible may be used, provided the proper Service has been previously said.

VIII. That the books shall be bought at the charges of the parishioners, and where they have been obtained before Pentecost shall be put in use within three weeks afterwards.

The five following clauses are of a technical kind, and need not be noticed.

The Acts of Uniformity passed in the reign of Edward were legally repealed by 1 Mary, sess. ii. c. 2, which was passed in October, 1553. By this Act the Services of the Church of England were restored to the condition in which they were in the last year of Henry VIII. A proclamation was also issued, enjoining that no person should use "any book or books concerning the common service and administration set forth in English to be used in the churches of this realm, in the time of King Edward the VIth, commonly called the Communion Book, or Book of Common Service and Ordering of Ministers, otherwise called the Book set forth by the authority of Parliament, for Common Prayer and Administration of the Sacraments; but shall, within fifteen days bring or deliver the said books to the Ordinary, where such books remain, at the said Ordinary's will and disposition to be burnt." This Act and Proclamation were preceded, apparently, by an Act of Convocation of the same tenour; for the Upper House had been requested by the Lower (both being doubtless "packed" assemblies at the time) to suppress the "schismatical book called the Communion Book, and the Book of Ordering Ecclesiastical Ministers." Thus the work which had been done with so much care and deliberation was, for a time, set aside; Divine Service was again said in Latin, and the customs of it reverted, to a great extent, to their mediæval form. As, however, the monasteries were not revived, the devotional system of Queen Mary's reign must, in reality, have been considerably influenced in the direction of reformation. We have already seen that "the last year of the reign of Henry VIII." (which was the standard professedly adopted) was a period when much progress had been made towards establishing the devotional system afterwards embodied in the Book of Common Prayer; and it seems likely that the services of the Church in the reign of Queen Mary were a modified form of, rather than an actual return to, the mediæval system which existed before the sixteenth century.

Queen Elizabeth succeeded to the throne on November 17th, 1558, and for a month permitted no change to be made in the customs of Divine Service.

On December 27th of that year, a Proclamation was issued condemning unfruitful disputes in matters of religion, and enjoining all men "not to give audience to any manner of doctrine or preaching other than to the Gospels and Epistles, commonly called the Gospel and Epistle of the day, and to the ten commandments, in the vulgar tongue, without exposition or addition of any manner, sense, or meaning to be applied or added; or to use any other manner of publick prayer, rite, or ceremony in the Church, but that which is already used and by law received; or the common Litany used at this present in her Majesty's own chapel"; and the Lord's Prayer, and the Creed, in English, until consultation may be had by Parliament, by her Majesty and her three estates of this realm², for the better conciliation and accord of such causes as at this present are moved in matters and ceremonies of religion."

The first Act of Parliament in the reign of Queen Elizabeth restored to the Crown the supremacy over persons and causes ecclesiastical, which had been taken away from it in the previous reign. But this does not seem to have been considered sufficient authority for dealing with the subject of Divine Service; nor does it seem to have been possible, at first, to place it in the hands of Convocation. An irregular kind of Committee was therefore appointed at the suggestion of Sir Thomas Smith, the Queen's Secretary, who were to meet at his house in Cannon Row, Westminster, and who were "to draw in other men of learning and gravity, and apt men for that purpose and credit, to have their assents." This Committee consisted of the following persons:—

§ 5 and 6 Edw. VI. c. 1. [A.D. 1552.]

I. The Book of Common Prayer, "a very godly order, agreeable to the Word of God and the primitive Church, very comfortable to all Christian people desiring to live in Christian conversation, and most profitable to the state of this realm," having been set forth by authority of Parliament, yet a great number of persons "following their own sensuality, and living either without knowledge or due fear of God," neglect to come to church on Sundays and Holy-days.

II. For reformation thereof, it is enacted that every person shall duly attend church, unless they have some reasonable hindrance. The two following clauses give authority to punish those who disobey the Act.

V. Doubts about the manner of using the Prayer Book having arisen, "rather by the curiosity of the minister and mistakers,

than of any other worthy cause," the said book has, by command of the King, and with the authority of Parliament, been "faithfully and godly perused, explained, and made fully perfect," and a form for the consecration of bishops, and ordination of priests and deacons, has been annexed to it. The revised book is to be in force under the provisions of the former Act; and shall be put in use by all persons after the Feast of All Saints, under penalties such as those previously enacted: every Curate reading this Act on one Sunday in every quarter of a year; and enforcing the duty of Common Prayer in an exhortation to his people.

These two Acts of Uniformity were repealed by 1 Mary, sess. ii. cap. 2, but revived by 1 Eliz. cap. 2, the first of the two Acts now printed in the Prayer Book.

¹ The English Litany of Henry VIII. See State Papers, Dom. Eliz. i. 68.

² That is, Lords, Commons, and Clergy. See note at p. 64.

Matthew Parker, subsequently Abp. of Canterbury.
 Edmund Grindal, „ Bp. of London, Abp. of York, and Abp. of Canterbury.
 James Pilkington, „ Bp. of Durham.
 Richard Cox, restored, Bp. of Ely.
 William May, appointed Abp. of York, but died before consecration.
 William Bill, subsequently Dean of Westminster.
 Sir Thomas Smith, „ Dean of Carlisle.
 David Whitehead, „ [Declined the Archbishopric of Canterbury.]
 Edwin Sandys, „ Bp. of Worcester, and Abp. of York.
 Edmund Guest, „ Bp. of Rochester, and of Salisbury.

The last two were summoned to attend upon the Committee after its first appointment. It has been supposed, from a vindication of the changes made which was sent by him to Cecil¹, that Guest was the person chiefly concerned in the revision, and that he acted for Parker, who was absent through illness. Cox and May were on the Committee of 1542-1549.

While this Committee was engaged on its labours, an attempt was made to reconcile the extreme Romanist party by a Conference of Divines held before the Privy Council and others in Westminster Abbey; but the attempt failed through the impracticable temper of the leading men on the Romanist side: and thus the way was made clear for a new Act of Uniformity on the basis of those passed in Edward's reign.

The Queen and Cecil both appear to have desired that the original Prayer Book, that of 1549, should be adopted as far as possible; but the second Book, that of 1552, was taken by the Committee of Divines, and with a few alterations of some importance, submitted to the Queen to be set before Parliament. The most important of these alterations were the following:—

[1] A Table of Proper Lessons for Sundays was prefixed.

[2] The “accustomed place” or Chancel, instead of “in such place as the people may best hear,” was appointed for the celebration of Divine Service.

[3] The “Ornaments” of the Church and the Ministers which had been in use under the first Book of Edward, but had been reduced to a *minimum* by the second, were directed again to be taken into use.

[4] The Litany clause, “From the tyranny of the Bishop of Rome, and all his detestable enormities,” was now omitted.

[5] The present form for administering the consecrated Elements to the communicants was substituted for that ordered by the Book of 1552, which was the latter half only of that now used. As the first half of the words is the form that was used in the Book of 1549, the new form was thus a combination of the two.

[6] The declaration respecting kneeling, which had been inserted on a fly-leaf at the end of the Communion Service in the Book of 1552, was now omitted altogether.

Thus altered, the Book was laid before Parliament, which (without any discussion) annexed it to the Act of Uniformity. [1 Eliz. cap. 2.] This Act was passed on April 28th, 1559, and it enacted that the revised Prayer Book should be taken into use on St. John the Baptist's day following. It was used, however, in the Queen's chapel on Sunday, May 12th, and at St. Paul's Cathedral on Wednesday, May 15th. After the appointed day had passed, a Commission was issued [July 19, 1559] to Parker, Grindal, and others for carrying into execution the Acts for Uniformity of Common Prayer, and for restoring to the Crown its jurisdiction in Ecclesiastical matters². A Royal Visitation was also held in the Province of York, under a Commission dated July 25th³. It then appeared that the Prayer Book was so generally accepted by the Clergy, that out of 9400 only 189 refused to adopt it; this number including those Bishops and others of the most extreme Romanist party, who had been appointed in Queen Mary's reign on account of what in modern times would be called their Ultramontane prejudices.

It is worth notice, however, that the Book of Common Prayer as thus revised in 1559 was quietly accepted by the great body of Romanist laity; and also that the Pope himself saw so little to object to in it that he offered to give the book his full sanction if his authority were recognized by the Queen and

¹ *Order. Conf. 45.* Strype's *Ann.* i. 120. E. 439.

² *Ibid.* iv. 62.

³ *State Papers. Dom. Eliz.* v. 15.

kingdom. "As well those restrained," said Sir Edward Coke, "as generally all the papists in this kingdom, not any of them did refuse to come to our church, and yield their formal obedience to the laws established. And thus they all continued, not any one refusing to come to our churches, during the first ten years of her Majesty's government. And in the beginning of the eleventh year of her reign, Cornwallis, Bedingfield, and Silyarde, were the first recusants; they absolutely refusing to come to our churches. And until they in that sort began, the name of recusant was never heard of amongst us." In the same Charge, Coke also states as follows:—That the Pope [Pius IV.] "before the time of his excommunication against Queen *Elizabeth* denounced, sent his letter unto her Majesty, in which he did allow the *Bible*, and Book of *Divine Service*, as it is now used among us, to be authentick, and not repugnant to truth. But that therein was contained enough necessary to salvation, though there was not in it so much as might conveniently be, and that he would also allow it unto us, without changing any part: so as her Majesty would acknowledge to receive it from the *Pope*, and by his allowance; which her Majesty denying to do, she was then presently by the same Pope excommunicated. And this is the truth concerning Pope Pius Quartus as I have faith to God and men. I have oftentimes heard avowed by the late *Queen* her own words; and I have conferred with some *Lords* that were of greatest reckoning in the *State*, who had seen and read the Letter, which the Pope sent to that effect; as have been by me specified. And this upon my credit, as I am an honest man, is most true¹." It may have been with the object of making the Pope acquainted with the real character of the Prayer Book that it was translated into Latin in the same year; and it is, possibly, to the work of translation that a document in the State Paper Office refers [Eliz. vii. 46] which, on November 30th, 1559, mentions the progress made by the Convocation in the Book of Common Prayer². The Latin Version (differing in no small degree from the English) was set forth on April 6th, 1560, under the authority of the Queen's Letters Patent.

The only other change that was made in the Prayer Book during the reign of Elizabeth was in the Calendar. On January 22nd, 1561, the Queen issued a Commission to the Archbishop of Canterbury, the Bishop of London, Dr. Bill, and Walter Haddon, directing them "to peruse the order of the said Lessons throughout the whole year, and to cause some new calendars to be imprinted, whereby such chapters or parcels of less edification may be removed, and other more profitable may supply their rooms³." This commission was issued by the authority given in the 13th clause of Elizabeth's Act of Uniformity, which is cited in its opening paragraph; and in the end of it there is a significant direction, "that the alteration of any thing hereby ensuing be quietly done, without show of any innovation in the Church." In the Calendar revised by these Commissioners the names of most of those Saints were inserted which are to be found in that of our present Prayer Book.

But although no further changes were made in the authorized devotional system of the Church during the remainder of the century, continual assaults were being made upon it by the Puritan party, extreme laxity was tolerated, and even sanctioned, by some of the Bishops (as, for example, at Northampton, by Bishop Scambler of Peterborough), and the people were gradually being weaned from their love for a Catholic ritual: while, in the meantime, a great number of the new generation were being trained, by continual controversy and by enforced habit, into a belief that preaching, either in the pulpit or under the disguise of extemporaneous prayer, was the one end and aim of Divine Service⁴. In 1592 the Puritans had grown so rancorous that they presented a petition to the Privy Council in which the Church of England is plainly said to be derived from Antichrist; the press swarmed with scurrilous and untruthful pamphlets against the Church system; and the more sober strength of this opposition may be measured very fairly by the statements and arguments of Hooker in his noble work, the "Ecclesiastical Polity."

On the accession of James I., which occurred on May 7th, 1603, the hopes of those who wished

¹ The Lord Coke, his Speech and Charge, London, 1607. See also Camden, Ann. Eliz., p. 59, ed. 1615. Twysden's Historical Vindication of the Church of England, p. 175. Validity of the Orders of the Church of England, by Humphrey Prideaux, D.D., 1688. Bramhall's Works, ii. 85, ed. 1845. Bp. Babington's Notes on the Pentateuch; on Numbers vii. Courayer's Defence of the Dissertation on the Validity of English Ordinations, ii. 360. 378. Harrington's Pius IV. and the Book of Common Prayer, 1856.

² Sir John Mason, however, writes to Cecil, on Aug. 11th, 1559,

that the Book of Common Service in Latin is ready to print: and also the little book of Private Prayers for children and servants. State Papers, Dom. Eliz. vi. 11.

³ Parker Correspondence, p. 182. State Papers, xvi. 7.

⁴ These foreign fashions and principles were pertinaciously maintained by those who had fled the country in Queen Mary's days, and returned with what Parker called "Germanical natures" in Queen Elizabeth's. [Strype's Parker, i. 156.] See also Cardw. Conf. 117—120, for a strong illustration of this in Convocation.

to get rid of the Prayer Book were strengthened by the knowledge that the King had been brought up by Presbyterians. A petition was presented to him, called the "Millenary Petition," from the number of signatures attached to it, in which it was represented that "more than a thousand" of his Majesty's subjects were "groaning as under a common burden of human rites and ceremonies," from which they prayed to be relieved by a reduction of the Prayer Book system to their own standard. The result of this petition was the "Hampton Court Conference," an assembly of Clergy and Non-conformists, summoned by the King to meet in his presence at the Palace of Hampton Court, and discuss the grievances complained of. This Conference met on the 14th, 16th, and 18th of January, 1603-4, in the presence of the King and the Privy Council; but the former was so disgusted with the unreasonableness of the Puritan opponents of the Prayer Book, that he broke up the meeting abruptly on the third day, without committing the Church to any concessions in the direction they required. Under the same clause of the Act of Uniformity by which Queen Elizabeth had directed a revision of the Calendar, the King did, however, cause a few changes to be made in the Prayer Book¹.

Revision in the
reign of James I.

[1] The words "or remission of sins" were added to the title of the Absolution.

[2] The "Prayer for the Royal Family" was placed at the end of the Litany; and also some Occasional Thanksgivings.

[3] Two slight verbal changes were made at the beginning of the Gospels for the Second Sunday after Easter and the Twentieth Sunday after Trinity.

[4] An alteration was made in one of the Rubrics for Private Baptism. [See the Office.]

[5] The title of the Confirmation Service was enlarged.

[6] The latter part of the Catechism, respecting the Sacraments, was added.

[7] Some slight changes were made in the Calendar.

In the following year a petition was presented to the King from ministers in the Diocese of Lincoln, in which fifty "gross corruptions" were enumerated in the Prayer Book: and they demanded its total abolition as the only means by which the land could be rid of the idolatry and superstition which it enjoined. Such was the spirit of the times upon which the Church of England was now entering, and which culminated after a struggle of forty years more in the suppression of the Prayer Book.

Suppression of
the Prayer Book in
1645. An "ordinance" was passed by the Parliament on January 3rd, 1645, which repealed the Acts of Uniformity, and enacted that the Book of Common Prayer should not

thenceforth be used in any Church, Chapel, or place of worship in England or Wales. On August 23rd, 1645, another ordinance forbade the use of it in private, required all copies of the Book be given up, and imposed heavy penalties upon those who dared to disobey these singularly tyrannical injunctions. For fifteen years the prayers of the Church of England could only be said in extreme privacy, and even then with danger of persecution to those who used them².

§ *The Revision of 1661.*

When the new form of government, established by Cromwell, had collapsed after his death, the restoration of the ancient constitution of the country involved the restoration of its ancient Church, and consequently of its ancient system of devotion as represented by the Book of Common Prayer. Notwithstanding the highly penal law which had been passed against its use, there had been many bold and faithful men who had not feared to "obey God rather than men." Bishops Bull and Sanderson had been notable instances of this steadfastness, and they did not by any means stand alone³. As the time drew

¹ See the official document in Cardw. Conf. pp. 217—225.

² In the State Papers, Kennett's Register, and Walker's Sufferings of the Clergy, there are many cases recorded of heavy fines levied on those who were discovered using the Prayer Book.

³ "The iniquity of the times would not bear the constant and regular use of the Liturgy; to supply therefore that misfortune, Mr. Bull formed all the devotions he offered up in public; while he continued minister of this place, out of the Book of Common Prayer, which did not fail to supply him with fit matter and proper words upon all those occasions that required him to apply to the throne of grace with the wants of his people. He had the example of one of the brightest lights of that age, the judicious Dr. Sanderson, to justify him in this practice; and his

manner of performing the public service was with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were most prejudiced against the Liturgy, did not scruple to commend Mr. Bull as a person that prayed by the Spirit, though at the same time they railed at the Common Prayer as a beggarly element, and as a carnal performance.

"A particular instance of this happened to him while he was minister of St. George's, which, because it sheweth how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, the reader will not, I believe, think it unworthy to be related. He was sent for to baptize the child of a Dissenter in his parish, upon which occasion he made

near for the return of Charles II. to the throne of his fathers, Prayer Books were brought from their hiding-places, printers began to prepare a fresh supply¹, and its offices began to be openly used, as in the case of the good and great Dr. Hammond, who was interred with the proper Burial Service on April 26th, 1660. Before the end of 1660, the demand for Prayer Books had been so great, notwithstanding the number of old ones which had been preserved, that three several editions in folio, quarto, and a smaller size are known to have been printed.

Charles the Second landed in England on May 29th, 1660, the Holy Communion having been celebrated on board the "Naseby" at a very early hour in the morning; probably by Cosin, the King's Chaplain, whose influence was afterwards so great in the revision of the Prayer Book. As soon as the Court was settled at Whitehall, Divine Service was restored in the Chapel Royal. On July 8th, Evelyn records in his Diary [ii. 152], that "from henceforth was the Liturgy publicly used in our Churches." Patrick is known to have used it in his church on July 2nd; and Cosin, who reassumed his position as Dean of Peterborough at the end of that month, immediately began to use it in his Cathedral. From Oxford, Lamplugh (subsequently Archbishop of York) writes on August 23rd, 1660, that the Common Prayer was then used every where but in three colleges², showing how general had been its restoration in the University Chapels, and perhaps also in the City Churches. By October, 1661, Dean Barwick had restored the Choral Service first at Durham, and then at St. Paul's. The feeling of the people is indicated by several petitions which were sent to the King, praying that their ministers might be compelled to use the Prayer Book in Divine Service, the Mayor and Jurats of Faversham (for example) complaining that their Vicar, by refusing to give them the Common Prayer, is "thus denying them their mother's milk". The non-conforming ministers at first allowed that they could use the greatest part of the Prayer Book; yet when requested by the King to do so, omitting such portions as they could not use, they declined³; but on the part of the laity in general the desire for its restoration seems to have been much greater than could be supposed, considering how many had never (as adults) even heard a word of it used in Church; and probably had never even seen a Prayer Book.

Before the King had left the Hague, a deputation of Presbyterian ministers, including Reynolds, Calamy, Case, and Manton, had gone over to him to use their influence in persuading him that the use of the Prayer Book having been so long discontinued, it would be most agreeable to the English people if it were not restored; and especially to dissuade him from using it and the surplice, in the Chapel Royal. No doubt this was a very daring misrepresentation of the state of the public mind on the subject; but the King appears to have been aware that it was so, for he declined, with much warmth, to agree to the impertinent and unconstitutional request, telling them in the end of his reply, that "though he was bound for the present to tolerate much disorder and indecency in the exercise of God's worship, he would never in the least degree, by his own practice, discountenance the good old order of the Church in which he had been bred". As we have already seen, the Prayer Book was restored to use in the Chapel Royal immediately after the King's return.

On July 6th, five weeks afterwards, there was a debate in Parliament respecting the settlement of religion. Some suggested that the restoration of the "old religion" was the only settlement required; but in the end it was agreed to pray the King that he would call an assembly of divines for the purpose

use of the office of Baptism, as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks, intimating at the same time with how much greater edification they prayed, who entirely depended upon the Spirit of God for His assistance in their extempore effusions, than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, that badge of Popery, as he called it, nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the office of Baptism in the Liturgy, wherein

was contained every prayer which he had offered up to God on that occasion; which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from Mr. Bull's communion." —Nelson's Life of Bull, p. 31.

¹ John Williams and Francis Eglesfield printed an edition against the King's return, and what copies remained in their warehouse were seized by agents of Bill the King's printer on Nov. 7th, 1660. There is extant also a royal mandate to Bill, dated July 25, 1661, commanding him to restore to R. Royston, of Oxford, a quantity of Prayer Books which he had seized by mistake, supposing them to be falsely printed. State Papers, Domestic, Charles II., vol. xxxix. 87; xlvii. 67.

² State Papers, *ibid.* xi. 27.

³ *Ibid.* xxxii. 97. 109; l. 22.

⁴ Kennett's Register, p. 629.

⁵ Clarendon, History of the Great Rebellion, iii. 990.

of considering the subject. The King, however, issued a "Declaration" on October 25th, in which he refers to his letter from Breda promising toleration to all opinions, and to the visit of the Presbyterian preachers; and complains of the intolerant spirit which is shown towards himself by the Presbyterians in wishing to deprive him of the services in the Chapel Royal, and in much misrepresenting his words, acts, and motives. He states, that it had been his intention to call a Synod at once to consider the affairs of the Church, but that personal feeling is so strong as to make such a step unwise for the present. Throughout this Declaration the King assumes that the Church is restored in its integrity; but promises that he will call an assembly of "learned Divines, of both persuasions," to review the "Liturgy of the Church of England, contained in the Book of Common Prayer, and by law established;" again exhorting those who cannot conscientiously use the whole of it, to use such portions as they do not object to¹.

It was in fulfilment of this promise that a Royal Commission was addressed on March 25th, 1661, to the following Divines, who constituted what is known as the "Savoy Conference," from its place of meeting:—

On the Church side.

Accepted Frewen, Archbishop of York.
 Gilbert Sheldon, Bishop of London, afterwards
 Archbishop of Canterbury.
 John Cosin, Bishop of Durham.
 John Warner, Bishop of Rochester.
 Henry King, Bishop of Chichester.
 Humphry Henchman, Bishop of Salisbury, after-
 wards of London.
 George Morley, Bishop of Worcester, afterwards of
 Winchester.
 Robert Sanderson, Bishop of Lincoln.
 Benjamin Laney, Bishop of Peterborough, after-
 wards of Lincoln and Ely.
 Brian Walton, Bishop of Chester.
 Richard Sterne, Bishop of Carlisle, afterwards
 Archbishop of York.
 John Gauden, Bishop of Exeter, afterwards of
 Worcester.

On the Presbyterian side.

Edward Reynolds, Bishop of Norwich.
 Anthony Tuckney, D.D., Master of St. John's
 Cambridge.
 John Conant, D.D., Reg. Prof. Div., Oxford.
 William Spurstow, D.D.
 John Wallis, D.D., Sav. Prof. Geom., Oxford.
 Thomas Manton, D.D. [offered Deanery of Ro-
 chester.]
 Edmund Calamy [offered Bishopric of Lichfield].
 Richard Baxter [offered Bishopric of Hereford].
 Arthur Jackson.
 Thomas Case.
 Samuel Clarke.
 Matthew Newcomen.

Coadjutors.

John Earle, Dean of Westminster, afterwards Bishop of Worcester and Salisbury.	Thomas Horton, D.D.
Peter Heylin, D.D., Subdean of Westminster.	Thomas Jacomb, D.D.
John Hacket, D.D., afterwards Bishop of Lichfield.	William Bate.
John Barwick, D.D., afterwards Dean of St. Paul's.	John Rawlinson.
Peter Gunning, D.D., afterwards Bishop of Chi- chester and Ely.	William Cooper.
John Pearson, D.D. ² , afterwards Bishop of Chester.	John Lightfoot, D.D.
Thomas Pierce, D.D.	John Collings, D.D.
Anthony Sparrow, D.D., afterwards Bishop of Exeter and Norwich.	Benjamin Woodbridge, D.D.
Herbert Thorndike, D.D.	William Drake.

As this Conference was the last official attempt to reconcile what was afterwards called the "Low Church party" and Dissenters to the cordial use of the Catholic Offices of the Church, it will be desirable to give a short account of its proceedings. The Letters Patent authorized the Commissioners "to advise upon and review the said Book of Common Prayer, comparing the same with the most ancient liturgies, which have been used in the Church in the primitive and purest times; and to that end to

¹ Cardwell's *Conferences*, p. 286.

² "And was after by Synod commissioned to review the Com-
mon Prayer Book." Fothergill's MS., York Minster Lib.

assemble and meet together from time to time, and at such times within the space of four calendar months now next ensuing, in the Master's lodgings in the Savoy in the Strand, in the county of Middlesex, or in such other place or places as to you shall be thought fit and convenient; to take into your serious and grave considerations the several directions, rules, and forms of prayer, and things in the said Book of Common Prayer contained, and to advise and consult upon and about the same, and the several objections and exceptions which shall now be raised against the same. And if occasion be, to make such reasonable and necessary alterations, corrections, and amendments therein, as by and between you and the said Archbishop, Bishops, Doctors, and persons hereby required and authorized to meet and advise as aforesaid, shall be agreed upon to be needful or expedient for the giving satisfaction unto tender consciences, and the restoring and continuance of peace and unity in the Churches under our protection and government; but avoiding, as much as may be, all unnecessary alterations of the forms and liturgy wherewith the people are already acquainted, and have so long received in the Church of England¹."

This Commission met at the Savoy in the Strand on April 15th, and its sittings ended on July 24th, 1661: the Session of Parliament and Convocation commencing on May 8th of the same year. The "several objections and exceptions" raised against the Prayer Book were presented to the Bishops in writing. These are all on record in two or three contemporary reports of the Conference, of which one is referred to in the foot-note, and they are printed at length in Cardwell's *Conferences on the Book of Common Prayer*. Many of these "exceptions" are of a frivolous kind, and the remarks which accompanied them were singularly bitter and uncharitable, as well as diffuse and unbusiness-like. It seems almost incredible that grave Divines should make a great point of "The Epistle is written in" being an untrue statement of the case when a portion of a prophecy was read and technically called an "Epistle;" or that they should still look upon it as a serious grievance when the alteration conceded went no further than "For the Epistle:" or, again, that they should spend their time in writing a long complaint about the possibility of their taking cold by saying the Burial Service at the grave. Yet sheets after sheets of their papers were filled with objections of this kind, and with long bitter criticisms of the principles of the Prayer Book. The Bishops replied to them in the tone in which Sanderson's Preface to the Prayer Book is written, but they seem to have keenly felt what Sanderson himself expressed—mild and gentle as he was—when he long afterwards said of his chief opponent at the Savoy, "that he had never met with a man of more pertinacious confidence, and less abilities, in all his conversation²." Perhaps too they were reminded of Lord Bacon's saying respecting his friends, the Nonconformists of an earlier day, that they lacked two principal things, the one learning, and the other love.

The Conference was limited by the Letters Patent to four months' duration, but when that time had drawn to an end little had been done towards a reconciliation of the objectors to the use of the Prayer Book. Baxter had composed a substitute for it, but even his friends would not accept it as such, and probably Baxter's Prayer Book never won its way into any congregation of Dissenters in his lifetime or afterwards. In Queen Elizabeth's time Lord Burleigh had challenged the Dissenters to bring him a Prayer Book made to fit in with their own principles; but when this had been done by one party of Dissenters, another party of them offered six hundred objections to it, which were more than they offered to the old Prayer Book. The same spirit appears to have been shown at the Savoy Conference; and the principle of unity was so entirely confined to unity in opposition, that it was impossible for any solid reconciliation of the Dissenters to the Church to have been made by any concessions that could have been offered. After all the "exceptions" had been considered and replied to by the Bishops' side (replies again replied to by the untiring controversial pens of the opposite party), the result of the Commission was exhibited in the following list of changes to which the Bishops were willing to assent:—

The Concessions offered by the Bishops at the Savoy Conference.

- § 1. We are willing that all the epistles and gospels be used according to the last translation.
- § 2. That when any thing is read for an epistle which is not in the epistles, the superscription shall be "For the epistle."
- § 3. That the Psalms be collated with the former translation, mentioned in rubr., and printed according to it.

¹ Cardw. Conf. 257—368. "Grand Debate between the most Reverend the Bishops and the Presbyterian Divines. . . . The most perfect copy." 1661.

² Kennett's Register, p. 551. This can hardly refer to Baxter, who was a man of some learning; but no doubt his excessive vanity and moroseness were a chief cause of the failure.

§ 4. That the words "this day," both in the collects and prefaces, be used only upon the day itself; and for the following days it be said, "as about this time."

§ 5. That a longer time be required for signification of the names of the communicants; and the words of the rubric be changed into these, "at least some time the day before."

§ 6. That the power of keeping scandalous sinners from the communion may be expressed in the rubr. according to the xxvith and xxviith canons; so the minister be obliged to give an account of the same immediately after to the ordinary.

§ 7. That the whole preface be prefixed to the commandments.

§ 8. That the second exhortation be read some Sunday or Holy Day before the celebration of the communion, at the discretion of the minister.

§ 9. That the general confession at the communion be pronounced by one of the ministers, the people saying after him, all kneeling humbly upon their knees.

§ 10. That the manner of consecrating the elements be made more explicit and express, and to that purpose these words be put into the rubr., "Then shall he put his hand upon the bread and break it," "then shall he put his hand unto the cup."

§ 11. That if the font be so placed as the congregation cannot hear, it may be referred to the ordinary to place it more conveniently.

§ 12. That these words, "yes, they do perform these," &c., may be altered thus: "Because they promise them both by their sureties," &c.

§ 13. That the words of the last rubr. before the Catechism may be thus altered, "that children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed."

§ 14. That to the rubr. after confirmation these words may be added, "or be ready and desirous to be confirmed."

§ 15. That these words, "with my body I thee worship," may be altered thus, "with my body I thee honour."

§ 16. That these words, "till death us depart," be thus altered, "till death us do part."

§ 17. That the words "sure and certain" may be left out.

The Conference being ended, and with so little practical result, the work of Revision was committed to the Convocations of the two Provinces of Canterbury and York. On June 10th, 1660, a Licence had been issued to the Archbishop of Canterbury [Juxon], empowering the Convocation of his Province to "debate and agree upon such points as were committed to their charge¹." Another was issued to the Archbishop of York [Frewen], of a similar tenour, on July 10th [or 23rd]. But little was likely to be done while the Savoy Conference was sitting, beyond preparation for future action. A fresh Licence was issued on October 10th, by which the Convocation of Canterbury was definitely directed to review the Book of Common Prayer and the Ordinal², under the authority of the Commission sent to them on the 10th of June³; and on November 22nd a similar letter was sent to the Archbishop of York. This letter enjoined the Convocations to review the Prayer Book, and then to present it to "us for our further consideration, allowance, or confirmation⁴."

It is probable that much consideration had been given to the subject during the five months that elapsed between the issue of the first Licence and that of the second, as a Form for the 29th of May had been agreed upon, and also the Office for Adult Baptism. When, however, the Convocation of Canterbury met on November 21st, 1661, "the King's letters were read," and the revision of the Prayer Book was immediately entered upon with vigour and decision⁵. The Upper House appointed a Committee, consisting of the following:—

Matthew Wren, Bishop of Ely.
Robert Skinner, „ „ Oxford.
John Warner, „ „ Rochester.
Humphry Henchman, „ Salisbury.
George Morley, „ „ Worcester.

¹ State Papers, Dom. Charles II. xliii. October 10.

² Kennett's Register, p. 503.

³ State Papers, Dom. Charles II. xliii.

⁴ Kennett's Register, p. 564.

⁵ The Bishops returned to their seats in the House of Lords on Nov. 20th, and from that time the junior Bishop said prayers daily as formerly. The Presbyterian minister had been "excused from attendance" on the House of Commons some time before.

Robert Sanderson, Bishop of Lincoln.
 William Nicholson, „ „ Gloucester.
 John Cosin, „ „ Durham.

The last-named had been invited (with the Archbishop of York, and the Bishops of Carlisle and Chester) to be present and assist at the previous session of the Southern Convocation; and was now appointed on the Committee as the most learned ritualist among the Bishops. Wren, Warner, and Skinner had been Bishops in the Convocation of 1640¹.

It was necessary that the co-operation of the York Lower House of Convocation should be secured: the Archbishop and three Bishops of that Province therefore wrote to them, saying that the time was very short for the work in hand, and that it would much facilitate its progress if some Clergy were appointed to act in the Southern Convocation as Proxies for the Northern. Eight such proxies were appointed, three of whom were members of the lower house of Canterbury Province, and five of the lower house of York².

The Committee of Bishops met at Ely House; and Sancroft, at this time Rector of Houghton-le-Spring, Prebendary of Durham, and Chaplain to Cosin, appears to have acted as their Secretary. Bishop Cosin had prepared a folio Prayer Book of 1619, in which he had written down in the margin such alterations as he considered desirable: and this volume, which is preserved in the Cosin Library, Durham [D. III. 5], has been thoroughly examined for the present work, all the alterations so made being either referred to or printed in the Notes³. This volume was evidently used as the basis of their work by the Bishops, although (as will be seen) they did not adopt all the changes proposed by Cosin, and introduced others which are not found in his Prayer Book. They were thus enabled to proceed rapidly with the work of revision, and on November 23rd sent a portion of their labours down to the Lower House, which returned it on the 27th. The whole Prayer Book was completed by December 20th, and a form of Subscription was then agreed upon, of which a copy in Bishop Cosin's handwriting is inserted in his Durham Book, and which is also to be found, with all the names attached, in Kennett's Register, pp. 584, 585. The Revised volume, thus prepared, was a MS. of five hundred and forty-four pages, and appears to have been the same that was ultimately attached to the Act of Uniformity. It is said to have been preserved in the Parliament Office as recently as 1825, and is referred to as existing there in the Record Commissioners' edition of the Statutes, vol. v. p. 365; but it has since disappeared.

There was a delay of some weeks before the Prayer Book thus revised received the approval of the King in Council. The Act of Uniformity was under the consideration of the House of Lords, and on February 12th, 1661-2, the Earl of Dorset expressed the disappointment of the House at not receiving the revised Prayer Book; on which the Bishop of London promised that it should shortly be brought in. A Privy Council was then summoned, at which four Bishops were ordered to be present. This met on February 24th, 1661-2, the Bishops of London, Durham, Salisbury, Worcester, and Chester being present: "at which time the Book of Common Prayer, with the Amendments and Additions, as it was prepared by the Lords Bishops, was read and approved, and ordered to be transmitted to the House of Peers, with this following recommendation, signed by His Majesty:"—the recommendation being that the Prayer Book as altered be that appointed to be used by the intended Act of Uniformity⁴. On the next day it was sent to the House of Lords, with the Great Seal attached⁵; and on March 17th was declared (without any review of its contents) to be the Book referred to in the Act of Uniformity then passing through the House. On March 18th the thanks of the House were conveyed to Convocation for their care in revising the Book, and on April 10th it was sent down to the House of Commons.

On the 16th of April the question was put in the House of Commons whether there should be any debate upon the amendments inserted in the Prayer Book by Convocation, and it was decided in the

¹ Archbishop Juxon, Bishops Dupps, Piers, and Roberts, had also been Bishops in 1640. Four other Bishops in the Upper House of 1661, Sheldon, Floyd, Griffith, and Ironside, had been in the Lower House in 1640, and so had about twenty members of the Lower House of 1661.

² Kennett's Register, pp. 563—565.

³ A fair copy of this volume, written by Sancroft in a Prayer Book of 1634, is preserved in the Bodleian Library [Arch. Bodl. D. 28], and has been collated with the original for the present work. Cosin had also written three sets of Notes on the Prayer

Book; and had prepared a fourth, suggesting amendments which he considered to be necessary several years before. These are collected in the fifth volume of his Works, published in the Library of Anglo-Catholic Theology. Some MS. Notes on the Prayer Book, Harl. MS. 7311, are also said to be his.

⁴ Kennett's Register, pp. 632, 633. State Papers, li. 5.

⁵ When the Bill for Uniformity had been sent up from the House of Commons, a Prayer Book (probably that of Elizabeth) had been attached to it, but this was set aside for that of the Convocation. Kennett's Register, p. 642.

negative. A resolution was, however, afterwards passed, that they "might have been debated by the order of the House." Thus, although the Act of Uniformity was much discussed in the House of Commons, the Book of Common Prayer was accepted by them, as well as by the Lords, exactly as it had passed out of the hands of the Bishops; and nothing was ever said about their right to consider the work of the Convocation until it had been decided that it was to pass unaltered through the secular part of the Legislature. This determination was also strongly illustrated by two circumstances that occurred while the Prayer Book was before the two Houses. (1) A strong desire was expressed in the House of Commons that a proviso should be introduced into the Act of Uniformity, enjoining reverent gestures during the time of Divine Service. This proviso was twice read, "but the matter being held proper for the Convocation," it was ordered that those members who managed the Conference with the Lords should intimate the desire of the House, "that it be recommended to the Convocation to take order for reverend and uniform gestures and demeanours to be enjoined at the time of Divine Service and preaching:" this course being ultimately adopted, and an addition made by Convocation to the XVIIIth Canon, in consequence, on May 12th, 1662¹. (2) The second circumstance is thus stated in the Journals of the House of Lords, on the 8th of May, 1662: "Whereas it was signified by the House of Commons at the Conference yesterday that they found one mistake in the rubrick of Baptism, which they conceive was a mistake of the writer, *Persons* being put instead of *Children*, the Lord Bishop of Durham acquainted the house, that himself and the Lord Bishop of Carlisle had authority from the Convocation to amend the said word, averring it was only a mistake of the scribe; and accordingly they came to the Clerk's table, and amended the same²."

The amendments proposed by the House of Commons in the Act of Uniformity all tended to raise the tone in which the Prayer Book was to be used, and to make the provisions of the Act more strict. They especially required that the Surplice, and the Sign of the Cross in Baptism, should continue to be used. [Kennett's Reg., pp. 676. 679.] These amendments were all agreed to by the Lords on May 10th; and thus the Prayer Book, as amended by Convocation, and the Act of Uniformity, as amended by Parliament, both received the Royal Assent on May 19th, 1662.

In answer to inquiries from the House of Lords, the Bishops had guaranteed (on April 21st) that the Book should be in print and ready for use on August 24th, the Feast of St. Bartholomew, which was the day fixed by Parliament for the Act to come into operation. The printing was undertaken by Convocation, which, as early as March 8th, had appointed Dr. Sancroft to be Supervisor, and Messrs. Scattergood and Dillingham, Correctors of the press³. The following MS. entry on the fly-leaf of Bishop Cosin's Durham Book, in the Bishop's own hand, will show how much anxious thought he had taken for this and all other matters connected with the Revision of the Prayer Book:—

"Directions to be given to the printer.

"Set a fair Frontispiece at the beginning of the Book, and another before the Psalter, to be designed as the Archbishop shall direct, and after to be cut in Brass.

"Page the whole Book.

"Add nothing. Leave out nothing. Alter nothing, in what Volume soever it be printed. Particularly; never cut off the Lord's Prayer, Creed, or any Collect with an &c.; but wheresoever they are to be used, print them out at large, and add [Amen] to the end of every prayer.

¹ Kennett's Register, pp. 671. 680. 684.

² Kennett's Register, p. 680. An order for correcting this error had passed Convocation on April 21st. Ibid. p. 666.

A more curious slip of the pen is said to have been corrected with a bold readiness by Lord Clarendon. "Archbishop Tenison told me by his bedside on Monday, Feb. 12, 1710, that the Convocation book intended to be the copy confirmed by the Act of Uniformity had a rash blunder in the rubrick after Baptism, which should have run [*It is certain by God's word, that children which are baptized dying before they commit actual sin are undoubtedly saved*]. But the words [*which are baptized*] were left out, till Sir Cyril Wyche coming to see the Lord Chancellor Hyde found the book brought home by his lordship, and lying in his parlour window, even after it had passed the two houses, and happening to cast his eye upon that place, told the Lord Chancellor of that gross omission, who supplied it with his own hand." Ibid. p. 648. This story was fifty years old when it reached

Bishop Kennett, but it has an air of probability: and such strange accidents in the most important matters have not unfrequently occurred. So the word "not" was once omitted from the seventh commandment in a whole edition of the Holy Bible; the printers being heavily fined for the mistake.

³ Among Archbishop Sancroft's MSS. in the Bodleian, there is a letter from one of Bishop Cosin's chaplains, written from Bishop Auckland on June 16th, 1662, in which he says, "My lord desires at all times to know particularly what progress you make in the Common Prayer." There is also a mandate from Charles II. to the Dean and Chapter of Durham among the State Papers, dated June 16th, 1662, likewise, and ordering them to dispense with Prebendary Sancroft's residence, as he "has been for some months, and still is attending the impression of the Liturgy;" and adding that "it is not the meaning of the statutes to require the residence of members of the Chapter when service of greater use to the Church requires them." State Papers, lvi. 61.

- "Never print the Lord's Prayer beyond—'deliver us from evil. Amen.'"
- "Print the Creeds always in three paragraphs, relating to the three Persons, &c."
- "Print not Capital letters with profane pictures in them."
- "In all the Epistles and Gospels follow the new translation."
- "As much as may be, compose so that the leaf be not to be turned over in any Collect, Creed, Verse of a Psalm, Middle of a sentence, &c."
- "Set not your own Names in the Title-page nor elsewhere in the Book, but only 'Printed at London by the printers to the King's most excellent Majesty. Such a year.'"
- "Print [Glory be to the Father, &c.] at the end of every Psalm, and of every part of *cxxix*. Psalm."

"In this Book:—

- "Where a line is drawn through the words, that is all to be left out."
- "Where a line is drawn under the words, it is to be printed in the Roman letter."
- "Where a prickt line is drawn under the words, it is not part of the book, but only a direction to the printer or reader."
- "Where this note [is set, a break is to be made, or a new line begun."
- "Where a double line is drawn under any words, they are to be printed in Capitals¹."

While the Act of Uniformity was passing through Parliament, the House of Commons inserted a clause which provided that "a true and perfect copy of this Act, and of the said Book annexed hereunto," should be provided by the Deans and Chapters of every Cathedral or Collegiate Church before Christmas Day, obtained "under the Great Seal of England," and also that similar copies should be delivered into the respective Courts of Westminster, and into the Tower of London, to be kept and preserved as records. It was also provided that these books should "be examined by such persons as the King's Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the original Book hereunto annexed." These Commissioners were to have power "to correct, and amend in writing, any error committed by the Printer in the printing of the same book, or of any thing therein contained, and shall certify under their hands and seals . . . that they have examined and compared the said Book, and find it to be a true and perfect Copy." The Prayer Books so certified and sealed with the Great Seal were then enacted to be as good Records as the MS. itself.

Soon after the Book was printed, a Commission was therefore issued: a strong Royal mandate having been meanwhile sent to the University of Cambridge, commanding the Vice-Chancellor to inhibit the University printers from sending out any copies printed otherwise than was allowed them². The Commission was dated Nov. 1st, 1662, and was addressed to John Croftes, Dean of Norwich; Joseph Henshaw, Dean of Chichester; Richard Chaworth; William Paul, Dean of Lichfield; William Bra-bourne; Mark Franck, Archdeacon of St. Alban's; and George Madling. Certain alterations were made, chiefly in the headings and titles of Prayers, Psalms, &c., in all the Books which were to receive the Great Seal; and a Certificate was appended to each of them, signed by the Commissioners on December 13th. The Books so certified were afterwards ordered to be passed under the Great Seal, and as many copies sealed as the Lord Chancellor thought fit³, Letters Patent, dated January 5th, 1662-3, being appended to each. Thus the Book of Common Prayer was carefully guarded through every stage of its preparation, that it might go forth to the people of England with all the authority that law can give, and that a perfect Record might never be wanting of the true document by which the system of Divine Service is regulated in the Church of England.

An attempt was made in the reign of William III. to remodel the Prayer Book on principles much less Catholic than those which had been uniformly adopted in former revisions, but the attempt happily failed⁴. No further alteration of its pages has taken place, and the Prayer Book of 1662 is still the Prayer Book of the Church of England in 1866.

¹ It is very singular that Burton had alleged, some five-and-twenty years before, that there was "in the great printing house at London a Common Prayer Book," altered with Cosin's hand, to show "how he would have it altered." Prynne makes a somewhat similar assertion in his criticism of Cosin's Devotions, printed in 1626 and 1627. [Lathbury's Convocation, p. 273.] These anticipations of Cosin's influence show that he was marked out for a leader in the work of revision.

² State Papers, Domestic, Charles II., lviii. 42.

³ Ibid. lxi. 144; lxiii. 42.

⁴ The whole of the proposed Revision of 1689 was printed in a "blue book" by order of the House of Commons, dated June 2nd, 1684. A full account of it is also given in Procter's History of the Common Prayer, pp. 144—160. As it has never had any authority or influence, it has been considered unnecessary to give any particulars respecting it here.

§ *National Versions of the Prayer Book.*

The English system of Divine Service was adopted by the Church of Scotland in the seventeenth century, and by that of the United States of America in the eighteenth: and although the Churches of both countries are but small bodies, when compared with the numbers of the population, the versions of the Book of Common Prayer adopted by them have an historical claim to be called national versions,—that of Scotland having been adopted under royal and ecclesiastical authority, while that of America was adopted under the most authoritative sanction of the ecclesiastical body to which the original English colonists of the continent belonged.

The Scottish Prayer Book. The Reformation was not carried forward in Scotland with the same calm, dispassionate, and humble reverence for the old foundations which was so conspicuous in that of the Church of England. For many years no uniform system of devotion took the place of the ancient offices, and it was not until the reign of James I. that any endeavour was made to put an end to that ecclesiastical anarchy which was thinly veiled by Knox's miserable Book of Common Order. The General Assembly of 1616 agreed to the proposal that a national Liturgy should be framed: but King James wished to introduce the English Prayer Book, and it was used in his presence at Holyrood on May 17th, 1617. Three years afterwards an Ordinal was published for the use of the Scottish Church; and the draft of a Liturgy was submitted to the King by Archbishop Spottiswoode. This was revived on the accession of Charles I., and in 1629 official measures were taken for obtaining its reconsideration and adoption by the Church of Scotland; although both the King and Laud were anxious to have the English Prayer Book introduced without alteration. Eventually the King gave way to the wish of the Scottish Bishops that a national form of Divine Service should be adopted: an episcopal committee was appointed (of whom Maxwell, Bishop of Ross, and Wedderburn, Bishop of Dumblane, appear to have been the most active), and they were engaged on the work for many months, some delay being caused, apparently, by the necessity of communicating with the King and the Archbishop of Canterbury, which had arisen from the altered relations of the two countries. The Scottish Prayer Book of 1637 was the result of these labours. It has been popularly connected with the name of Archbishop Laud, but it was the compilation of Scottish Bishops; and all the English Archbishop did was (as one of a commission of which Wren and Juxon were the other two members) to offer suggestions, prevent rash changes, communicate between the Crown and the Scottish Bishops respecting alterations, and facilitate the progress of the book through the press.

The Book of Common Prayer so prepared was not submitted to the General Assembly of the Church of Scotland. As the preceding pages have shown, the English book was, from first to last, the work of Convocation; and no doubt the Scottish book ought also to have had the sanction at least of the whole Scottish Church by representation, and not only of the Crown and the Bishops. In the year 1637 it was imposed upon the Church of Scotland by letters patent and the authority of the Bishops: but, as is well known, its introduction was vigorously opposed by a fanatical faction which in the end became supreme, and both the Church and the Prayer Book of Scotland were suppressed. That now in use in the Scottish Church was introduced in later times; but the book of 1637 is so much connected with the history of the period, and has, besides, so much liturgical interest, that a fuller notice of it has been inserted in the Appendix at the end of this volume.

The American Prayer Book. Until the separation of the North American colonies from England, the English Book of Common Prayer was used without any alteration in the American Church. After they became independent, as the United States, it was thought expedient for the Church to make some changes, especially as alterations were being introduced without authority, and there seemed danger of much disorder in Divine worship if a form were not adopted which could have some claim to be called national. The first step towards this was taken at the General Convention of the American Church held at Philadelphia in 1785: during the next four years the various Offices were gradually remodelled until they took the form in which they are now used, and which was authorized by the General Convention of 1789. Committees had been appointed to prepare an entirely new book: but in the end the English Prayer Book was taken as the basis to be adopted. The language was in many parts modernized, the Communion Office was restored to a form similar to that of 1549, a selection of Psalms was appointed instead of our daily order, the use of the Athanasian Creed was discontinued, and some other less

important alterations were made. But the Preface declares that the American Church "is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or farther than local circumstances require."

§ *Translations of the Prayer Book.*

The Book of Common Prayer arose, in no small degree, from a conviction, on the part of the Clergy and Laity of England, that Divine Service should be offered to God in the vernacular tongue of those on whose behalf and by whom it is being offered. The principle thus adopted in respect to themselves has been carried out as far as possible in all the missionary operations of the Church of England; and the establishment of her forms of Divine Service in countries where the English language is not freely spoken, has generally been accompanied by the translation of the Book of Common Prayer into the language of those who are being won over to the Church of Christ. A necessity has also arisen for translations into some European languages: while provision was made for rendering it into Welsh and Irish at the time of its first issue. An account of the Latin translation will be found under the rubric relating to the use of Divine Service in other languages than the English.

The following list contains the names of forty languages and dialects, into which the Book of Common Prayer has been translated, but the number is constantly increasing as the missionary work of the Church is developed:—

Latin	Portuguese	Armeno-Turkish	Kafir
Greek	Italian	Arabic	Bullom
Hebrew	Dutch	Hindustani	Yoruban
Welsh	Danish	Mahratta	Malay
Irish	Russian	Tamil	Dyak
Gaelic	Polish	Susu	Singhalese
Manks	Modern Greek	Amharic	Indo-Portuguese
French	Persian	Telugoo	Cree
German	Turkish	Chinese	Malagasy
Spanish	Armenian	Hawaiian	Maori

Most of these translations have been produced under the auspices of the Society for Promoting Christian Knowledge, and of the Prayer Book and Homily Society; and some guarantee is thus given for accuracy. It should also be mentioned as a fact of interest and importance that the Hawaiian version was made in 1863 by the native king, Kamehameha IV., who also annexed to it a Preface which shows a thorough knowledge of the principles of the Prayer Book.

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RITUAL INTRODUCTION

TO THE

PRAYER BOOK.

SECTION I.

THE PRINCIPLES OF CEREMONIAL WORSHIP.

FORMS and ceremonies in Divine Service are bodily manifestations of spiritual worship, and the ordinary means by which that worship is expressed to God.

The whole scheme of Redemption is based on a principle which shows that God establishes communion between Himself and mankind chiefly through the body and bodily acts, and not through purely mental ones, as the exercise of thought or will. For when a perfect and unimpeded spiritual intercourse was to be renewed between the Creator and His fallen creatures, God, Who "is a Spirit," took upon Him a bodily nature, and by means of it became a Mediator, through Whom that intercourse could be originated and maintained. For the particular application, also, of the benefits of His mediation, Christ ordained Sacraments, which are outward and visible signs endowed with the capacity of conveying inward and spiritual grace to the soul through the organs of the body.

In analogy with this principle, Ceremonial worship, or Ritual, may be defined as the external body of words and actions by which worship is expressed and exhibited before God and man. As it is ordained that men shall tell their wants to God in prayer, although He knows better than they know themselves what each one's necessities are, so it is also ordained that spiritual worship shall be communicated to Him by words and actions, although His Omniscience would be perfectly cognizant of it without their intervention.

The Divine Will on this subject has been revealed very clearly and fully in the Holy Bible; from its earliest pages, which record the sacrifices of Cain, Abel, and Noah, to its latest, in which the worship of Heaven is set forth as it will be offered by the saints of God when the worship of Earth will have passed away.

Before the origination of the Jewish system of ceremonial, we find customs which indicate the use of certain definite forms in acts of Divine worship. The chief of these is Sacrifice, in which the fruits of the earth were offered to God, or the body of some slain animal consumed by fire on His altar. Such acts of sacrifice were purely ceremonial, even supposing them to have been unaccompanied by any words; and the account of Abraham's sacrifice, in Genesis xv. 9—17, illustrates very remarkably the minute character of the ritual injunctions given by God even before the time of the Mosaic system. The Divine institution of the outward ceremony of Circumcision is another instance of the same kind, and one of even greater force, from the general and lasting nature of the rite as at first ordained; a rite binding on the Jewish nation for nearly two thousand years. Another ceremonial custom to be observed in the Patriarchal times, is that of "bowing down the head" when worshipping the Lord [Gen. xxiv. 26. 48]; another, that of giving solemn benedictions, accompanied by laying on of hands [Gen. xxvii. 27—29; xxviii. 1—4; xlvii. 10; xlviii. 9—20]; another, that of setting up a pillar, and pouring oil upon it [Gen. xxviii. 18; xxxv. 14]; another, purification before sacrifice [Gen. xxxv. 2]; and, to name no more, one other, the reverent burial of the dead [Gen. xxiii. 19; xxxv. 19; 1. 10], which even then was an act of reverence towards God, as well as of respect and affection towards the departed.

The introduction of a higher form of corporate worship was accompanied by a great development of

ceremony or ritual. Of what was previously in use, we can only infer that it was divinely instituted; but the divine institution of the Jewish system of ritual is told us in the most unmistakeable terms in the Holy Bible, and the narration of it occupies more than seven long chapters of the Book of Exodus [xxiv.—xxxi.], together with the greater part of the twenty-seven chapters of Leviticus.

This system of ritual (sometimes called "Mosaic," but in reality Divine) was revealed with circumstances of the utmost solemnity. After a preparation of sacrifices, Moses, Aaron, Nadab and Abihu, and the seventy elders, went up into the lower part of Mount Sinai, and from thence "they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of Heaven in clearness." Moses was then commanded to go up to the summit of the mountain, "and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him into the mount: and Moses was in the mount forty days and forty nights" [Exod. xxiv. 9—18]. During this awful time of converse between God and His servant Moses, it appears that the one subject of revelation and command was that of ceremonial worship: the revelation of the moral law being recorded in the single verse, "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God" [Exod. xxxi. 18].

The revelation of God's will respecting forms and ceremonies, which was thus awfully given to Moses, went into very minute particulars, which were chiefly respecting the construction of the Tabernacle, the dress of those who were to minister in it, the *instrumenta* of Divine Service, and the ceremonies with which that service was to be carried on. The architecture of the structure itself, the design of its utensils, and of the priestly vestments, and that kind of laws for the regulation of Divine Service which we now know as rubrics, were thus communicated to Moses by God Himself, and in the most solemn manner in which any revelation was ever given from Heaven. And when the revelation was completed, "the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . . And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee" [Exod. xxxi. 1—6]. Thus Divine Inspiration was given to the principal architects and superintendents of the external fabric by means of which Divine Service was to be carried on, as well as a Revelation of its structure, and of the ceremonial itself; and no words can heighten the importance and value which Almighty God thus indicated as belonging to ceremonial worship.

Nor did this importance and value belong to ceremonial worship only in the early period of the Jewish nation's life. It was not given to them as a means of spiritual education, by which they should be gradually trained to a kind of worship in which externals should hold a less conspicuous position. Nothing whatever appears, in the revelation itself, of such an idea as this; but the ceremonial is throughout regarded as having reference to Him in Whose service it was used, looking to the Object of worship, and not to the worshippers. And accordingly, when the Jewish nation attained its highest pitch of prosperity, and probably of intellectual as well as spiritual progress, in the latter years of David and in the reign of Solomon, this elaborate system of ceremonial worship was developed instead of being narrowed. The magnificent preparations which David made for building the Temple are recorded in 1 Chron. xxii., xxviii., and xxix.; and those which he made for establishing the service there, in 1 Chron. xvi., xxiii.—xxvi.: the descriptions of the structure and of the utensils being almost as minute and detailed as in the commandments of God on Sinai respecting the Tabernacle. In this more intellectual age of the Jewish nation, and for this development of ceremonial worship, God vouchsafed to give inspiration to His servants for their work, as He had done to Bezaleel and Aholiab. When the Holy Bible gives the account of David furnishing Solomon with the designs for the Temple and its furniture, these significant words are added, "And the pattern of all that he had by the Spirit." Even more striking are David's own words: "All this the Lord made me understand in writing by His hand upon me, even all the works of this pattern. . . . The Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" [1 Chron. xxviii. 12. 19]. The fulfilment of this prophetic promise is indicated in a subsequent

place by the words, "Now these are the things wherein Solomon was instructed for the building of the house of God" [2 Chron. iii. 3]: and the Divine approval of all that was done is strikingly shown in 1 Kings ix. 3. 2 Chron. v. 11—14; and vii. 1, 2. Nor should the fact be overlooked that the most costly and beautiful house of God which the world ever saw was built, the most elaborate and gorgeous form of Divine Service established, by one who was no imaginative enthusiast, but by one whose comprehensive knowledge and astute wisdom exceeded those of any man who had ever before existed, and were perhaps greater than any learning or wisdom, merely human, which have since been known. Solomon was a man of science, an ethical philosopher, and a statesman, yet a ritualist.

Thus the use of Ceremonial Worship in some form is shown to have existed even in the simple Patriarchal ages; and to have been ordained in its most extreme form by God Himself in the times of Moses, David, and Solomon. Let it be reverently added, that it was this extreme form of Ceremonial Worship which our Lord recognized and took part in when He went up to Jerusalem to celebrate the great Festivals, and the restoration of which in its purity He enforced both at the beginning and end of His ministry by His "cleansing the Temple" from the presence of those who bought and sold there. The vain and empty private ceremonies which the Pharisees had invented met with the severe condemnation of our Lord; but there is not one act or word of His recorded which tends in the least towards depreciation of the Temple service; or which can lead to the supposition that the worship of God "in spirit and in truth" is to be less associated with forms and ceremonies when carried on by Christians, than when it was offered by Moses, David, Solomon, and the Old Testament saints of many centuries.

The ritual practices of the Apostolic age are to some extent indicated in the New Testament, but as the Temple service was still carried on, and Jerusalem formed the religious centre of the Apostolic Church, it is clear that an elaborate ceremonial was not likely to be established during the first quarter of a century of the Church's existence. Yet this earliest age of the Church witnesses to the *principle* of ceremonial worship, as the Patriarchal age had done; and each foreshadowed a higher development of it. A learned German ritualist has written thus on this subject:—"On mature reflection, I am satisfied that the Apostles by no means performed the Divine Liturgy with such brevity, at least as a general rule, as some have confidently asserted. The faithful, whether converts among the Jews or Gentiles, were accustomed to ceremonies and prayers in their sacrifices; and can we suppose that the Apostles would neglect to employ the like, tending so greatly as these must do to the dignity of the service, and to promote the reverence and fervour of the worshipper? Who can believe that the Apostles were content to use the bare words of consecration and no more? Is it not reasonable to suppose that they would also pour forth some prayers to God, especially the most perfect of all prayers which they had learned from the mouth of their Divine Master, for grace to perform that mystery aright; others preparatory to communion, and again, others of thanksgiving for so inestimable a benefit?" [Krazer de Liturgiis, i. 1—3.]

But there are distinct traces of actual forms of service in the Acts of the Apostles, and in some of the Epistles. In the second chapter of the former, at the forty-second verse, it is said of the first Christians that they continued stedfastly in *the doctrine* [τῇ διδαχῇ] and in *the fellowship* [τῇ κοινωνίᾳ] of the Apostles; and in *the breaking of the Bread* [τῇ κλάσει τοῦ ἄρτου], and in *the prayers* [ταῖς προσευχαῖς]; the two latter expressions clearly indicating settled and definite ceremonial usages with which the writer knew his readers to be acquainted. St. Paul's reference to a Sunday offertory [1 Cor. xvi. 1]; to the observance of decency and order in the celebration of Divine Service [1 Cor. xiv. 40]; to the ordinances, or traditions, which he had delivered to the Corinthians, and which *he had received from the Lord Himself* [1 Cor. xi. 2]; and to the divisions of Divine Service in his words, "I exhort, therefore, that first of all, supplications [δεήσεις], prayers [προσευχὰς], intercessions [ἐντεύξεις], and Eucharists [εὐχαριστίας], be made for all men" [1 Tim. ii. 1],—these show that an orderly and formal system was already in existence; while his allusion to "the traditions" [τὰς παραδόσεις] seems to point to a system derived from some source the authority of which was binding upon the Church. Such an authority would attach to every word of our Blessed Lord; and when we know that He remained on earth for forty days after His Resurrection, and that during that period He was instructing His Apostles in "the things pertaining to the Kingdom of God" [Acts i. 3], it is most natural to suppose that the main points of Christian ritual were ordained by Him, as those of the Jewish ritual had been ordained during the forty days' sojourn of Moses on Sinai. It is to be remembered also that there are forms and ceremonies in use by the Church which were undoubtedly ordained by Christ, such as the

laying on of hands in Ordination, the use of water and certain words in Holy Baptism, and the manual ceremonies at the Holy Communion.

At a later period, when the Temple service had altogether ceased, when the temporary dispensation of a miraculous Apostolate was drawing to a close, and when the Church was settling into its permanent form and habits, St. John (the last and most comprehensive of the Apostolic guides of the Church) wrote the book of the Revelation; and several portions of it seem intended to set forth in mystical language the principles of such ceremonial worship as was to be used in the Divine Service of Christian churches. In the fourth chapter, the Apostle is taken up to be shown, as Moses had been shown, a "pattern in the Mount;" and as that revelation to Moses began to be made on the Sabbath of the old Dispensation, so it was "the Lord's Day" on which St. John was "in the Spirit," that he might have this new revelation made to him. As, moreover, the revelation made to Moses was one respecting the ritual of the Jewish system, so there is an unmistakeable ritual character about the vision first seen by St. John; the whole of the fourth and fifth chapters describing a scene which bears a close resemblance to the celebration of the Holy Eucharist, as it was celebrated in the early ages of the Church, and as it is still celebrated in the East.

The form and arrangement of churches in primitive times was derived, in its main features, from the Temple at Jerusalem. Beyond the porch was the narthex, answering to the court of the Gentiles, and appropriated to the unbaptized and to penitents. Beyond the narthex was the nave, answering to the court of the Jews, and appropriated to the body of worshippers. At the upper end of the nave was the choir, answering to the Holy Place, for all who were ministerially engaged in Divine Service. Beyond the choir was the Bema or Chancel, answering to the Holy of Holies, used only for the celebration of the Holy Eucharist, and separated from the choir by a closed screen, resembling the organ screen of our cathedrals, which was called the Iconostasis. As early as the time of Gregory Nazianzen, in the fourth century, this screen is compared to the division between the present and the eternal world [Carm. xi.], and the sanctuary behind it was ever regarded with the greatest reverence as the most sacred place to which man could have access while in the body; the veiled door which formed the only direct exit from it into the choir and nave being only opened at the time when the Blessed Sacrament was administered to the people there assembled. The opening of this door, then, brought into view the Altar and the Divine mysteries which were being celebrated there. And when St. John looked through the door that had been opened in Heaven, what he saw is thus described: "And behold a Throne was set in Heaven . . . and round about the Throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: . . . and there were seven lamps of fire burning before the Throne . . . and before the Throne there was a sea of glass like unto crystal." Here is exactly represented an arrangement of the altar familiar to the whole Eastern Church and to the early Church of England, in which it occupies the centre of an apse in front of the seats of the Bishop and Clergy, which are placed in the curved part of the wall. And, although there is no reason to think that the font ever stood near the altar, yet nothing appears more likely than that the "sea of glass like unto crystal" mystically represents that laver of regeneration through which alone the altar can be spiritually approached. Another striking characteristic of the ancient Church was the extreme reverence which was shown to the book of the Gospels, which was always placed upon the altar and surmounted by a cross. So "in the midst of the Throne, and round about the Throne," St. John saw those four living creatures which have been universally interpreted to represent the four Evangelists or the four Gospels; their position seeming to signify that the Gospel is ever attendant upon the altar, penetrating, pervading, and embracing the highest mystery of Divine Worship, giving "glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever." In the succeeding chapter St. John beholds Him for whom this altar is prepared. "I beheld, and lo, in the midst of the Throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as It had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." It cannot be doubted that this is our Blessed Lord in that Human Nature on which the *septiformis gratia* was poured without measure; and that His appearance in the form of "the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," represents the mystery of His prevailing Sacrifice and continual Intercession. But around this living Sacrifice there is gathered all the homage of an elaborate ritual. They who worship Him have "every one of them harps," to offer Him the praise of instrumental music; they have "golden vials full of incense, which are the prayers of

saints," even as the angel afterwards had "given unto him much incense that he should offer it with the prayers of the saints upon the golden altar which was before the Throne¹:" they sing a new song, mingling the praises of "the best member that they have" with that of their instrumental music; and they fall down before the Lamb with the lowliest gesture of their bodies in humble adoration. Let it also be remembered that one of the Anthems here sung by the choirs of Heaven is that sacred song, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come;" the Eucharistic use of which is traceable in every age of the Church.

These striking coincidences between the worship of Heaven revealed to St. John and that which was and is offered at the altars of the Church on earth, warrant us in considering this portion of the Revelation as a Divine treasury wherefrom we may draw the principles upon which the worship of earth ought to be organized and conducted. And the central point of the principles thus revealed is that there is a Person to be adored in every act of Divine Worship now, as there was a Person to be adored in the system which culminated in the Temple Service. This Person is moreover revealed to us as present before the worshippers. And He is further represented as our Redeeming Lord, the "Lamb that was slain," He who said respecting Himself to St. John at the opening of the Apocalyptic Vision, "I am He that liveth and was dead, and am alive for evermore."

This Presence was promised by our Blessed Lord in words which the daily prayer of the Church interprets to have been spoken with reference not only to Apostolic or Episcopal councils, but also to Divine Service: "Where two or three are gathered together in My Name, there am I in the midst of them." [Matt. xviii. 20.] It is quite impossible to view this promise in the light of Holy Scripture, and especially of that part of the Revelation which has been referred to above, without seeing that its *fullest and most essential* meaning connects it with the Eucharistic Presence of Christ, the "Lamb as it had been slain." This truth so pervaded the mind of the ancient Church that in its primitive ages Divine Service consisted of the Holy Eucharist only²; and the early Liturgies speak to Christ in such terms as indicate the most simple and untroubled Faith in the actual Presence of our "Master" and Lord³. Hence the Ceremonial Worship of the early Church was essentially connected with this Divine Service; and to those who were so imbued with a belief in the Eucharistic Presence of their Lord the object of such ceremonial was self-evident. The idea of reflex action upon the worshipper probably never occurred to Christians in those times. Their one idea was that of doing honour to Christ, after the pattern of the four living creatures, the four and twenty elders, the angels, and the ten thousand times ten thousand and thousands of thousands who said "Worthy is the Lamb:" after the pattern of those who, even in Heaven, accompanied their anthems with the music of harps, and their prayers with the sweet odour of incense.

The mystery of our Lord's Presence as the Object of Divine Worship lies at the root of all the ceremonial practices of the Church: and a conviction that this Presence is vouchsafed chiefly through the Holy Eucharist causes the latter to become the visible centre from which all ritual forms and ceremonies radiate. It is true that there are some ceremonies which may be said to belong to the organization of Divine Service; but even that organization is linked on to acts of worship, since it is in the service of God, who enjoins order, and exhibits it in all His works. But this latter class of ceremonies is not large, and scarcely affects the general principle which has been previously stated. There are, again, some ceremonies which may be called educational or emotional in their purpose, but they are so only in a secondary degree; and such a character may be considered as accidentally rather than essentially belonging to them.

The principles of Ceremonial Worship thus deduced from Holy Scripture may be shortly applied to some of the more prominent particulars of the ritual of the Church of England, leaving exact details for the two subsequent sections of this Introduction.

1. The local habitation provided for the welcome of our Lord's mystical Presence is provided of a character becoming the great honour and blessing which is to be vouchsafed. It is the House of God, not man's house; a place wherein to meet Him with the closest approach which can be made in this

¹ It is observable that the incense is not a symbolical figure for prayer, but is said to be offered in combination with prayer. [Rev. viii. 3, 4.]

² The Holy Eucharist was the only distinctively Christian part of Christian worship. The "hours of prayer," now represented

by our Mattins and Evensong, were derived from the Jewish ritual; and the Christians of Jerusalem evidently "went up to" those of the Temple Service while it lasted.

³ See a prayer at p. 27, from the Liturgy of St. Mark, but addressed to the First Person of the Blessed Trinity.

life. Hence, if Jacob consecrated with the ceremony of unction the place where God made His covenant with him, and said of it, "This is none other but the house of God, and this is the gate of heaven;" so should our churches be set apart and consecrated with sacred ceremonies making them holy to the Lord. So also, because they are to be in reality, and not by a mere stretch of language, the Presence chambers of our Lord, we must regard them as the nearest to heaven in holiness of all places on earth by the virtue of that Presence. And, lavishing all costly material, and all earnest skill upon their first erection and decoration, we shall ever after frequent them with a consciousness that "the Lord is in His holy Temple," and that all which is done there should be done under a sense of the greatest reverence towards Him.

2. Hence too, the furniture of the House of God, the utensils or *instrumenta* necessary for Divine Service, should all be constructed with a reverent regard to the Person in whose service they are to be used. Costly wood or marble, precious metals and jewels, used for such an object, do not minister to luxury, and have no direct and primary reference at all to those who will use them or look upon them. But as ministering to the honour of Christ our Lord they cannot be too freely used: nor need we ever fear of expending wealth or skill too abundantly when we read of the manner in which God accepted all that Solomon had done for His holy Temple at Jerusalem, and all the beauty and splendour with which He is worshipped in Heaven. The same principle applies with equal force to the apparel in which the ministers of God carry on His Divine Worship; surplice and albe, cope and vestment, all being used in His honour and for no other primary object whatever. If they are not necessary for the honour of God, the greater part of them are not needed at all.

3. The use of instrumental music, of singing, and of musical intonation, instead of colloquial modes of speech, are all to be explained on the same ground. Universal instinct teaches that the praises of God ought to be sung, and that singing is the highest mode of using in His service the organs of speech which He has given us. An orderly musical intonation is used by priest and people in their prayers, that they may speak to their Maker otherwise than they would speak to their fellow-men, acknowledging even by their tone of voice that He is to be served with reverence, ceremony, and awe.

4. And, lastly, the gestures used in Divine Service are used on similar principles. Kneeling in prayer, standing to sing praise, turning towards the East or the Altar when saying the Creeds, humbly bowing the head at the Name of Jesus or of the Blessed Trinity,—these are all significant gestures of reverence towards One who is really and truly present to accept the worship which they offer; One who accepts such reverence from the holy Angels and the glorified Saints, and who will not be otherwise than willing to receive it from His ministers and members in the Church on earth.

These, then, are the principles of Ceremonial Worship which pervade the Book of Common Prayer; and for the practical expression of which provision is made in the rubrics and in the ritual tradition to which the rubrics directly or indirectly point. They are principles which were originally laid down with the most awful solemnity by God Himself; which were not abrogated by any act or word of our Lord when He was upon earth; which were illustrated afresh on the first formation of the Christian Church in as solemn a manner as that in which they were originally enunciated; which were practically adopted by those Christians who lived nearest to the time of our Lord's ministry and teaching; and which have been followed out in our own Church from the most ancient days. The particular manner in which these Divinely revealed principles of Ceremonial Worship are practically applied to Divine Service as regulated by the present rules of the Church of England will be shown in the following sections.

SECTION II.

THE MANNER OF PERFORMING DIVINE SERVICE.

THE performance of Divine Service may be regarded in a twofold relation; as it affects the eye, and as it affects the ear. In other words, it may be considered as coming within the province, and under the superintendence of, one or other of the two representative Church officers, the Sacrist and the Precentor. In the present section some remarks will be offered upon it under its latter aspect, as it bears upon the subject of Church Music.

In looking, then, from the Precentor's point of view, at the question of the manner of performing

Divine Service in the Church of England, the first thing which strikes us is this,—that the directions in our Prayer Book, although scanty, are yet full of significance, implying much more than they seem actually to express. They carry us back to former times for their elucidation, and obviously assume a certain amount of familiarity with pre-Reformation usage. Thus the very brevity of our musical rubrics is one of their most interesting features, as necessarily presupposing a former history, and as referring us to that history for the completion and explanation of their concise verbal injunctions.

There is a world of meaning in the simple little word "*Evensong*," as applied to our daily Evening Office. So again, such brief notices as, "here followeth the anthem;" "then shall be said, or sung;" "here shall follow;" "then shall be read;" "here the Priest and Clerks shall say;" "these Anthems shall be sung or said;" with many others, all seem to demand some additional explanation over and above what their words actually express.

But before directing attention to the musical notices of our Prayer Book, and their immediate history, it will be necessary to carry our thoughts further back, and see what is the ultimate basis on which they rest. And this will compel us to touch, though very briefly, on the subject of the Divine authority for the employment of music in the worship of Almighty God.

No lengthened remarks will be needed on this head. For the fact of music forming a recognized and Divinely ordained element in the public worship of God, and of the Almighty having herein given His deliberate sanction and approval to that which the instinctive piety of all nations has taught them, is familiar to all careful readers of Holy Scripture. Still it is well that Christians should have this truth, of the Divine origin and authority of Church music, firmly impressed on their minds; that they should be perfectly settled on this point, that it is not only not *wrong* to employ music freely in Divine Service, but a direct contravention of God's revealed Will *not* to employ it, where it can be had; that Church music, therefore, should not be regarded with indifference, as a mere "non-essential," but as a matter demanding earnest and reverent consideration.

We pass over the Antediluvian and Patriarchal times, as the notices of a definite and settled Ritual, and consequently of sacred music, are but slight. We pass over, also, the sojourn of the Chosen People in Egypt, and their wanderings in the desert. So long as God's Church was in poverty, and under persecution, struggling for existence, and unable, through sheer necessity, to "put on her garments of praise," God (in Jewish, as afterwards in Christian times) waived her becoming tribute and "*Service of Song*." We must not look for our example to a state of things confessedly abnormal and transitory. We must refer to a period when the Church was able, through her outward circumstances, to give that full ritualistic form and expression to her worship which God deemed consistent with the duty she owed to Him¹. Let us at once pass on, then, to the period of King David.

The first great religious celebrations in his reign took place in connexion with the removal of the Ark from its place of banishment (after it had been captured by the Philistines in the time of Eli) to its resting-place on Mount Sion. There were two grand Choral Processional Services in connexion with this removal. The former of these, in consequence of certain ritual irregularities which offended God, came to a sad and untimely close. [1 Chron. xiii. 8—12; xv. 11—16.] The latter is the one which, as meeting with God's express approbation, especially demands our notice. It is in reference, then, to this second and successful ceremonial, that we read of David, by God's appointment, "speaking to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy." "Thus all Israel"—the narrative proceeds—"brought up the Ark of the Covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps" [1 Chron. xv. 28].

Nor was the work of Praise at an end. So soon as the solemn business of the Translation of the Ark is over, there must still be a special festival of Thanksgiving in commemoration of the auspicious event, as well as provision made for a *continuous* service of Praise. Hence David "appointed certain of

¹ "In *Egypt*," writes Hooker, "it may be God's people were right glad to take some corner of a poor cottage, and there serve God upon their knees; peradventure, covered with dust and straw sometimes. . . . In the *Desert*, they are no sooner possessed of some little thing of their own, but a Tabernacle is required at their hands. Being planted in the land of *Canaan*, and having David to be their King, when the Lord had given

him rest, it grieved his righteous mind to consider the growth of his own estate and dignity, the affairs of Religion continuing still in the former manner. What he did propose it was the pleasure of God that Solomon his son should perform; and perform in a manner suitable to their *present*, not to their *ancient* state and condition," &c. [Eccl. Pol. IV. ii. 4.]

the Levites to minister before the Ark of the Lord, and to record, and to thank and praise the Lord God of Israel;" some "with psalteries and harps;" some to make "a sound with cymbals;" besides "the priests with trumpets continually before the Ark of the Covenant of God."

Then it was, that "David delivered first this Psalm to thank the Lord [Ps. cv.] into the hand of Asaph and his brethren: 'Give thanks unto the Lord, call upon His Name . . . sing unto Him, *sing Psalms* unto Him . . . Sing unto the Lord, all the earth: show forth from day to day His salvation.'"

And that the words of this Song should be practically realized, and the offering of Praise not cease with the festive occasion which had drawn forth the Psalm, we read of "Asaph and his brethren" being "left before the Ark of the Covenant to minister continually;" of "Heman and Jeduthun," and others, "who were expressed by name," "being chosen to give thanks to the Lord, with trumpets and cymbals . . . and with *musical instruments of God*" [1 Chron. xvi. 37, 41, 42]; of a great company of Levites being set by David "over the *Service of Song* in the House of the Lord, after the Ark had rest;" who "ministered before the dwelling-place of the Tabernacle of the Congregation with singing" [ib. vi. 31, 32]; and of "the singers, chief of the fathers of the Levites . . . who were employed in that work *day and night*" [ib. ix. 33]. And so highly developed did the musical department of the Divine Service become, that we see David, later in life, enumerating no fewer than "four thousand, who praised the Lord with the instruments which I made to praise therewith" [ib. xxiii. 5]. And lest we should deem these and kindred ritual arrangements of "the Man after God's own heart," "the Sweet Psalmist of Israel," mere private unauthorized exhibitions of strong musical and æsthetic taste on the part of an individual monarch, we are expressly told in one place, that "all these things were done according to . . . the commandment of the *Lord* by His Prophets." [2 Chron. xxix. 25.] Solomon carefully perpetuated all the musical arrangements of his father, and after the completion of his glorious Temple, according to the pattern shown him by God Himself, he transferred thither all the "*instruments*" which David had made for God's service.

On the magnificent ceremonial of the Temple Dedication, with its gorgeous musical and ritual accessories [2 Chron. v.; vii. 1—6], we need not dwell, since it is familiar to all; but it may be as well to remark that it is not for *nothing* that the Holy Ghost has thought fit to give us such an example of a Consecration Service. Surely if the ordinary bald Consecration and other Festal Services of modern times, with which we ourselves are familiar, are according to the Divine Mind, are suitable to the Dignity of Him to Whom they are offered, and are adequate expressions before Angels and Men of His awful and "excellent Majesty," this soul-stirring description would seem somewhat unnecessary, and hardly to have been "given for our learning."

In proportion as subsequent monarchs neglected God, in that proportion did they cease to care for the Ritual of His House, and suffered the music of His Sanctuary to decline. And conversely, as any monarch was mindful of the Lord of Hosts, and zealous for His Honour, so do we ever see one token of his zeal and devotion in his reverent attention to the Ritual and the Music of God's Holy Temple. Of Joash, of Hezekiah, of Josiah, the Holy Ghost recounts with special approbation their efforts for the restoration and encouragement of Church Music. But times grew darker. God's people fell away from Him. They forgot that "God was their strength, and the High God their Redeemer." The sad era of the Captivity ensued. The harps of Sion were hung on Babel's willows. On the return from the Captivity we read of laudable and energetic attempts on the part of Ezra and Nehemiah to restore the ancient choral worship, and with a certain amount of success. But Israel's glory was departed.

Thus we learn, even from this brief and incomplete survey, that God's Church is emphatically "a singing Church;" that music, vocal and instrumental, is designed, by His express appointment, to constitute one essential element, one necessary feature, one integral part, of His public Ritual; that the *absence* of music and suitable ceremonial in the history of His ancient Church, is, in every case, not the result of His Will, but of man's sinful disregard of that Will; an infallible sign, not of the faithfulness, but of the unfaithfulness of His people.

But has not Christianity introduced a change? At no time and in no manner has God ever given a hint that He has altered His will on this subject. Our Blessed Lord did not utter one single word in disparagement of the general principle of ceremonial worship, or of the ancient ritual, or music, of God's Church. It was one of His chief earthly delights to take part in that worship Himself: and an elaborately ceremonial worship was the only public worship which He attended while sojourning here below. He was first discovered in His youth in His Father's Temple. His first recorded words are, "Wist ye not that I must be *ἐν τοῖς τοῦ Πατρὸς μου*;" words which "remind the earthly mother

that it was in the courts of His Heavenly Father's House that the Son must needs be found; that His true home was in the Temple of Him Whose glories still lingered round the heights of Moriah¹. Do we not see Him here and elsewhere expressing in *deed* that which of old He expressed in *word* by the mouth of His "Sweet Singer,"—"Lord, I have loved the Habitation of Thy House . . . My soul hath a desire and longing to enter into the Courts of My God?"

And even after the Ascension, while we read of our Lord's chosen ones meeting together for their *private* celebrations of the Blessed Eucharist in their own consecrated Oratory, "the large Upper Room" (that sacred spot, hallowed first by the visible Presence of Christ, and then by that of the Holy Ghost²), we find them exhibiting the effect of their Master's reverent example and teaching, by "*continuing*," none the less, "*daily, with one accord, in the Temple*," for the *public* worship of God.

Our Lord came, not to abolish, but to transfigure the old Ritual; not to diminish, but to increase its glory; to breathe into its dead forms a Divine and Life-giving Energy. Christian worship, at its first introduction, was not designed to supplant, but to supplement, the ancient Ritual. It was probably simple in outward character, as being only *private*; God's *public* worship being still entrusted to, and conducted by, the Ministers of the Old Dispensation. For a time, doubtless, the two went on simultaneously; the public worship of the Old, the private worship of the New Dispensation. The two were ultimately to be fused together: the outward and expressive forms of the Old, adapted, under the guidance of the Holy Ghost, to clothe the august realities of the New.

It is plainly recorded *when* and *where* the first Christian Service took place; viz. on the eve of our adorable Lord's Passion, and in "the large Upper Room"—hereafter to become the first Oratory of the Christian Church. Though outwardly, it may be, without pomp and show, as bearing on it the shadow of the great Humiliation to be consummated on the morrow, yet has the world never beheld, before or since, a Service of such surpassing dignity, sacredness, and significance. Here we witness the meeting-point of two Dispensations; the virtual passing away of the Law, and its transfiguration into the Gospel: the solemn Paschal close of the Old Economy, the Holy Eucharistic Inauguration of the New. Here we see the whole Representative Church assembled together with its Divine Head. And here we find every essential element of Christian Worship introduced and blessed by Incarnate God Himself. The grand central feature of the Service is the Holy Eucharist itself. Clustering round, and subsidiary to it, we find supplication, intercession, exhortation, benediction, excommunication, and Holy Psalmody: "after they had sung (*ὑμνήσαντες*) they went out to the Mount of Olives." Here, in the solemn Eucharistic Anthem which accompanied the first Celebration;—the Celebrant, God Incarnate, "giving Himself with His Own Hands;" and the Leader of the Holy Choir, God Incarnate, fulfilling His own gracious prediction, "In the midst of the Church will I sing praise unto Thee" (*ὑμνήσω σε*)—do we behold the Divine Source of that bright and ever-flowing stream of "Psalm, Hymn, and Spiritual Song," which was to "make glad the City of God."

In this august and archetypal Service, then, we see all those venerable *essentials* of Christian Worship which it would afterwards devolve upon the Church, under the guidance of the indwelling Spirit, to embody and express in her solemn Liturgies; and for the clothing and reverent performance and administration of which, it would be needful for her, under the same Holy Teaching, to borrow and adapt from that Divine Storehouse of Ritual which God had provided in the ancient Ceremonial³.

¹ Ellicott, "Historical Lectures on the Life of our Lord," p. 93. 1st ed.

² Our English version, "breaking bread from house to house" [Acts ii. 46], would lead us to imagine, if it suggested the Eucharist at all, that this solemn Breaking of the Bread of Life—that "Bread which is the Communion of the Body of Christ"—took place irregularly, now in one private house, now in another. This is not, however, the meaning. *Kar' oikos* is not at *any* house, but "at home," at one particular house, or home. And where was the then Home of the Infant Church but that Sacred Place where the Holy Ghost had descended, "filling the whole *House* where they were sitting?" there, even in that "Large Upper Room," where the first Eucharist had been celebrated, where our Lord had appeared on two consecutive Sundays—"the Upper Room" [*τὸ ὑπερφῶν*, Acts i. 13], to which our Lord's chosen ones resorted after the Ascension in obedience to His command that they should not depart from

Jerusalem, but wait there for His Promised Gift, and "where abode Peter, and James, and John, and Andrew, Philip," &c. &c., who "all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with His brethren."

³ It is necessary to bear in mind, not only what the Upper Room Service *was* designed, but also what it *was not* designed, to teach us. Some would gather from it a lesson *against* the use of solemn circumstance and ceremonial in Christian worship; but most incorrectly.

Passing over the significant notice, that the "Large Upper Room," even before any of the Holy Company entered it, was by God's secret Providence (working by human or angelic ministration) "furnished and prepared"—words which *may* imply much—it must never be forgotten that, in the possibly simple arrangements of the Feast, there was something mysteriously in keeping with the then estate of Him who was to be Lord of the Feast.

But the chief point for us, at present, is this; that in the "*Hymn*" of our Ever-Blessed Redeemer we meet with a *new*, and, if possible, more constraining sanction to the use of Music in Divine Worship. We learn that the "Service of Song," ordained of old by God for His Church, and commended by so many marks of His approval, so far from being discountenanced by our Lord, was deliberately sanctioned, appropriated, perpetuated, re-consecrated, "for His Body's sake," by His own most blessed practice and example. Music was henceforth, no less than of old, to form one necessary adjunct, one essential element in Divine Worship. Nor must we fail to notice that, as music was doubtless intended to find its appropriate place throughout the *entire* offices of the Christian Church, even as the threefold division of Church Music into "Psalm, Hymn, Spiritual Song¹," twice emphatically repeated by the Holy Ghost, would seem to indicate, so its *special* home is the Liturgy. Wherever absent, it should not be absent here: and the *immediate* juxta-position of the Words of Institution, in both Gospels, with the mention of the Hymns, may be reverently conceived to teach this. So also does the Church seem instinctively to have felt: regarding the Holy Eucharist as the great centre round which her songs of praise should cluster and revolve; the great source from which they should take their rise, and flow forth. Pliny's mention of the early morning meetings of the first Christians to offer Divine Worship and sing hymns to Christ, probably refers to their Eucharistic assemblies. And Justin Martyr's expression must have a similar allusion, when he speaks of their offering up "solemn rites and hymns," *Πομπὰς καὶ ὕμνους*,—where the word *Πομπὰς* is interpreted by Græbius to denote the solemn prayers "in *Mysteriorum Celebratione*." [Apol. i. 13.]

With regard to the *nature* of the music used in God's Church in early times, we are utterly in the dark. Over the grand old Temple Music, in fact over the whole of the ancient Jewish Ritual Song, there is an impenetrable veil hanging. There are doubtless natural reasons which may, in a measure, account for the fact; especially this, that the ancient Jews seem to have possessed no musical characters; so that the melodies used in their services have been traditional, and as an inevitable consequence, more or less at the mercy of the singers. And we must further bear in mind that, ever since the woful time of the Captivity, the Holy Nation, instead of maintaining its ancient grand Theocratic independence, has been in subjection successively to all the great powers of the world; to the Babylonian, Medo-Persian, Græco-Macedonian dynasties; then, in turn, to Egypt and Syria; then to the mighty power of Rome. When we consider this, and take into account also their intestine factions, their constant unfaithfulness to God, their gradual loss therefore of their inward strength and glory, and with it of the beauty and completeness of that perfect Ritual which at once clothed, expressed, enshrined, and preserved their Holy Faith; can we wonder that, even before their dispersion into all lands, the memory of much of their own ancient music had faded away, and their Church song had lost its character, under the ever-varying heathen influences to which it had so long been incidentally subjected?

He had "emptied Himself;" and His voluntary self-abasement was on the eve of its full consummation. At this very Repast He suffers an Apostle to "lean on His Breast" in the unrestrained familiarity of friendly intercourse. From the loving and simple freedom, then, of this first Eucharist (in which God Incarnate was Himself the *visible* Celebrant) no single argument can be adduced against outward tokens of awe and reverence before our Lord's *supernatural* and *spiritual* Presence, which would not equally apply to His *natural* and *visible* Presence.

Our Lord is now "very highly exalted." The very same Apostle who here reclined on His Bosom, as on that of a dear friend, is careful to narrate to us how that, when next he beheld Him, after His entrance into Glory, he "fell at His feet as *dead*."

So, again, the Holy Ghost is no less careful to record, "for our learning," the solemn warning which the Christian Church so speedily received, as to the paramount *necessity* of fencing round this Holy Mystery with suitable ceremonial; telling us of the solemn judgments of the Most High upon those early communicants, who, presuming on the simple exterior of this august Service, ere yet the Church had been able to perfect her expressive Ritual, and approaching the Sacred Table without reverence, "not discerning the Lord's Body," and counting the "Blood of the Covenant" a "common thing," drew down upon them the

heavy wrath of God, being smitten with "grievous diseases, and sundry kinds of death."

¹ Eph. v. 19. Col. iii. 16.

In this threefold division, it is scarcely possible to miss some special secret relation with the three several Persons of the Ever-Blessed Trinity. (1) The "*Psalms*," flowing to us from, and uniting us to, the Old Dispensation, primarily lead us up to, and reveal to us, "the *Father* of an infinite Majesty." (2) The "*Hymns*," originating, as we have seen, from the Eucharistic Hymn in the Upper Room, bring us into special connexion with our *Lord Jesus Christ*. (3) The "*Spiritual Songs*," as their very name indicates, rather represent the free, unrestrained outbreathings in Holy Song of that Divine *Spirit* which animates and inspires the Body of Christ.

So that we find the *first* in our Psalters; the *second* chiefly in our Liturgical Hymns, "Gloria in Excelsis," "Ter Sanctus," and the like; the *third* in our metrical songs, or odes,—those songs in which Christian feeling has ever delighted to find expression.

The first class is rather occupied with God Himself; the second, with God in His dealings with man, through the One Mediator; the third, with man in his dealings with God, through the Spirit of God quickening him. Reverence and devotion speak in the first; dogma finds utterance in the second; Christian emotion in the third.

From the modern Jewish music we can learn nothing. Music, we are told, has been authoritatively banished from the Synagogue ever since the destruction of Jerusalem; the nation deeming its duty to be, rather to mourn over its misfortunes in penitential silence, until the Coming of Messiah, than to exult in songs of praise. Hence the music which still practically exists in so many Jewish congregations throughout the world, is more or less arbitrary, and destitute of traditional authority¹.

We are in equal doubt as to the nature of the ancient Christian music. All we know is that antiphonal singing was at a very early period introduced: in fact, there can be no reasonable doubt that it was a heritage bequeathed to the Christian Church from her elder Jewish sister, and that the Author of it was none other than the "Chief Musician" Himself. It was at Antioch, however, where the practice seems first to have systematically established itself, and whence it was ultimately spread over Christendom. This was a city of great importance in the history of Church Music. The Church in Antioch was the one which, next in order after that of Jerusalem, rose to pre-eminence. It was in a special way the mother and metropolis of Gentile Christendom. The very name *Christian* originated here. Socrates' account of the beginning of antiphonal singing in this city is too interesting to be passed over. The passage is thus given in Dr. Hanmer's translation (London, 1636):—

"Now let us record whence the hymnes that are song interchangeably in the Church, commonly called *Antemes* [Anthems], had their originall. Ignatius, Bishop of Antioch in Syria, the third Bishop in succession from Peter the Apostle, who was conversant, and had great familiarity with the Apostles, saw a vision of Angels which extolled the Blessed Trinity with Hymnes that were sung interchangeably: and delivered unto the Church of Antioch the order and manner of singing expressed in the Vision. Thereof, it came to passe, that every Church received the same tradition. So much of *Antemes*." [Soc. lib. vi. c. 12.]

Antioch, as capital of Syria, capital also of Roman Asia in the East, seems to have become a great intellectual as well as theological centre. Here we find the principal theological School of Syria and the East; a school exercising a great influence throughout Christendom². Antioch appears to have been the city in which Church Song first worked itself into shape; where Jewish tradition and Gentile intelligence met and blended; where the ancient Hebrew antiphonal system of Psalm recitation, and the shattered fragments of the old Ritual Song, allied themselves with, and were subjected to the laws of, modern Grecian musical science. It seems almost certain that Church music is rather Greek than Hebrew in origin. Hellenism had long been doing a Providential, though subsidiary work in preparing the world for Christianity. And though Greece had fallen under the iron grasp of the power of Rome, she had, in turn, subdued her conquerors to her literature, her language, and her arts. In the department of Christian Song, then, in the Church's first essays at giving musical expression to her sacred services, no doubt she would be mainly indebted to the science and skill of that nation which had already furnished her with a language, and which yet ruled the intellect of the world. The very names of the (so-called) ecclesiastical modes, or scales,—Dorian, Phrygian, Lydian, Mixo-Lydian, &c.,—bear incidental testimony to this fact. Perhaps the Church's metrical hymn-music is that branch of her song which is most directly and immediately borrowed from ancient Greece. We find the old Greek and Roman metres freely employed in the ancient Christian hymns; and doubtless the music to which they were first allied, bore no very remote resemblance to that used in the heathen temples.

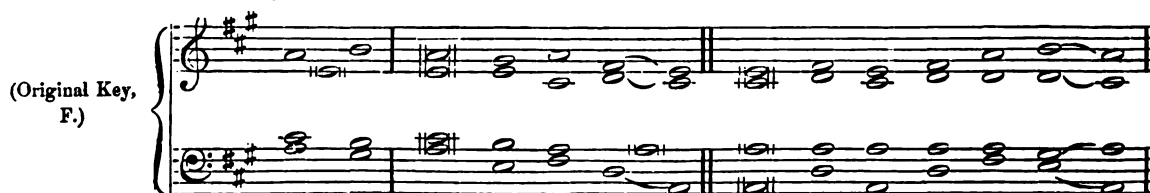
¹ Dr. Burney says that "the only Jews now on the globe who have a regular musical establishment in their Synagogue, are the Germans, who sing in parts: and these preserve some old melodies or chants which are thought to be very ancient."

Padre Martini collected a great number of the Hebrew chants, which are sung in the different synagogues throughout Europe. Dr. Burney has inserted several of these in his History of Music. But, with a single exception, they show not even the remotest

affinity to the Gregorian system of melody; nor, in the sequence of their notes, any possible observance of the ecclesiastical modes or scales.

There is, however, one exception. One single melody bears so strange a resemblance (probably purely accidental) to a Church Chant, that it is worth preserving. Transcribed into modern notation, and written in a chant form, with simple harmony, it is as follows:—

Melody to the Title of the LI Psalm, or Lammnatzeach, as sung by the Spanish Jews.



² An influence which was eventually exercised towards very pernicious ends.

Metrical hymns appear to have been first used to any extent by heretics, for the promulgation of their tenets; and then by the Church, with the view of counteracting heretical teaching, and popularizing the true faith. St. Chrysostom's attempts to overcome attractive Arian hymn-singing at Constantinople with more attractive orthodox hymn-singing, are well known. Socrates tells us of "the melodious concert and sweet harmony in the night season;" of the "silver candlesticks, after the manner of crosses, devised for the bearing of the tapers and wax candles," presented to the good Bishop by "*Eudoxia*, the Empress," and used by him to add beauty to his choral processions.

It was shortly before this period that St. Ambrose had introduced into the West the system of Hymn-singing and Antiphonal Psalm-chanting. He is said to have learnt it at Antioch, and to have brought his melodies thence. Responsive singing seems never to have been practised in the West till his time: and the circumstances attendant upon its introduction,—for the purpose of relieving his people in their nightly services during the Arian Persecution,—form an interesting episode in Church History. St. Augustine's touching account of the effect produced upon himself by the psalms and hymns in St. Ambrose's Church in Milan, has often been quoted, and is well known. And it is in reference to the period just referred to, that he informs us [Conf. ix. 7], that "it was then ordained that the Psalms and Hymns should be sung '*secundum morem Orientalium partium*;' " and that from Milan this Eastern antiphonal system spread throughout all parts of Western Christendom.

It is very difficult to ascertain accurately (and this is not the place to discuss) the exact nature and extent of the influence exerted by St. Ambrose over the Music of the Church in the West. That his influence was very considerable is shown by the fact of the extended use of the term "*Cantus Ambrosianus*" for Church song generally. Possibly this wide use of the term may account for the title given to the old melody of the "*Te Deum*," which—certainly, at least, in the form in which it has come down to us—cannot be of the extremely early date which its name would appear to imply.

But the name of St. Ambrose, as a musical reformer, was eclipsed by that of his illustrious successor, St. Gregory, who flourished about 200 years after. As Church Song was all "*Ambrosian*" before his time, so has it, since, been all "*Gregorian*." The ecclesiastical modes, or scales, were finally settled by him; until the time when Church music broke through its trammels, rejected the confined use of modes and systems essentially imperfect, and, under the fostering influence of a truer science, developed its hidden and exhaustless resources.

Without entering into any detail respecting the ancient Church scales, it may not be out of place to state thus much:—

I. The four scales admitted by St. Ambrose, called the Dorian, Phrygian, Lydian, Mixo-Lydian (modifications of the ancient Greek scales so named), were simply, in modern language, our respective scales of D, E, F, G, *without any accidentals*; the melodies written in each ranging only from the key-note to its octave, and ending properly on the key-note, thence called the "*final*."

Now each particular scale had its own reciting note (or "*dominant*"), generally a *fifth* above the final.

Thus (had there been no exception) we should have had:—

The respective " <i>finals</i> " of the 4 scales	{	D	and their corresponding " <i>dominants</i> ," or notes for recitation	{	A
		E			B
		F			C
		G			D

But there was *one* exception. For some reason or other, B was not approved of as a Recitation note; and hence, in the second scale, C was substituted for it.

II. To each of these four scales, St. Gregory added a subordinate, or attendant, scale—just as, in the ancient Greek system, each "*principal*" mode had two subsidiary, or "*plagal*," modes; the one below (*ύπο*) it, and the other above (*ύπερ*) it—beginning four notes *below* it, and therefore characterized by the prefix *ύπο* (*hypo*, or *under*).

Thus, to St. Ambrose's 1st (or Dorian) mode, St. Gregory added a *Hypo-Dorian*.

To his 2nd (or Phrygian), St. Gregory added a *Hypo-Phrygian*.

¹ It is not meant that all the chants or melodies in each mode | scale, on which a melody, which came to a full close, would do really end on the "*final*;" but that this is the note, in the | naturally terminate.

To his 3rd (or Lydian), St. Gregory added a *Hypo-Lydian*.

„ 4th (or Mixo-Lydian) „ „ *Hypo-Mixo-Lydian*.

So that the number of the scales, instead of four, became eight.

Each added scale is essentially the same as its corresponding “principal” scale; the “final” (or key-note, so to speak) of each being the same. Thus, D (for instance) is the proper final note for melodies, whether in the Dorian or Hypo-Dorian mode.

The only points of difference between St. Gregory’s added, and St. Ambrose’s original, scales are these:—

1. That each added scale lies a *fourth below* its original.

Thus, while the melodies in the four primary scales lie respectively between D, E, F, G, and their octaves; the melodies in the “plagal,” or secondary, scales lie between A, B, C, D, and their octaves.

2. And next, that the recitation notes (or dominants) of the two sets of scales are different; those of the added scales being respectively F, A, A, C.

Thus the eight scales as finally settled by St. Gregory are as follows:—

Name.	Range of 8 notes beginning from	“Final” (or Key note)	“Dominant” (or Reciting note)
1st. Dorian	D	D	A
2nd. Hypo-Dorian	A	D	F
3rd. Phrygian	E	E	C
4th. Hypo-Phrygian	B	E	A
5th. Lydian	F	F	C
6th. Hypo-Lydian	C	F	A
7th. Mixolydian	G	G	D
8th. Hypo-Mixolydian	D	G	C

In strict Gregorian song the notes were all of uniform length; and the only accidental ever allowed was the B flat.

It was necessarily by slow degrees that Ritual song assumed its full proportions, and the Divine Service clothed itself, in all its parts, with suitable musical dress.

Monotonic Recitative forms the basis of “plain song.” In fact, in early times it would appear that, except in the Hymns, Church music was exceedingly simple in character. St. Augustine tells us that St. Athanasius strongly discouraged the use of much inflexion of voice and change of note in the saying of the Divine Office. He would even have the *Psalms* sung almost in monotone: a practice, however, with which St. Augustine’s keen musical susceptibilities could not bring him wholly to sympathize.

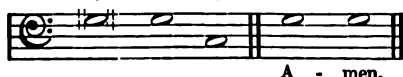
From the simple monotone, the other portions of the plain song little by little develop themselves. The bare musical stem becomes ever and anon foliate: its monotony is relieved with inflexions, recurring according to fixed rule. Then it buds and blossoms, and flowers into melodies of endless shape.

When the musical service of the Western Church became in a measure fixed, it consisted mainly of the four following divisions:—

1. There was, *first*, the song for the prayers, the “Cantus Collectarum,” which was plain monotone¹.

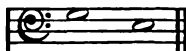
2. *Secondly*, there was the song for the Scripture Lessons, the “Cantus Prophetarum,” “Epistolarum,” “Evangelii,” which admitted certain inflexions. These inflexions were for the most part of a fixed character, and consisted (ordinarily) in dropping the voice,—*a.* at each comma or colon, a *minor third* (“*accentus medius*”); *β.* at each full-stop, a *perfect fifth* (“*accentus gravis*”)².

¹ In the Roman use, the monotone was unbroken; but in the Sarum use, there was generally the fall of a perfect fifth (entitled the “grave accent”) on the last syllable before the Amen.



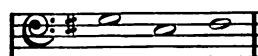
² But in case the clause ended with a monosyllable, the following variations took place:—

a. The “*accentus medius*”

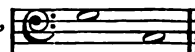


gave way to

the “*accentus moderatus*,” or “*interrogativus*,”

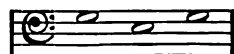


β. And the “*accentus gravis*”



to the

“*accentus acutus*,”



It is noticeable that while the Church of England (following the lead of Merbecke) has retained the use of the “*mediate*” and

The same rule was followed in intoning the versicles and responses, the versicle and response *together* being regarded as a complete sentence; the close of the former requiring the "mediate," the close of the latter the "grave" accent¹.

3. The *third* division embraces the Psalm-chants. These seem originally to have followed the rule of the "Cantus Prophetarum;" to have consisted of plain monotone, relieved only by one of the "accents" at the close of each verse. In course of time the middle, as well as the end of the verse, came to be inflected. The inflexions became more varied and elaborate; the result being a whole succession of distinct melodies, or chants, following the laws of the several ecclesiastical modes.

4. As the third division admitted of far greater licence than either of the two former (ultimately, of very considerable melodic latitude), so was the *fourth* division more free and unrestrained than all. This embraces the music for the Hymns, metrical or prose; for Prefaces, Antiphons, and the like. From these any continuous recitation note disappears altogether, and an unrestricted melody is the result.

Church Song has passed through many vicissitudes; becoming at times viciously ornate, debased, and emasculate. So long as the people took part in the service, the music was necessarily kept very simple. When they ceased to participate, and the service was performed for them, the once simple inflexions and melodies became expanded and developed,—ten, twenty, or more notes being constantly given to a syllable; and the plain song became the very reverse of *plain*, and for all purposes of edification practically useless.

Many protests were from time to time issued; but it was not until the period of the Council of Trent, in the sixteenth century, that really effectual and energetic measures were taken to arrest the growing evil. At that time the laborious task of examining and revising the Plain Song of the Western Church was entrusted to Palestrina (who took for his coadjutor the indefatigable Guidetti) by the musical commissioners (one of them the great St. Carlo Borromeo) appointed by the Council of Trent.

But twenty years before Palestrina had set about his toilsome work, a similar movement had been initiated in this country, in connexion with our revised Office-books.

When the great remodelling of our English Services took place, earlier in the same century; when the energetic and successful attempt was made to render them once more suitable, not only for private and claustral, but for public congregational use, and at the same time to disencumber them of any novelties in doctrine or practice which in the course of ages had fastened round them; when the old Mattins, Lauds, and Prime of the Sarum Breviary were translated into the vernacular, compressed, and recast into the now familiar form of our English "Mattins," or "Morning Prayer," and the Vespers and Compline of our "Evening Prayer," or "Evensong;" the question of the *music* for these rearranged offices forced itself upon the notice of our Church rulers. And it is most interesting to note, how the same wise conservative spirit, which had guided the changes in the *words*, manifested itself in the corresponding changes in the *music* with which those words were to be allied.

Radical alteration in either department there was none, simplification being the main object. And thus, in the province of Church Music, the great aim was not to discard, but to *utilize* the ancient plain song, to adapt it to the translated offices, to restore it to something more of its primitive "plainness," to rid it of its modern corruptions, its wearisome "*neumas*," and ornaments and flourishes; so that the Priest's part, on the one hand, might be intelligible and distinct, and not veiled in a dense cloud of unmeaning notes, and the people's part, on the other, so easy and straightforward, as to render their restored participation in the public worship of the Sanctuary at once practicable and pleasurable.

It has been hastily imagined by some in modern days that our great liturgical revisionists of the sixteenth century designed to abolish the immemorial custom of the Church of God, alike in Jewish and Christian times, of saying the Divine Service in some form of solemn musical recitative, and to introduce the unheard-of custom of adopting the ordinary colloquial tone of voice. But such a serious and uncatholic innovation never appears to have entered into their heads.

The most that can be said of our English Post-Reformation rule on this subject is, that in case of real incapacity on the part of the priest, or other sufficient cause, the ordinary tone of voice *may* be employed; but this only as an exceptional alternative. The *rule* itself remains unchanged, the same as of old.

"moderate" accents, she seems practically to have parted with the "grave" and the "acute."

¹ Or their substitutes, in case of a monosyllabic termination. See the preceding note.

The Rubrical directions, "read," "say," "sing," expressed in the old technical language, are substantially what they were before. The first of these words, "legere," was the most general and comprehensive; merely expressing recitation from a book, without defining the "*modus legendi*," or stating whether the recitation was to be plain or inflected. The usual *modes* of recitation are expressed in the words "say" and "sing;" the former ("dicere") pointing to the simpler, the latter ("*cantare*") to the more ornate mode. Thus the old "legere" might signify (and often did) ornate singing; and it might signify (and often did) plain monotone; and it is observable that the words "say" and "sing" are often employed interchangeably in the old rubrics, when their specific distinctions do not come into prominence¹.

Now the same holds good in our present Book. For instance, in one place we find a rubric ordering that the Athanasian Creed shall be "read here." Now, the point of this rubric being the particular *position* in which the Creed shall be recited, and not the particular *mode* of its recitation, the general term "legere" is employed. The "*modus legendi*" is determined by other rubrics, which prescribe that it may be "either said, or sung;" i. e., which allow of *both* modes of choral recitation, either the plain, or the ornate; either the simple monotone, or the regular chant.

The same thing occurs in another rubric, which (like the former), dealing with the *position*, not the mode, orders the "Venite" to be "read" in a certain place. Now the general term "read" in this instance is obviously equivalent with the word "sing;" the Church of England always contemplating that the Psalms shall be not said on the monotone, but sung to regular chants².

The two works which directly illustrate the mind of the English Church as to the musical rendering of her reformed Service are, 1st, the *Litany* published by Cranmer with its musical notation (the first instalment of our Book of Common Prayer); and, 2ndly, the more important work containing the musical notation of all the *remainder* of that Book, edited (plainly under the Archbishop's supervision) by John Merbecke, and published "cum privilegio" in the same year with the first Prayer Book of Edward VI.

A word or two may be said respecting both these publications.

1. The Litany was published in 1544 in a work entitled "An exhortation unto praier thought mete by the King's Majestie and his clergie, to be read &c. Also a Litany with suffrages to be said or sung." Now this Litany was set to the beautiful and simple old Litany chant still used in most of our Cathedrals and Parish Churches where the service is chorally rendered. It was republished by Grafton, with harmonies in five parts, a month after its first appearance. Some twenty years afterwards it was again harmonized by Tallis; and it has been harmonized and set in different forms by many of our English Church musicians.

2. The other publication was entitled "The Booke of Common Praier noted," wherein "is conteyned so much of the Order of Common Praier as is to be song in Churches." Like the Prayer Book itself, it contains nothing absolutely *new*: the old English Service Music being simplified and adapted to our revised and translated Offices. The adjustment of the musical notation is as follows:—

i. For the Prayers, the old "Cantus Collectarum," or simple monotone, is used³.

ii. For the Versicles and Responses, the old inflected "Cantus Prophetarum"⁴.

iii: In the Scripture Lections, however, it seems manifest that it was not in contemplation to retain the use of this last-mentioned inflected Song, which of old appertained to them. In the Pre-Reformation Service-books the "Capitula" and the Lections were generally very short; the latter being moreover broken and interrupted by Antiphons. Here, inflected musical Recitative might not be inappropriate. But to sing through a long lesson from the English Bible in the same artificial method, would be plainly wearisome, if not somewhat grotesque⁵. Hence our rubric ordered that "in such places where they do sing, then shall the lesson be sung in a *plain* tune, after the manner of distinct reading; and likewise the Epistle and Gospel."

¹ "How depe and inwarde comforte shoulde yt be to you to synge and rede and say thys holy seruyce." Oure Ladyes Myroure, f. v.

² "The Psalter, or Psalms of David, pointed as they are to be sung (or said) in Churches." The Psalter, we see, is specially *intended* for singing: the pointing itself plainly expressing the *intention* and wish of the Church. The "say" only gives a permissive alternative where there is no choir.

³ In two instances (but only two) Merbecke has adopted a special peculiarity of the Sarum (as distinguished from the Roman) Rite, in the employment of the *grave accent* (see p. lviii) on the last syllable of the collect preceding the "Amen."

⁴ See also p. lviii.

⁵ See an instance of this method described at p. 96, note.

Now here the emphatic word appears to be "*plain*," as opposed to "inflected;" and the object of the rubric, to recommend the substitution of the "*Cantus Collectarum*," or monotone, for the Lessons, Epistle, and Gospel, in place of the ancient "*Cantus Prophetarum*." It is needless to point out, by the way, in the face of a rubric which defines the mode in which even the *lessons* are to be "sung," how little idea there was on the part of our Liturgical Revisers of interfering generally with the ancient musical performance of Divine Service.

It may not be out of place here to remark, that the above rubric which ordered the "*plain* tune" for the lessons, was, after the lapse of above a century, ultimately withdrawn. The Puritans strongly urged its withdrawal at the Savoy Conference, prior to the last Review in 1661. Our Divines at first refused to yield, alleging that the objections urged against the use of Monotone for Holy Scripture were groundless. However, they gave way at last: and it is, perhaps, happy that they did. For, while in the case of solemn public addresses to Almighty God, the grave, devout, unsecular, ecclesiastical recitative is alone appropriate; in the case of addresses to *man*, even though they are lessons of Holy Scripture, which are read for purposes of *instruction*, a freer and less formal mode of utterance seems alike suitable and desirable.

iv. The *Te Deum* is set to the ancient Ambrosian melody, simplified and adapted to the English words from the version given in the Sarum Breviary.

v. The other Canticles and the Psalms are assigned to the old Gregorian chants. The Book does not actually contain the Psalter with its chants (just as it does not contain the Litany with its music, which had been already published). A simple Gregorian melody (8th tone, 1st ending) is given for the "*Venite*," after which is added, "and so forth with the rest of the Psalms as they are appointed." The primary object of this was, probably, to keep the Book in a reasonably small compass, and avoid the great additional expense of printing a musical notation for each verse of the entire Psalter. But partly, no doubt, it was the uncertainty then felt (and even to the present day, to some extent experienced) as to the best mode of selecting and adapting the old chants to English words, which caused the editors instinctively to shrink from the responsibility of so soon determining these delicate points, and to prefer leaving it to the different Choirs and Precentors to make experiments, and adapt and select according to their own judgment. There is no proof that it was intended to fasten this particular book upon the English Church. It was probably of a tentative and experimental character. It was put forth as a companion to our Revised Service-book, as a practical explanation of its musical rubrics, and as also furnishing examples and specimens of the *way* in which the framers of our vernacular offices originally contemplated that they should be allied with the old Latin Ritual Song.

vi. In the music for the Hallelujah ("The Lord's Name be praised"), for the Lord's Prayer in the Post-Communion, and for the Kyrie (the melody of the latter borrowed from the Sarum "*Missa pro Defunctis*"), we find merely the old Sarum plain-song reproduced in simplified form.

vii. The Nicene Creed, Gloria in Excelsis, and offertory sentences appear, from the structure of the music, to be all set to simplified forms of ancient Gregorian melodies. But their immediate source has not yet been clearly ascertained.

From what has been said it will incidentally appear, 1st, how fully determined were our sixteenth century Revisionists that the Offices in their new form should not lose their old choral and musical character; and thus that Divine Service should still continue what it had ever theoretically been, a "Service of Song." And, 2nd, how earnestly anxious they were that the music should be of a plain and simple character, so that it might be a real aid in the great object they had before them, that of restoring to the people their long-suspended right of due and intelligent participation in the public worship of the Sanctuary.

In illustration of these points, Cranmer's letter to Henry VIII., dated Oct. 7, 1544, is interesting; and although it is printed entire at p. xxii, it is necessary again to refer to it in connexion with our present subject. After speaking of the English Litany already published with musical notation; and of certain other Litanies, or "Processions," which he had been preparing, and which he requests the King to cause to be set to music, on the ground that "if some devout and solemn note be made thereunto," "it will much stir the hearts of all men to devotion;" he proceeds to offer his opinion as to the kind of music suitable for these Litanies, as also for other parts of the Service:

"In mine opinion the Song that shall be made thereunto would not be full of notes, but as near as may be for every syllable a note; as be, in the *Matins and Evensong*, '*Venite*,' the Hymns '*Te Deum*,' '*Benedictus*,' '*Magnificat*,' '*Nunc Dimittis*,' and all the *Psalms* and *Versicles*; and, in the *Mass*, '*Gloria in excelsis*,' '*Gloria Patri*,' the Creed, the Preface, the '*Pater noster*,' and some of

the 'Sanctus' and 'Agnus.' As concerning the 'Salve, festa dies,' the Latin note, as I think, is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless, they that be cunning in singing can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song."

The last portion of this letter introduces a subject on which it is necessary to add a few words, viz., the use of Metrical Hymns in public worship.

Cranmer himself was most anxious to have retained the use of them, and with that view set about translating the Breviary Hymns. But he was so dissatisfied with his attempts, that eventually he gave up the idea. This loss was a serious one, and soon made itself experienced. Fervent Christian feeling must find means of expression; and if not provided with a legitimate outlet, such as the Hymns of the Church were intended to furnish, will vent itself in ways irregular, and, perhaps, in unorthodox language.

It is difficult to ascertain the exact time when the practice of popular Hymn and metrical Psalm singing established itself in connexion with our revised ritual, though independently of its direct authority. Such singing was in use very early in Elizabeth's reign, having doubtless been borrowed from the Protestants abroad. For the purpose of giving a quasi-official sanction to a custom which it would have been very unwise to repress, (and thus, through a sort of bye-law, to supply a practical want in our authorized public Ritual,) it was ordained, by a Royal Injunction in the year 1559, that, while there was to be "a modest and distinct song so used in all parts of the Common Prayers in the Church that the same might be understood as if it were read without singing;" (in other words, while the old traditional plain-song, in its simplified form, is to be employed throughout the whole of the service; yet,) "for the comforting of such as delight in musick it may be permitted, that in the beginning or at the end of the Common Prayer, either at morning or evening, there may be sung an hymn or such like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised; having respect that the sentence [i. e. sense] of the hymn may be understood and perceived."

To this Injunction of Queen Elizabeth we owe our modern Anthem; on which it is necessary to add a few words.

The term itself is merely an Anglicized synonym of the word Antiphon. Its old spelling was *Antem*, *Anteme*, or *Antempne*¹. Its origin is the Greek word ἀντίφωνον, or rather ἀντίφωνα (*antiphona*: neut. plur.), which is the old ecclesiastical term. From *antiphona* comes the Italian and Spanish *antifona*, as well as the old English form *antephne*, and the Anglo-Saxon *antefn*. Now, just as the Anglo-Saxon word *stefn* (the end, or prow, of a ship) became *stem* in English, so did *Antefn* become *Antem*. The further change of the initial *ant* into *anth* is merely parallel with the corresponding change of the Old English *te* and *tat* into *thee* and *that*².

From the fact of Barrow in one of his sermons spelling the word "Anthymn," Dr. Johnson and others have hastily inferred that its true origin is to be traced in ἀντὶ ὕμνος or ἄνθυμνος (*anti-hymnus*, or *anthymnus*), which would give it the meaning of a responsive hymn. And it is by no means improbable that the accidental similarity in *sound* between the final syllable of "Anthem" and the word "hymn," coupled with the fact of the intelligible, and in a measure correct, meaning which this plausible derivation would seem to afford, has not been without its influence in determining the popular sense of the word itself. But there is not a vestige of authority for this latter derivation, nor shadow of doubt that φωνή and not ὕμνος is the root out of which "Anthem" grows.

In its earliest form, the Anthem, or Antiphon, seems to have been a single verse out of any Psalm repeated after the recitation of the Psalm (and, in later times, *before* its recitation also) with a view of fixing the *key-note*, so to speak, of the Psalm; of bringing into prominence, and fastening attention upon, some special idea contained within it. In course of time the Antiphons came to be selected, not exclusively from the particular Psalms to which they were affixed. Appropriate passages of Scripture from any part, even short uninspired sentences in prose or verse, came to be similarly applied. From the fact of the Antiphon giving the key-note or leading idea of the Psalm to which it was attached, we find the word Anthem frequently used for the text of a sermon³.

¹ See p. lvi, and "the Myrroure of our Lady," fol. lxxxix.

² For a discussion on the derivation and use of the word Anthem, see Notes and Queries, 2nd Series, xi. 457. 491; xii. 90. 151.

³ It may be remarked, that as the idea of Responsive Music lies at the bottom of Antiphon, or Anthem (whence we find old writers speaking of the Psalms as sung *Antem-wise*, i. e. respon-

sively), so, in the actual and varied use of the word, we find sometimes the Responsive, and sometimes the Musical, element coming into prominence: occasionally, one or the other element entirely disappearing. In the text of a sermon, for instance, there is nothing *musical*. In a modern Anthem, there is nothing necessarily *responsive*.

When the use of a "Hymn, or such like song," was authoritatively permitted at the beginning or end of Common Prayer—not only with a view of adding dignity and interest to the worship of Almighty God, and rendering the Service of Praise more worthy of Him to whom it was offered; but with the twofold secondary end also (1) of "comforting" musical people by allowing the strains of the Sanctuary a greater freedom of development than the mere chant and plain-song intonations admitted, and thus (2) of encouraging amongst all classes the study and practice of music—our Church composers, in casting about for suitable words, seem first to have had recourse to the old Antiphons, many of which they set to music. Other similar brief and characteristic passages of Holy Scripture, Prayers, Hymns, and the like, were speedily selected for the same purpose; but the name "Anthems," whether they happened to have been used as Antiphons or not, equally attached itself to all.

Many have endeavoured to discover some definite ritual significance in the word itself, and in the position occupied by the Anthem in our Service, to account for its name. It has been regarded as the intentional "residuum" of the Antiphons of the old Service-books. But such theories, though interesting, are unsubstantial. It is all but certain, that it was through a loose, accidental, popular application of an old term, the strict meaning of which was not a matter of much concern, rather than through any deliberate conviction of the modern Anthem being, practically or theoretically, identical with, or a legitimate successor and representative of the old Antiphon, that the name Anthem finally allied itself with that class of musical compositions or Sacred Motets which now form a recognized adjunct to our English Service¹. It may be added that, in country parishes, where a trained choir could not be obtained, a metrical Psalm would be sung in the place of the Anthem, and fall under the same general designation.

The actual period of the introduction of the term in its familiar modern and popular sense, to denote a piece of sacred music for the use of the Church, may perhaps be approximately illustrated by a comparison of the titles of two successive editions of a very important musical work. Within the year after the publication of Queen Elizabeth's Injunction giving permission for the use of a "Hymn, or such like song," John Day printed his great choral work entitled, "Certain notes set forth in 4 & 5 parts, to be sung at the Morning, Communion, & Evening Prayer, very necessary for the Church of Xt to be frequented & used. And unto them be added divers godly Prayers & Psalmes in the like form to the Honour and Praise of God." Five years later, this fine work, to which Tallis with other famous Church writers contributed, was reprinted, though with a somewhat different title: "Morning & Evening Prayer & Communion set forth in 4 parts, to be sung in Churches, both for men & children, with divers other godly Prayers & *Anthems* of sundry men's doings." In the second edition we thus have the word "*Anthems*" used, where in the first edition "*Psalmes*" had been employed.

An illustration of the early actual use of the Anthem, in its modern English sense, is afforded by Strype, in his description of the Lent Services which took place in the Chapel Royal, within a year of the time when the permissive Injunction for the use of "a Hymn, or such like song," was published, at the beginning of Elizabeth's reign.

"The same day" (he writes, i.e. Midlent Sunday, March 24, 1560), "in the afternoon, Bp. Barlow, one of King Edward's Bishops, now Bishop of Chichester, preached in his Habit before the Queen. His sermon ended at five of the clock: and, presently after, her Chapel went to Evening Song. The Cross as before standing on the Altar; and two Candlesticks, and two Tapers burning in them. And, Service concluded, a good *Anthem* was sung." [See also Machyn's Diary, 1560.]

Thus the place of the Anthem became practically settled after the third Collect, with which Morning and Evening Prayer at that time concluded; although it was not till above 100 years after this period that there was any *rubrical* recognition of the Anthem, or direction concerning the time of its performance. When, however, at the last Review, in 1661, the concluding prayers were added, the Anthem was not removed to the *end* of the Service, as before, but was still allowed to retain its old traditional place after the third Collect. And it was with a view of fixing this position that the Rubric was inserted, "In Choirs and places where they sing, here followeth the Anthem."

But although this is the only place where the introduction of a "Hymn, or such like song," or "Anthem," is definitely authorized, yet custom has sanctioned a much freer interpretation of the

¹ It will also be observed, that the two English words—really identical, and coming from the same root—Antiphon and Anthem, have finally parted company; the former retaining its ancient ritual, the latter acquiring a modern musical meaning.

Rubric than its words actually convey. Practical need has asserted and substantiated its claim. The Rubric, or rather the original Injunction on which the Rubric was based, has shown itself conveniently expansive and elastic, and the word "Anthem" proved a pregnant and germinant one, covering at once the Hymn, the Introit, and the Anthem proper. The truth is, however, that it is to custom and necessity, not to Rubrics or Injunctions, that we owe the general introduction of Music, as distinct from Plain song, into our Revised Offices. Custom drew forth the Injunction of Queen Elizabeth; the Injunction subsequently gave rise to the Rubric. But as Music originally found its way into our Reformed Service, independently of written authority, so, independently of written authority, does it continue. For the very necessity which received formal recognition in the Anthem-Rubric, refuses to be satisfied with or limited by the strict terms of that Rubric. The Anthem, in some shape or other, was a *fact* before ever any written authority called it into legal existence; and in like manner, Hymn-singing, over and above the Anthem, has been, and is, and will be, an actual *fact*, notwithstanding its apparent want of formal rubrical sanction.

The result of all is, that while "*the Anthem*" still retains its place, as a special offering to God of the firstfruits of sacred musical skill and science, "in choirs and places" where such an offering is possible, the additional introduction elsewhere of suitable Hymns, whether in the Eucharistic or other Offices, as aids and reliefs to the Services, is not only not thereby excluded, but practically and subordinately and implicitly sanctioned.

This Section may be concluded with some practical rules on the subject of which it has treated.

1. Although, as we have seen, there was no deliberate intention, on the part of our Liturgical Revisers, that the old Antiphon should be reproduced, or find an exact counterpart in the modern Anthem; still, on the other hand, it is most desirable that the Anthem should practically—by its appropriate character, by its responding accordantly to the Service of the day, bringing out and emphasizing its special theme—vindicate its right to the title it has obtained, and prove itself a legitimate successor and representative of the 'Antiphon'. Anthems or Hymns may thus become invaluable auxiliaries; imparting a freedom and variety to our Service which it would not otherwise possess, and rendering it susceptible of easy adaptation to the ever-changing phases of the Church's year. If the "Hymn, or such like song," does *not* possess any of this "Antiphonal" character, if it is regarded merely in the light of so much music interpolated into the Office by way of relief, it becomes simply an element of disintegration, splitting up the Service into several isolated fragments, instead of imparting a unity and consistency and character to the whole. Hence the need of due and reverent care in the selection of the Anthems and Hymns. Judiciously chosen, they may not only give new beauty and meaning to our Services, but may also prove most useful and delightful means of propagating and popularizing Church doctrine, and promoting the growth of genuine and healthy Church feeling.

2. As regards the position of the Hymns. The Elizabethan Injunction specifies the "beginning or end of Common Prayer;" and the Rubric says, "after the third Collect." So that we have three available places for "Hymns, or such like songs." The Hymn at the *beginning* of Common Prayer, although desirable on great Festivals, as a kind of Antiphon fixing the key-note of the whole succeeding Service, is somewhat inconsistent with the general penitential character of the Introduction to our Mattins and Evensong, and should not, therefore, be ordinarily employed¹. During the Eucharistic Office, the singing of Hymns, independently of the Nicene Creed, and the great Eucharistic Hymn "*Gloria in Excelsis*," is most desirable. There may be (1) an introductory "*Introit*;" (2) a Hymn, or (as the alternative provided in Edward's First Prayer Book) the "*Agnus Dei*," after the Prayer of Consecration; and (3) a Hymn, or (as a very suitable alternative) the "*Nunc Dimittis*," when the Service is over, and the remains of the Consecrated Elements are being reverently consumed. In the

¹ It should, perhaps, be remarked, that there still remain in the Prayer Book a few instances of the word Anthem retaining its old meaning. For example, the Invitatory Psalm, "*Venite exultemus*," is regarded in some sort as a fixed Antiphon before the Psalms for the day, and is in this sense called an Anthem; the Rubric enjoining its constant use, "except on Easter-day, upon which *another* Anthem is appointed." The word is also used in its old sense in the following passage from the Introduction, "Concerning the Service of the Church:"—"For this cause be cut off *Anthems*, *Responds*, *Invitatories*, and such like things

as did break the continual course of the reading of the Scripture."

The "O Saviour of the world," after the Psalm in the "Visitation of the Sick," is strictly an Antiphon.

² See, however, a note on the invitatory character of the sentences, at p. 1.

³ "In the Communion time the Clerks shall sing—

"O Lamb of God, that takest away the sins of the world: have mercy upon us.

"O Lamb of God, &c., grant us Thy peace."

Office for Holy Matrimony, the Order for the Burial of the Dead, and other occasional Offices, Hymns may be often most appropriately and happily introduced.

3. With regard to the exact nature of the music to be employed in the Psalms, Hymns, Canticles, Anthems, &c., it would be most unwise, even if possible, to lay down any strict rules. While it would be a great error to discard many of the ancient Hymn-tunes and Psalm-chants of the Church, it would be a no less serious error to keep exclusively to them. The Church must bring forth from her treasure-house "things new and old;" not only the severe (and to some ears uncouth) unisonous strains of by-gone times, but also the rich, full harmonies of modern days. All must be freely, fearlessly employed, according as taste, or special circumstances, or choral capability may dictate. Experiments must be made, mistakes perhaps braved; for many questions as to the best practical methods of linking together the "sphere-born, harmonious sisters, Voice and Verse" in the Service of the Sanctuary remain as yet undecided. Hasty dogmatism, and intolerant exclusiveness, in reference to the accessories of Divine Worship, are much to be deprecated, for in all matters of external apparatus the Church of England has yet much to learn. In putting forth the full strength of our Prayer Book, and developing its inward powers and energies, there will be also gradually disclosed outward features and graces which seem new and strange from their having been so long latent. But it is certain that all the resources of the Church, external as well as internal, are needed for modern times; and that all appliances, musical, ritual, æsthetic, should be brought to bear on the services rendered to God by so cultivated an age, and set forth before men to win and help their souls. God having given all these outward aids—music, ritual, art—He *means* them to be employed for His glory, and in order to influence, and subdue, and attract mankind. As churches should be beautiful, and ritual beautiful, so music also should be beautiful; that it may be a more fitting offering to Him, and better calculated to impress, soften, humanize, and win. None of these Divinely-granted helps may be contemptuously laid aside. All should be reverently, humbly, piously used; used for God, not for self; used in full and fearless confidence that it is His own blessed *will* that they should be used; used with the single eye to the glory of God, and the spiritual welfare of His people.

SECTION III.

THE ACCESSORIES OF DIVINE SERVICE.

DIVINE SERVICE being, as the term implies, the act of Worship rendered to God, it follows from the consideration of His Majesty that the place where it is offered, and the persons engaged in conducting it, should be furnished with whatever is suitable to denote its reverent dignity.

The practice of the Jewish Church in this respect, based as it was on a Divine command which prescribed even its minutest details, proves that such accessories are not in their own nature unacceptable to God, or inconsistent with the claims of a Spiritual Being to the homage of His rational creatures.

Further, the sanction given by our Lord Jesus Christ and His Apostles to the services of the Temple and the Synagogue, and the application made of the Jewish Ritual by St. Paul in his Epistle to the Hebrews, furnish indisputable authority for incorporating similar symbolic uses with Christianity, in order that it may present itself to mankind in a not less attractive form than the Religious System which it was designed to complete, but did in the end supersede.

That such a Christian adaptation of other existing Religious Ritual Customs was considered to be right and desirable, is evidenced by the fact that the Christian Church, from its earliest days downwards, has every where exhibited, though in varying degrees, this combination of Symbolical Ritualism with the highest spiritual worship; and thus has practically enunciated a law—that Divine Service is to be accompanied with external accessories.

The RULE given by the Church of England in applying this principle is contained in the following general *Rubric*, which is placed in a prominent position at the beginning of the Prayer Book:—

"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth."

A Rubric substantially, though not quite verbally, identical with this, first appeared in the *Eliza-*

Elizabethan Prayer Book of 1559 : the necessity for which arose out of the determination, on Queen Elizabeth's accession, to abandon the Latin Service-books, which had been restored in Queen Mary's reign, and to revert to the form of Divine Worship arranged in the Second Prayer Book of King Edward VI. [A.D. 1552], though with some revisions which made it more conformable to the First Reformed Prayer Book [A.D. 1549]. This change in the Services necessarily required some adaptation in the Accessories of Divine Worship; and as these had also undergone alterations during the period in which the Prayer Books of 1549 and 1552 were employed, it was requisite to adopt some standard by which to regulate them. The standard chosen was the use which prevailed "by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth." The Rubric which declared this decision was also incorporated with the Elizabethan Act of Uniformity; it was retained in the very slightly revised Prayer Book of James I., and was re-enacted at the last revision in 1661. It will facilitate the comparison of these four directions, to place them in parallel columns, thus :—

Prayer Book, 1559.

"And here is to be noted, that the Minister at the time of the Communion, and at all other times in his Ministration, shall use such Ornaments in the Church as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this Book."

*Statute 1 Eliz. c. 2,
§ 25, 1558-9.*

"Provided always, and be it enacted, that such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England by authority of Parliament, in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England, for Causes Ecclesiastical, or of the Metropolitan of this Realm."

Prayer Book, 1603-4.

"And here is to be noted that the Minister at the time of the Communion, and at all other times in his Ministration, shall use such Ornaments in the Church, as were in use by authority of Parliament, in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this Book."

Prayer Book, 1662.

"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use as were in this Church of England by the Authority of Parliament, in the second year of the reign of King Edward the Sixth¹."

But it should be noticed that, though the first three of these directions furnished the primary and general Rule during the period from 1559 to 1662, there were issued contemporaneously other orders relating to the same subject: these occur (1) in the Elizabethan INJUNCTIONS of 1559; (2) in the Elizabethan ADVERTISEMENTS of 1564-5; (3) in the Jacobean CANONS of 1603-4; (4) in the Caroline CANONS of 1640. Of all these, however, it must be remembered that they were not designed to supersede the fuller direction given in the two Rubrics and in the Statute: but that the *First* were *explanatory* of the Rubric and Statute of 1559; the *Second*, *Third*, and *Fourth* were drawn out by the laxity of the times, which necessitated endeavours to secure something like a general and uniform decency in the conduct of Divine Worship, and in order to effect this, insisted only upon the fewest and simplest of the Acces-

¹ In Bishop Cosin's Durham Prayer Book the Rubric is altered from its previous to its present form in his handwriting. At the end of the alteration is a note (not intended for printing, but underscored with a dotted line), "These are the words of the Act itself. v. Supra." He also began to write a list, but gave over the task after writing the word "Surplice." Probably he thought that to specify them might peril the Rubric itself; though it is clear that his wish was to name them, for, in his "Particulars to

be considered, explained, and corrected, in the Book of Common Prayer," he appends this note to the Rubric:—"But what those ornaments of the Church and of the minister were, is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite that those ornaments, used in the second year of King Edward, should be here particularly named and set forth, that there might be no difference about them." [Works, Ang. Cath. Lib. vol. v. p. 507.]

sories which were prescribed under the fuller Rule. But these *four* series of *special* ORDERS being sometimes cited as Directions advisedly contrariant to the *general* RULES, it is desirable to state somewhat more particularly their precise character and object.

1. The INJUNCTIONS of 1559. Such of these as related to the Accessories of the Services and Offices appointed in the Prayer Book of 1559 were demanded by the then existing condition of things. The Statute 1 Mary, Sess. 2, c. 2, A.D. 1553, had abolished the alterations made in the reign of Edward VI., and legally restored the Services (together with their Accessories) to the condition in which they were left "in the last year of Henry Eighth." The consequence of this was, that the Injunctions of 1547 (whether *then* or *previously* having the force of an Act of Parliament or not is here immaterial) ceased to be of any authority, at least so far as they at all affected the character of the Services: nor do they seem to have subsequently regained their authority; for the reviving Statute, 1 Eliz. c. 1, A.D. 1558, does not touch them, and the Elizabethan Act of Uniformity could, at most, only very indirectly refer to them when restoring the book of 1552, "with the order of service," subject, however, to "the alterations and additions" made by the statute of 1559. Probably indeed it was intended not to continue the Injunctions of 1547, whether they had lapsed or not, since the issuing of new Injunctions would furnish a more convenient method of altering the former ones, if requisite, than the mere publication of amendments. But however this may have been, the Marian period having legally re-introduced some of those practices which the Injunctions of 1547 had regarded as abuses, they could not be forbidden on the ground of being unlawful. The obvious plan therefore was to repeat the process of 1547, and thus define legally how much of the existing general custom was designed to be preserved, by distinctly specifying such particular items of it as were thought desirable to be abolished. This was done by the Elizabethan Injunctions, which were founded upon those of 1547, and were followed by certain "Interpretations and further Considerations;" and thus, (except such of them as did not deal at all with any old, or authorized some new, practice in regard to Ritual and Ceremonial matters,) they simply subtracted certain portions from the existing whole, and so enabled the Clergy and Laity of that day to know exactly which and how many of the Accessories of Divine Service then employed were to be regarded as coming within the terms of the Rubric and Statute—"in the Second Year of the Reign of King Edward the Sixth." Rather less was, however, abolished by the Injunctions of 1559 than by those of 1547—e. g. nothing was said about the *removal* of Images, though the second Injunction forbade to "set forth or extol the dignity of any images, robes, or miracles."

2. The ADVERTISEMENTS of 1564-5. The necessity for these sprang from the great and growing negligence of the anti-ritual party, and their opposition to the then existing law which regulated the Ritual and Ceremonial. To so great a height had this attained, that it provoked a letter of complaint from the Queen to Archbishop Parker, dated January 25, 1564-5, wherein Her Majesty said that—"We, to our no small grief and discomfort do hear, that . . . for lack of regard given thereto in due time, by such superior and principal officers as you are, being the Primate, and other the Bishops of your province, . . . there is crept and brought into the Church . . . an open and manifest disorder and offence to the godly wise and obedient persons, by diversity of opinions, and specially in the external, decent and lawful rites and ceremonies to be used in the Churches . . .:" and the Queen further declared that—"We . . . have certainly determined to have all such diversities, varieties, and novelties . . . as breed nothing but contention, offence, and breach of common charity, and are also against the laws, good usages, and ordinances of our realm, to be reformed and repressed and brought to one manner of uniformity through our whole realm and dominions. . . ." [Parker Correspondence, p. 224.]

In consequence of this Royal Letter the Archbishop directed the Bishop of London (Grindal), as Dean of the Province, to inform the other Bishops of the Queen's commands, and also to direct them "that they inviolably see the laws and ordinances already established to be without delay and colour executed in their particular jurisdictions." [Parker Correspondence, p. 229.] Moreover, the varieties complained of were to be stated in returns which were to be sent to the Archbishop by the end of February.

But it is not difficult to understand, what seems to have been the case, that it was no easy task to deal with the prevalent disorder, encouraged as it was by a not inconsiderable body of persons (including many Clergy and some Bishops) who had a violent dislike of the prescribed Ritual and Ceremonial. Nor is it surprising to find that the Bishops, in order to promote uniformity, contented themselves with insisting upon the observance of only such of the existing requirements as they thought necessary for the decent conduct of Divine Worship. This *minimum* requirement was embodied in the Advertisements which, about a month later, were submitted to the Queen for her approval, that so they might be issued

with the full force of Ecclesiastical Law; yet, anxious as Her Majesty was to stop irregularities, the requisite authorization was withheld; and when, after some delay, they were permitted to be published, their enforcement appears to have depended upon the general authority of the Ordinaries; nor is it at all clear that they afterwards obtained that Royal sanction which alone could have armed the Bishops with adequate powers to compel their observance. There does not appear to be any very precise information on the matter, but the little which is available seems to imply that the Queen (if not also some of her Council) was dissatisfied with so low a standard of conformity as the Bishops had set up; and also that there was an unwillingness to supersede the Rubric on Ornaments, and its corresponding clause in the Act of Uniformity, by *legalizing* what probably it was then hoped would be no more than a temporary step towards attaining a further compliance with the Ecclesiastical Law under more favourable circumstances.

3. The CANONS of 1603-4. The history of the thirty-eight years between the publication of the Elizabethan Advertisements and the accession of James I., is that of a continuous strife between the Ecclesiastical Authorities and the non-conforming party in the Church of England; the efforts of the latter being encouraged by the hope, or persuasion, that the new King's familiarity with Scottish practices might favourably incline him towards their Presbyterian prepossessions. The Hampton Court Conference, which was held within the first year of King James's reign, was an effort to convince them, and to remove, if possible, any reasonable ground of complaint; but its proceedings revealed the weakness of the objections, and terminated in a resolution that any changes ought to be in the direction, not of laxity, but of strictness; and so the few alterations which were made in the Book of Common Prayer were of the latter character, and served to bring out more distinctly some points of its Doctrine,—points, however, which were clearly implied in the Services.

But it was easier, no doubt, to make *Doctrine* more objective in the Formularies than to enforce discipline, especially in Ritual and Ceremonial matters which were peculiarly obnoxious to those of Presbyterian inclinations. The long acquiescence in a low standard of practice in these respects could hardly be other than fatal to any attempt to impose obedience to the larger legal requirements which still subsisted. So, being, as it was, necessary, in the loose and fragmentary condition of many of the then existing Ecclesiastical Ordinances, to provide some complete code of discipline, it was nevertheless impossible probably to do more than re-enforce those more limited Orders which could not be dispensed with, unless the Clergy and Churches in England were to assume a garb little, if at all, distinguishable from the Ministers and Temples of the foreign Reformed bodies or of the Presbyterian Community in Scotland.

Accordingly, in the Book of Canons "collected by Bishop Bancroft out of the Articles, Injunctions, and Synodical Acts passed and published in the reigns of King Edward the Sixth and Queen Elizabeth," and passed by "both Houses" of Convocation [Collier, E. H., ii. p. 687], all that was deemed *indispensable* was embodied, and in virtue of the King's Letters Patent, which ratified these Canons, became *Statutably* binding upon the Clergy, and *Ecclesiastically* obligatory upon the Laity.

4. The CANONS of 1640. During the last twenty years of King James's reign, and the first fourteen years of his successor, King Charles I., there was a gradual improvement in the externals of Divine Service, due in part, no doubt, to the Canons just remarked upon, but more probably to greater vigilance among the Ecclesiastical Authorities, and to an increasing desire for the restoration of what had fallen into desuetude, though it was still upheld by Ecclesiastical enactments. But the Puritan leaven was still working in the Church of England, and its fermenting power was increased by Civil proceedings with which it came in contact. The effect of this was that accusations, vaguer or more specific, became current, and presented serious obstacles to those loyal and well-affected Churchmen who were doing what they could to rescue the worship of the Church from the ill condition to which a long period of negligence had reduced it.

It was for the purpose of defending generally this reformation, and of sanctioning particularly some of its more prominent features, that the Convocation of 1640 agreed to a small code of seventeen new Canons: their design being thus distinctly proclaimed in the Letters Patent which were prefixed to them:—

"Forasmuch as We are given to understand, that many of Our subjects being misled against the Rites and Ceremonies now used in the Church of England, have lately taken offence at the same, upon unjust supposal, that they are not only contrary to Our Laws, but also introductive unto Popish superstitions, whereas it well appeareth unto Us, upon mature consideration, that the said Rites and

Ceremonies, which are now so much quarreled at, were not onely approved of, and used by those learned and godly Divines, to whom, at the time of Reformation under King Edward the Sixth, the compiling of the Book of Common Prayer was committed (divers of whom suffered Martyrdom in Queen Maries days), but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her Reign, (within the memory of divers yet living) as it could not then be imagined that there would need any Rule or Law for the observation of the same, or that they could be thought to savour of Popery.

"And albeit since those times, for want of an express rule therein, and by subtile practices, the said Rites and Ceremonies began to fall into disuse, and in place thereof other foreign and unfitting usages by little and little to creep in; Yet, forasmuch as in Our Royal Chapels, and in many other Churches, most of them have been ever constantly used and observed, We cannot now but be very sensible of this matter, and have cause to conceive that the authors and fomenters of these jealousies, though they colour the same with a pretence of zeal, and would seem to strike only at some supposed iniquity in the said Ceremonies: Yet, as we have cause to fear, aim at Our own Royal Person, and would fain have Our good subjects imagine that we Our Self are perverted, and doe worship God in a Superstitious way, and that we intend to bring in some alteration of the Religion here established

"But forasmuch as we well perceive that the misleaders of Our well-minded people do make the more advantage for the nourishing of this distemper among them from hence, that the foresaid Rites and Ceremonies, or some of them, are now insisted upon, but only in some Diocesses, and are not generally revived in all places, nor constantly and uniformly practised thorowout all the Churches of Our Realm, and thereupon have been liable to be quarreled and opposed by them who use them not"

Therefore the King had "thought good to give them free leave to treat in Convocation: and agree upon certain other Canons necessary for the advancement of God's glory, the edifying of His holy Church, and the due reverence of His blessed Mysteries and Sacraments:" and further "to ratifie by Our Letters Patent under Our Great Seal of England, and to confirm the same"

It has been thought that these Canons have ceased to possess authority, owing to the language of the 13 Charles II. c. 12, § 5, A.D. 1661, where it is stated that this Act is not "to abridge or diminish the King's Majesty's Supremacy in Ecclesiastical matters and affairs, nor to confirm the Canons made in the year One thousand six hundred and forty, nor any of them, nor any other Ecclesiastical laws or canons not formerly confirmed, allowed, or enacted by Parliament, or by the Established Laws of the land, as they stood in the year of our Lord One thousand six hundred and thirty-nine."

But, on consideration, it will be seen that the words are *cautionary*, and were intended to prevent any misconception as to the force of this Act, which was passed "for explanation of a Clause contained in" 17 Charles I. c. 2. The Act merely excludes these Canons from any *Parliamentary* authority which it might be supposed to confer on them; but then it does precisely the same with "any other Ecclesiastical laws or canons not formerly confirmed, allowed, or enacted by Parliament:" this necessarily includes the Canons of 1603-4, yet their authority is admitted. The Act in no way affects the recognized authority derived by the Canons of 1640, or by any others, from Royal Letters Patent: on the contrary, it helps to confirm such authority by declaring that it was not meant "to abridge or diminish the King's Majesty's Supremacy in Ecclesiastical matters and affairs;" and of this the confirmation of Canons was made an important part by the Act of Submission 25 Henry VIII. c. 19.

From what has now been said with reference to these four Series of Ecclesiastical Ordinances, it will be seen that only the two latter have any thing more than Historical authority: it is only to the Canons of 1603-4 and 1640 that any legal obligation still attaches: but even these no longer retain the force which they once possessed in limiting or defining or dispensing with in practice the larger and more general Rule prescribed in the Prayer Book; for the revision of that Book in 1661, sanctioned as it was by the Convocations of the two Provinces and legalized by the Act of Uniformity 13 & 14 Charles II. c. 4, provided the latest and most authoritative law for regulating the Services of the Church of England; so that if in any instance a direction of these Canons and a direction of the Prayer Book are found to be conflicting, the Canon must yield to the Prayer Book, as being of supreme authority.

It is only right, however, to observe—that, as *custom* has so long sanctioned usages in accordance with the Canons of 1603-4, and as the Ordinaries and other administrators of the Ecclesiastical Laws have allowed the superior Rule to remain in abeyance, those who do not act upon the reimposed Rubric ought not to be regarded as culpably negligent of the law: nor is it likely that they would be

considered liable to Ecclesiastical censure or punishment for the omission; unless, indeed, such omission was in disregard of an Episcopal admonition to obey the law.

The Rubric relating to the Ornaments of the Church and of the Ministers, which stood in the Books of Elizabeth and James I., is retained, then, with certain verbal changes (not however affecting its former sense) in the Prayer Book of 1662, that at present in use. And, by travelling back to "the Second Year of the Reign of King Edward the Sixth," and fixing upon the Ornaments then in use "in this Church of England, by the authority of Parliament," this Rubric passes over all changes and varieties subsequent to that year, and sets up a standard by which it is easy to decide what are now the proper Accessories of Divine Worship. It has been called "The Interpretation Clause" of the Prayer Book, and with much appropriateness; for it not only furnishes an exact mode of solving doubts which may arise as to the precise meaning of the directions which *prescribe* things to be used in Divine Service, but also it is a reliable guide in ascertaining whether any thing not prescribed is needful or suitable in executing the Offices which the Prayer Book provides.

But, though the *present authority* of this Rubric could not be disputed, the meaning of those words of it, "by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth," had in recent times often been a subject of controversy prior to the year 1857. Then, however, the celebrated Ecclesiastical suits arising out of the opposition to certain Ornaments introduced into the Churches of St. Paul, Knightsbridge, and St. Barnabas, Pimlico, led to a definitive Judgment on this point by the existing Final Court of Appeal in Ecclesiastical Causes, viz. the Judicial Committee of Her Majesty's Privy Council¹.

In judicially interpreting this Rubric, with the view of applying it to the Ornaments complained of, the Judges drew a clear distinction between ORNAMENTS, i. e. ARTICLES "*used in the Services*," and ARTICLES "*set up in Churches as Ornaments, in the sense of decorations*."

They expressed themselves "satisfied that the construction of this Rubric which they suggested at the hearing of the case is its true meaning, and that the word 'ornaments' applies, and in this Rubric is confined to those Articles the use of which in the Services and Ministrations of the Church is prescribed by the Prayer Book of Edward the Sixth."

In proof of this they added, that "the term 'ornaments' in Ecclesiastical law is not confined, as by modern usage, to articles of decoration or embellishment, but it is used in the larger sense of the word 'ornamentum,' which, according to the interpretation of Forcellini's Dictionary, is used '*pro quocumque apparatu, seu instrumento*.' All the several articles used in the performance of the Services and Rites of the Church are 'Ornaments.' Vestments, Books, Cloths, Chalices, and Patens, are amongst Church Ornaments; a long list of them will be found extracted from Lyndwood, in Dr. Phillimore's Edition of 'Burn's Ecclesiastical Law' (vol. i. pp. 375—377). In modern times, Organs and Bells are held to fall under this denomination."

Having thus defined the term "Ornaments," their Lordships then interpreted the expressions "Authority of Parliament" and "Second Year" as connected with the Reign of Edward VI.: their conclusion was arrived at thus:—

After noticing the alterations in King Edward's Second Prayer Book (which diminished the number of the Ornaments prescribed in his First Book), and referring to the abolition of the Reformed Services by Queen Mary, they state that "on the Accession of Queen Elizabeth, a great controversy arose between the more violent and the more moderate Reformers as to the Church Service which should be re-established, whether it should be according to the First, or according to the Second Prayer Book of Edward the Sixth. The Queen was in favour of the First, but she was obliged to give way, and a compromise was made, by which the Services were to be in conformity with the Second Prayer Book, with certain alterations; but the Ornaments of the Church, whether those worn or those otherwise used by the Minister, were to be according to the First Prayer Book."

¹ The causes were argued before the Lord Chancellor (Cranworth), Lord Wenleydale, T. Pemberton Leigh (afterwards Lord Kingsdown), Sir John Patteson, and Sir William H. Maule; the Archbishop of Canterbury (Sumner) and the Bishop of London (Tait) being summoned by command of the Queen to attend and advise at the hearing. After seven days' argument in February,

their Lordships, on March 21st, made their Report, which was subsequently confirmed by the Queen in Council. The Counsel for the Appellants were Sir Fitzroy Kelly and Dr. Phillimore (now Queen's Advocate); and Dr. Bayford and Mr. A. J. Stephens for the Respondents.

Then they compare the four Directions, as to the Ornaments, which occur in the Elizabethan Act of Uniformity and the Prayer Books of 1559, 1603-4, 1662 (given already at p. lxvi), declaring of them that "they all obviously mean the same thing, that the same dresses and the same utensils, or articles, which were used under the First Prayer Book of Edward the Sixth may still be used."

Further, they discuss an important question which was raised as to the date of the Royal Assent to the Act of Uniformity which legalized the Prayer Book of 1549, and they resolve that the "use" of the Book "and the Injunctions contained in it, were established by authority of Parliament in the Second Year of Edward the Sixth, and this is the plain meaning of the Rubric." It has indeed been questioned, and with some reason, whether what can be gathered from the known records of the time warrants this decision as to the date in question; but if it be an error, it is practically unimportant in connexion with their *entire* interpretation of the Rubric; for, whether 1547—the date of King Edward's Injunctions, or 1549—the date of the First Prayer Book, be the "Second Year" mentioned in the Rubric, the result is the same, because no change was made in the Ornaments between those years. Moreover, the Rubric has now been judicially interpreted by a Court from which there lies no appeal, and therefore that interpretation, and that only, is the sole ground upon which the members of the Church of England can legally stand in endeavouring to carry out the requirements of the Rubric on Ornaments.

One thing more the Judicial Committee of the Privy Council showed in reference to the meaning of this Rubric, viz. that though it is *prescriptive*, it is not *exhaustive*: this opinion was arrived at from their consideration of the fact, that the Second Prayer Book of Edward VI. (like the First Book, and indeed the previous Service-books) "does not expressly mention" every thing which, nevertheless, it is certain was used under it, e. g. the Paten (just as the First Book does not mention, e. g. the Linen Cloth); and also from the circumstance that they had to decide whether the *Credence-table* (which is not prescribed *nominatim*) could be regarded as a Legal Ornament. The opinion of the Court is thus stated,—“Here the Rubrics of the Prayer Book become important. Their Lordships entirely agree with the opinions expressed by the learned Judges [i. e. of the Consistory and Arches Courts] in these cases, and in ‘Faulkner v. Lichfield,’ that in the performance of the services, rites, and ceremonies ordered by the Prayer Book, the directions contained in it must be strictly observed; that no omission and no addition can be permitted; but they are not prepared to hold that the use of all articles not expressly mentioned in the Rubric, although quite consistent with, and even subsidiary to the Service, is forbidden. Organs are not mentioned; yet because they are auxiliary to the singing, they are allowed. Pews, cushions to kneel upon, pulpit-cloths, hassocks, seats by the Communion Table, are in constant use, yet they are not mentioned in the Rubric.” So, as their Lordships further argued, there being a Rubric which “directs that at a certain point in the course of the Communion Service (for this is, no doubt, the true meaning of the Rubric) the Minister shall place the bread and wine on the Communion Table,” in their judgment, “nothing seems to be less objectionable than a small side-table, from which they may be conveniently reached by the officiating Minister, and at the proper time transferred to the Communion Table.”

One remark, however, may be made before quitting the consideration of this judicial rendering of the Rubric; and it is this—that, although it so completely covered the whole debateable ground by deciding that “*the same*” things “which *were used under* the First Prayer Book of Edward the Sixth may still be used,” it does not follow that *all* such things can be legally restored now quite irrespective of any differences in the Prayer Book of 1549 as compared with that of 1662,—the one at present in use. It may not be useless to say, that before any Edwardian Ornament is re-introduced, under the terms of this decision, it must first be inquired, whether the particular Ministration in which it is proposed to employ it is now so *essentially* the same as it was in 1549 that the Ornament has the like symbolical or practical use which it had then. It will probably be found that very few indeed of those Ornaments are inapplicable at this time; but to determine this it is important to proceed now to ascertain,

First, What were the customary Ornaments of that period.

There are four sources from which it may be ascertained with considerable accuracy what “Ornaments were in the Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.” These are,—

I. The ancient Canon Law, which is held to have been then (as now) statutorily binding upon the Church by the 25th Henry VIII. c. 19, in all points where it is not repugnant to or inconsistent with later Ecclesiastical Law.

II. The Salisbury Missal, which was the Liturgy chiefly¹ used, and of which a new edition was published by authority in 1541: the *Bangor*, *Hereford*, and *York* books (especially the latter) may also be appealed to as illustrative of or supplementary to the Salisbury book, for they had long been more or less in use. "The Order of the Communion" of 1548 (which provided for the administration of the Lord's Supper in both kinds) directed that "until other order shall be provided," there should be no "varying of any other rite or ceremony in the Mass;" so that these Service-books continued to be used intact until the first Prayer Book of King Edward VI. was published in 1549.

III. The directions, explicit or implicit, in the Prayer Book of 1549.

IV. The Inventories of Ornaments which were made in pursuance of Edward VI.'s Instructions to the Commissioners appointed in 1552 to survey the Church goods throughout the kingdom. These Inventories are very numerous, and for the most part are preserved in the Public Record Office, Fetter Lane, London: they do not indeed exhibit such full catalogues as would have been found in 1549, for many things had been sold (especially where they were duplicates) to meet Church expenses of various kinds; and some too had been embezzled. But they are thus the more reliable as being likely to show what Articles it was deemed needful to retain for the Services then authorized. Three of these Inventories (and they are by no means the richest which might have been chosen) are here selected for comparison, as affording a probably fair specimen of the rest, viz. a Cathedral, a London Parish Church, and a Country Parish Church.

Secondly, It must be determined what Ornaments, whether by *express prescription* or by *plain implication*, are now pointed out for use in the Ministrations of the Church of England.

V. These Ornaments are to be sought in the Canons of 1603-4 and of 1640; also in the directions, explicit or implicit, of the present Book of Common Prayer.

"ORNAMENTS OF THE CHURCH."

I. ENGLISH CANONS A.D. 740 to 1463.	II. THE OLD ENGLISH LITURGIES. 1. Sarum. 2. Bangor. 3. York. 4. Hereford.	III. THE PRAYER BOOK A.D. 1549.	IV. INVENTORIES. 1. Winchester Cathedral, Oct. 3, 1552. 2. St. Martin, Outwich, London, Sept. 16, 1552. 3. Stanford-in-the-Vale, Berks, May 11, 1553.	V. MORE RECENT AUTHORITIES. 1. Canons, 1603-4. 2. Canons, 1640. 3. The Prayer Book, 1662.
Altars of stone. A Table.	1, 2, 3, 4. Altar.	The Altar, the Lord's Table, God's board.	1. The High Altar. 2. A Communion Table. 3. A Tabull with a frame. 1, 2. Cushions.	1. A Communion Table. 2. An Altar. 3. The Lord's Table. [Desk or Cushion—needed for the Altar Book.]
Frontal for the High Altar. A clean white large linen cloth for the Altar.	1. Linen Cloth.		1, 3. Frunts for the Altar. 2. Altar Cloth. 1. Altar Cloths, white, co- loured, plain, and diaper. 2. Table Cloths, plain and diaper. 3. Altar Cloths.	1. A carpet of silk or other decent stuff. 1. A fair Linen Cloth. 3. Fair white Linen Cloth.
Corporas (and Case). "A very clean cloth" for "the Priest to wipe his fingers and lips after receiving the Sacrament." Paten.	1, 2, 3, 4. Corporal. 2. Sudarium.	"laying the bread upon the Corporas."	1, 3. Corporis Cloths.	3. A fair Linen Cloth for covering what remaineth of the Consecrated Elements. [Mundatory—needed to wipe Chalice, &c.]
Chalice. Wine and Water to be used,—implying ves- sels for them.	1, 2, 3, 4. Chalice. 1, 2, 3, 4. Wine and Water brought to the Priests,—imply- ing vessels in which to bring them.	"Paten or some other comely thing." Chalice or Cup. Cruetts—implied in "putting the Wine into the Chalice... putting thereto a little pure and clean water."	1, 2, 3. Paten. 1, 2, 3. Chalice. 1, 2, 3. Cruetta.	3. Paten. 3. Cup or Chalice. 1. Pot or Stoup in which to bring the Wine to the Communion Table. 3. Flagon.

¹ The preference which seems to have been given to the Rites of Sarum is illustrated by the circumstance, that the Convocation of Canterbury decreed, March 3, 1541, that the "use and custom

of the Church of Salisbury should be observed by all and singular clerics throughout the Province of Canterbury, in saying their canonical hours." (*Wilkins' Concilia*, iii. 861-2.)

"ORNAMENTS OF THE CHURCH" (*continued*).

I.	II.	III.	IV.	V.
Bread to be offered by the faithful—implying some presentation of it at the time.	1, 2, 3, 4. Bread, Wine, and Water, brought to the Priest, — implying some place from which they were brought.	Credence—implied in "then shall the Minister take so much Bread and Wine as shall suffice . . . and setting both the Bread and Wine upon the Altar."	Credence — unlikely to be mentioned, being commonly structural.	3. Credence — implied in "when there is a Communion the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient."
Bells, with their ropes.		Poor men's Box.	3. Poor men's Box. 2, 3. Bells, in the steeple.	3. Bason for Alms. 1. Chest for Alms. 1, 3. Bell for the Services of the Church, and for any passing out of this life. Cross—lawful as a decorative Ornament. Two Lights—the old directions for them not repealed.
Cross, for processions and for the dead. "Two Candles, or one at the least, at the time of High Mass."	1. Cross, Crucifix. 1. Two Wax Candles in Candlesticks to be carried to the Altar steps. 1, 2, 3. Thurible.		1, 2, 3. Cross for the Altar. 1, 2, 3. Two Candlesticks for the Altar. 1, 3. Large Candlesticks—Standards. 1, 3. Censers. 1. Ship—for Incense. 1, 2. Spoon—for Incense. Font—unlikely to be mentioned, not being moveable.	Standard Candlesticks—consistent with the Services. Censer—Use of Incense never legally abolished.
A Cense pot.		Font.		1, 3. Font. 3. Vessel for Water—implied in "then to be filled with pure water." 3. Shell — consistent with "pour water."
Font of stone, with a lock and key.	1. Font. 1, 2. Pulpit (or Ambo) for the Epistle and Gospel. 1. Seats.		2. Cloth for the Pulpit. 2. Organs.	1, 3. Litany Desk—implied in "some convenient place" and "the place where they are accustomed to say the Litany." 1. Stall or Reading-pew, to read Service in. 1, 3. Pulpit. 3. Kneeling - desk — for Churchings. 3. Chair for the Archbishop or Bishop. Organ—desirable. 1. The Ten Commandments. "Other chosen sentences upon the walls."
Images, especially of the Saint to which the Church is dedicated.	1. Images.	Pulpit. Chair for Archbishop or Bishop.		(Decorative Ornaments.) 3. Rogation Days recognized.
Banners for Rogation Days.	1. Banners.		1, 3. Banners.	
A Bier for the dead.			2. Herse Cloth for burying. 1, 3. Cloths to cover and keep clean the Linen Altar Cloth.	Bier—requisite. Pall—requisite. Covering for Linen Cloth—desirable.

Besides the "Ornaments" contained in this List, there are many others mentioned in the Inventories, which are merely Ornaments "in the sense of Decorations." Such are the following:—Curtains for the sides of Altars; Hangings for the wall behind the Altar and of the Chancel; Carpets for the Altar steps; Cloths and Veils for Lent.

There were also "Ornaments," i. e., Articles "used in the Services," which, on various grounds, are barely, or not at all, consistent with the character of the present Prayer Book Services, or with some of its directions. Thus we find:—the Pyx, or Monstrance, with its covering and canopy for the Reserved Sacrament (the former of which could only be used in circumstances which really necessitated Reservation for the Sick); Bason and Towel for the Priest to wash his hands before Consecrating; Sanctus, Sacryng, and other Bells; Light and Covering for the Easter Sepulchre; Vessels for Holy Water; the Chrysmatory for the oil of Unction in Baptism and Visitation of the Sick; the Pax for the Kiss of Peace; the Reliquary.

"ORNAMENTS OF THE MINISTERS."

I.	II.	III.	IV.	V.
Cope.	1, 2. Cope.	Cope.	1, 2, 3. Cope.	1. Cope.
Principal Mass Vestment.	1, 2, 4. Vestment.	Vestment.	2, 3. Vestment.	3. <i>General Rubric.</i>
Chesible.	1, 2. Chasuble.		1, 3. Chasuble.	"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use as were in this Church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth."
Dalmatic (for Deacon).	1. Dalmatic.		1, 3. Deacon (i.e. Dalmatic).	
Tunic (for Sub-deacon).	1. Tunic.	Tunics.	1, 3. Sub-deacon (i.e. Tunic).	
Albe.	1, 4. Albe.	Albes.	1, 2, 3. Albe.	
Girdle.			1, 3. Stole.	
Stole.				
Maniple.			2. Amice.	
Amice.	1, 2, 4. Amice.		1, 3. Mitre.	
		Pastoral Staff (Bp.).	1. Crosier Staff (Bp.).	
	1. Gremial (or Apron).		1. Gloves (Bp.).	
		Rochette (Bp.).	1. Ring (Bp.).	
Surplices.	1, 2. Surplices.	Surplice.	2, 3. Surplices.	3. "Rochet" and the rest of the "Episcopal Habit."
		Hood.		1. Surplice.
				1. Hood.
				1. Tippet.

It will be seen, by an examination of these comparative Tables of Ornaments, that very few indeed of those which are mentioned in the Inventories, the old English Canons, and the Sarum and other books, are not distinctly and by name shown to be legally usable now if the combined authority of the Prayer Books of 1549 and 1662, together with that of the Canons of 1603 and 1640, is, as it must be, taken into account. Moreover, of those excepted, there is not one of which it can be fairly alleged, that it is wholly incongruous with the letter and the spirit of those Services which, in the present Prayer Book, occupy the place of the older Services in connexion with which these Ornaments were employed.

If it were necessary here to resort to a further mode of proving what Ornaments are now *lawful* in the Church of England, it would be desirable to adopt the test indicated by the Judicial Committee of the Privy Council as noticed at p. lxx. The Judges referred to a List of Church Ornaments, extracted from *Lyndwood*, in Burn's Ecclesiastical Law: they all occur in one or other of three series of those old English Canons, already summarized in the foregoing tables, viz. [1] Archbishop Grey's Constitutions, A.D. 1250; [2] Archbishop Peckham's Constitutions at Lambeth, A.D. 1281; and [3] Archbishop Winchelsy's Constitutions at Merton, A.D. 1305. These laws define what Ornaments the *Parishioners* were required to provide at those periods, and are really the basis of those Rules which professedly guide the Ecclesiastical Courts now in deciding the similar liability of Parishioners in the present day. These Constitutions are contained in *Johnson's English Canons* (Ang. Cath. Library): a comparison of them would show what was considered to be *generally necessary* for Divine Service under the Old English Rituals, and so would materially aid in determining what is *legally* requisite now, so far as the present Services are in unison with the ancient ones.

In considering the legal requirements of the general Rubric on the Ornaments of the Church and of the Ministers, it is very important to recollect that its retention in the present Book of Common Prayer was not the mere tacit permission for an existing direction to remain; for not only (as has been already shown at p. lxvi) were certain verbal changes made in the Rubric, as it had been printed in the Books of 1559 and 1604, but the question of its retention or rejection was pointedly raised by the Presbyterian party at the Savoy Conference, and was then deliberately answered by the Bishops. The Presbyterians said, "Forasmuch as this Rubric seemeth to bring back the Cope, Albe, &c., and other Vestments forbidden by the Common Prayer Book, 5 & 6 Edw. VI., and so our reasons alleged against ceremonies under our eighteenth general exception, we desire that it may be wholly left out." (Cardw., Conf. p. 314.) The Bishops replied, "§ 2. rub. 2. For the reasons given in our answer to the eighteenth general, whither you refer us, we think it fit that the Rubric continue as it is." (Ibid. p. 351.) The "reasons" here referred to are as follows:—"Prop. 18, § 1. We are now come to the main and principal demand as is pretended, viz. the abolishing the laws which impose any ceremonies, especially three,

the surplice, the sign of the cross, and kneeling. These are the yoke which, if removed, there might be peace. It is to be suspected, and there is reason for it from their own words, that somewhat else pinches, and that if these ceremonies were laid aside, and these or any other prayers strictly enjoined without them, it would be deemed a burden intolerable: it seems so by No. 7, where they desire that when the Liturgy is altered, according to the rest of their proposals, the minister may have liberty to add and leave out what he pleases." (Ibid. p. 345.) In what light the excepting Ministers viewed this answer of the Bishops may be gathered from their "Rejoinder" (London, 1661), where, in noticing it, they reply, "We have given you reason enough against the imposition of the usual ceremonies; and would you draw forth those absolute ones to increase the burden?" [*Documents relating to the Act of Uniformity, 1862. Grand Debate, &c., p. 118.*]

It is plain, therefore, that, in the judgment of the Episcopal authorities at that time, it was considered desirable to *legalize* a provision for Ornaments which, if acted upon, would conform the appearance of the Churches and Services to those general features which they presented in the second year of the reign of Edward VI., i. e., as the Judicial Committee has decided, to that condition in which the first Prayer Book of Edward VI. designed to leave them. Indeed it seems highly probable that had Bishop Cosin, the chief reviser in 1661, been allowed entirely to guide his Episcopal brethren on this matter, he would have made the Rubric so detailed and explicit as to place it beyond the reach of controversy; for, as already noticed at p. lxvi¹, in his "*Particulars to be considered, explained, and corrected in the Book of Common Prayer,*" he says, with almost a prophetic instinct of subsequent and present controversies, "But what these Ornaments of the Church and of the Minister were, is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite that those Ornaments, used in the second year of King Edward, should be here particularly named and set forth, that there might be no difference about them." (Works, v. p. 507.) Moreover, as is also mentioned in the same note (p. lxvi), he had begun to write a List of the Ornaments, but got no further than the word "Surplice."

There does not appear to be any explanation on record to show why this suggestion, apparently so valuable, was not acted upon. Probably the ground which had to be recovered after fifteen years' banishment of the Prayer Book from Churches which had also been more or less despoiled of their Ornaments, combined with the extensively adverse temper of the time and its special manifestation in the Savoy Conference, warned the Bishops that an authorized catalogue (whether in the Prayer Book or elsewhere) of all the Legal Ornaments of King Edward's Second Year, might raise a too formidable barrier against endeavours to restore the use of any of them at that time. And so it may have been regarded as the more prudent course only to re-establish the general rule as to the Ornaments, trusting to an improved Ecclesiastical tone to develop in time its actual details.

The thirty years which have elapsed since the termination of the first quarter of this Nineteenth Century have been gradually realizing this probable expectation of a future development, in a way and to an extent with which no previous period since 1662 can be at all compared: for, indeed, through a variety of causes, there had been a more or less continuous declension from even that standard of Ritual and Ceremonial which the Restoration *practically raised*, though in fact it was considerably lower than the one *legally prescribed*. The renewed understanding and appreciation of doctrine—especially of Sacramental Doctrine—as embodied in the Formularies and taught by old and great Divines of the Church of England; the improved taste for Ecclesiastical Art; the deeper sense of the reverential proprieties with which the acts of Public Worship should be surrounded: these and other favourable circumstances have combined, notwithstanding much indifference and opposition, to produce a re-action in favour of Ceremonial and its corresponding Accessories more extensive probably than that which arose in the time of King Charles I., and, as it may reasonably be believed, of a far more stable character.

The present time, then, would seem to be a not unfavourable one for endeavouring to act upon Bishop Cosin's suggestion by *specifying* in this Annotated Prayer Book (though of course in a wholly unauthoritative way, except so far as the Law itself is therein correctly represented), "what these Ornaments of the Church and of the Ministers were" at the period referred to in the Rubric which orders

¹ Where it will be seen also that in his Durham Prayer Book he has written the exact words of Elizabeth's Act of Uniformity, except in the slight variation "at all times of their Ministration," thus putting the Rubric into its present form.

that they "shall be retained, and be in use." The account already given in this Section will, it is believed, have described them with sufficient clearness and exactness: the three following Tables are designed to show more explicitly the prescribed use or the inherent fitness of the several Ornaments in connexion with those "all times of their Ministration" at which the Rubric directs the Clergy to employ them. Those which may be said to be Rubrically *essential* are distinguished from those which may be accounted as Rubrically *supplemental* by the latter being printed in *Italics*.

ORNAMENTS OF THE CHURCH.

To be used at	Mattins, Evensong, Litany, Communion.	Holy Communion.	Baptism, Public and Private; Catechizing.	Matrimony.	Visitation and Communion of the Sick.	Churching of Women.	Burial of the Dead.
Altar or Lord's Table.		—		—		To present her Offerings.	If a Celebration.
Cross or Picture.	To be always there, being a permanent Ornament, i. e. Decoration.						
Frontal and Super-frontal.	To be always there, being the ordinary Furniture.						
The Two Lights.	Evensong	—		When a Celebration.			When a Celebration.
The Linen Cloth.		—		do.	Com. of Sick.		do.
Book Rest or Cushion.		—				—	
Corporal and Case.		—		When a Celebration.	Com. of Sick.		When a Celebration.
Fair Linen Cloth or Veil.		—		do.	do.		do.
Bason for Alms, &c.	—	—		—		—	do.
Standard Candlesticks.	—	—		—			—
Paten and Chalice.		—		When a Celebration.	Com. of Sick.		When a Celebration.
Paten for Bread to be offered.		—		do.	do.		do.
Flagon for Wine and Water.		—		do.	do.		do.
Veil (Silk) to cover Vessels.		—		do.	do.		do.
Linen Palls to cover Chalice.		—		do.	do.		do.
Mundatory.		—		do.	do.		do.
Censer, &c.		—		do.			—
Font and Vessel for Water.	For Public Baptisms—some convenient vessel for Private Baptism.						—
Bier and Pall.	Still retained in some Cathedrals, e. g. Chichester.						—
Processional Cross.	For Rogation Days and special occasions.						
Banners.	For the Archbishop or Bishop at Ordinations and Confirmations.						
Chair.							

ORNAMENTS OF THE MINISTERS.

Cope or Vestment.		—		When a Celebration.			When a Celebration.
Dalmatic (for Gospeller or Deacon).		—		do.			do.
Tunicle (for Epistoler or Sub-deacon).		—		do.			do.
Albe and Girdle.		—		do.			do.
Stole.	—	—	—	—	—	—	—
Maniple and Amice.		—		When a Celebration.			When a Celebration.
Surplice (with Sleeves).	—	—	—	—	—	—	—
Hood or Tippet.	—	—	—	—	—	—	—

EPISCOPAL ORNAMENTS.

Rochette.	—	—	Public Baptism and Catechizing.	—	—	—	—
Surplice or Albe.	—	—	do.	—	—	—	—
Cope or Vestment.	—	—	do.	—	—	—	—
Pastoral Staff.	—	—	do.	—	—	—	—
Gremial or Apron.	—	—	do.	—	—	—	—
Mitre and Ring.	—	—	do.	—	—	—	—

••• The Episcopal Ornaments are the same for Confirmation, Ordination, Consecration of Churches and Burial Grounds: perhaps the Rubric at the end of the First Prayer Book, in directing "a Surplice or Albe, and a Cope or Vestment," may have intended the use of the Albe and Vestment when the whole Communion Service was used.

In any consideration of the Ornaments to be used in Divine Service, it is not only unavoidable but important to consider such points as [a] their *material*, [b] their *colour*, [c] their *form*, particularly in

reference to such of them as, by reason of long disuse, are but little known to the greater part of English Church people. The fact—that those Ornaments which have been retained in use among us do exhibit mostly their *ancient* material, colour, and form, except as altered, for the better or the worse, by any subsequent fashions—may fairly be taken to indicate what would have been the case with those Ornaments which have fallen into disuse: and this view is strongly confirmed by the very general preservation of these ancient characteristics in the Royal, Noble, Civic, Legislative, Judicial, Military, and Naval Ornaments which (unlike so many of the Ecclesiastical) have never ceased to be employed among us. Furthermore it is noteworthy that, in the very extensive modern restorations which have been accomplished, the permanent Decorations of Churches, the Altar-plate, and Altar-coverings have decidedly followed, for the most part, the ancient patterns and models which were familiar at the period selected as the Standard in the Rubric on Ornaments.

The English Church, while presenting in her Ornaments the same ordinary features which were common to the rest of Christendom, always had her own special usages, and those, too, somewhat diversified in details by several local varieties; as, indeed, was and is also the case in Kingdoms or Dioceses connected with other Branches of the Catholic Church. Though most has perished, enough remains in England of actual ancient specimens (besides the more abundant illustrations in old Illuminations) of Windows, Carvings, Monuments, Brasses, Seals, and the like, to furnish authoritative guidance, especially in regard to the *Form* of ancient Ornaments.

Moreover, in the Inventories of Church Goods, the descriptions of *Material* and *Colour* are so numerous and detailed as to supply what is, to a great extent, unavoidably lacking in these respects in the illustrations just named, owing either to the nature of them, e. g., Carvings which rarely exhibit *Colours*, or to errors which may be due, for instance, to the glass-painter or the illuminator who, perhaps, was at times less careful to give the actual colour of a Vestment in an Ecclesiastical Function than to furnish a picture in accordance with his own taste. The following Tables contain a summarized analysis of such contents of five Inventories as relate to the Vestments of the Ministers and the Choir, and also to the various Hangings or Articles employed in furnishing and decorating the Altars and Chancels: they are all of the date of 1552 and 1553, and so they exhibit accurately Ornaments which were preserved in the Churches at the very period to which the Rubric on Ornaments directs attention, when prescribing the general Rule as to the things which “shall be retained, and be in use” now in the Church of England. Three of these Inventories, viz., Holy Trinity Cathedral, Winchester, 1552; St. Martin, Outwich, London, 1552-3; and Stanford-in-the-Vale, Berks, 1553, have been used already to illustrate other points: the two additional ones now cited are St. Paul’s Cathedral, 1552, and St. Nicolas, Cole Abbey, London, 1552.

MATERIAL OF VESTMENTS AND THE NUMBER IN EACH KIND.

Cloth of Gold	30	Sarsnett	16	Fustian	6
Cloth of Silver	6	Bawdkyn	226	Buckram	2
Velvet	137	Damask	146	Doronyx	8
Satin	30	Tissue	54	Serge	1
Silk	134	Chamlett	9	Various	48
	<hr/> 337		<hr/> 461		<hr/> 65
				Total	853

A cursory inspection of these Lists of Ornaments shows at once that, as respects [a] *Material*, the choice, while amply varied, ran very much upon the richer fabrics, whether of Home or Foreign Manufacture; Cloth of Gold, and Satin of Bruges, being the more costly, were, as might be expected, the most rare; but Velvet, Satin, Silk, Bawdkyn, and the like, were not uncommonly used; though such inferior stuffs as Taffeta, Chamlett, and Fustian often occur. The nature or quality of what was to be employed seems not to have been prescribed; indeed, had there been a desire to do so (which is very improbable) the varying pecuniary abilities of Parishes would have made it needful to avoid any rule on the subject, except requiring them to provide *according to their means* the *essential* (and if they could any *supplementary*) things appertaining to the Services of the Church.

The same principle is acted upon now in the Holy Eastern Church. A Priest of that Communion informs the writer that “there are no strict rules for the Material: when possible, silken and brocaded Vestments are to be preferred. Where the means are circumscribed, plain linen ones are worn, or of whatever material, so long as it is clean, and made in the proper shape.” With them doubtless it is, as the foregoing catalogue proves it to have been with us, that the instinct of natural piety,—viz. the

devotion of the best to God's service—is not relied upon in vain. Nor was the care and cost bestowed upon the Material limited to the foundation of the Vestments or Hangings; embroidery of all kinds was abundantly displayed in pattern or powdering, whether in Silk or Gold (not seldom in the much valued Gold of Venice), so that the Sacred Name, the Crucifix, the Cross, Crowns, Angels, Imagery, Eagles, Herons, Lions, Dolphins, Swans, the Sun and Moon, Stars, Wheat-sheaves, Grapes, Flowers, and the like, adorned the Fabrics of which the Vestures were made; or composed the rich Orphreys, which were rendered all the more beautiful and costly by Pearls and Precious Stones; as though the donors desired to attain in the adornments of the Sanctuary to somewhat of the fulness of meaning contained in the Psalmist's words, "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework." [Ps. xlv. 13, 14.]

So, again, as to [b] *Colour*: the Inventories now under examination show it to have been chiefly of *six* kinds, viz., White, Red, Blue, Green, Yellow, and Black; besides various combinations of all these. The proportions in which they existed are shown in the following Table of Vestments which were in the five churches at the date of the Inventories:—

COLOURS AND NAMES OF THE VESTMENTS.

	White.	Red.	Blue.	Green.	Yellow.	Black.	Various.	Totals.
Copes	121	107	83	40	20	13	75	459
Chasubles	28	34	24	10	7	15	37	155
Dalmatics	22	33	23	6	6	13	13	116
Tunics	22	24	27	6	6	12	26	123
Totals	193	198	157	62	39	53	151	853

It may be as well to remark here that all the *Green* Vestments in this List belonged to the two Cathedral churches, except *one* Chasuble, Dalmatic, and Tunic, which were in St. Martin, Outwich.

Green occurs much less frequently than other colours: it was an Exeter colour, and is also found in Lists of Vestments belonging to the Northern Province; but there seems very little to indicate with any certainty when it was used, though perhaps it served for ordinary week-days, especially in Trinity-tide.

So, again, with regard to *Blue*: while it appears to have been a much more usual colour, it is often very uncertain what kind of Blue is meant, whether Cerulean or some darker shade; frequently indeed the latter is indicated by the words "blodium" and "indicus," which mean a sort of hyacinthine and darker blue; but these must not be confounded with *purple*, which is also found in the same or other Lists. The occasions, however, on which Blue or Purple was employed are somewhat conjectural, though there is more to guide: light Blue seems sometimes to have been used in Commemorations of the Blessed Virgin Mary, and a somewhat darker shade is to be seen in Illuminations of about the fifteenth Century, in Copes used at Funerals.

A similar variety is found, both as to material and colour, in the Coverings and Hangings used for the Altars and Chancels: the annexed list exhibits their Colours:—

	Gold.	Blue.	Green.	White.	Red.	Black.	Various.
Altar Coverings	3	11	6	18	6	2	22
Altar Hangings	3	1	6	8	2	2	9
Altar Curtains	—	6	8	4	2	4	10
Chancel Hangings	—	2	—	2	5	—	—
	6	20	20	32	15	8	41

Besides the colours already enumerated, others are sometimes mentioned, such as Brown, Tawney, Murrey, Pink, and Cheyney; also combinations of colours, viz., Red and Green, Paly of White and Green, Red and White, Blue and White, Blue and Yellow, White and Red chequered. These different colours, or mixtures of colours, are to be found alike in Vestments of the Ministers, or of the Altars, no less than in the Hangings of the Churches.

It is worth noticing that the more usual Ecclesiastical colours are those which may be especially accounted the Colours of England—Red, White, and Blue—being combined in the National Flag, and designating the Admirals of this Country's Fleets: possibly the close, though curious and apparently untraceable, relations which have for several centuries subsisted between the Church and the Navy¹, in the Admiralty and Ecclesiastical Courts, may have tended to perpetuate this correspondence.

¹ Dyer (*Modern Europe*, p. 189) mentions that in Spain Don Pedro, Archbishop of Toledo, was High Admiral of Castile Philip II. brought naval matters before the Inquisition, and that "by a then not uncommon union of offices."

Further, it may be mentioned, as probably indicating the effect which Ecclesiastical customs produced or helped to perpetuate, that Red, Violet, and Black are mentioned, as colours worn on the Judicial Bench, according to the Term, in some Regulations made by the Judges in 1635. [See Gentleman's Magazine, Oct. 1768.] *Green*, also, appears to have been at one time a favourite colour with them.

Moreover, the retention of Red, Purple, and Green—and especially the prevalence of Red—in the rich and decent, no less than (as was once too common) in the miserable and dirty coverings of handsome or unsightly Altar-tables in the churches, are in all likelihood the traditional use of these same colours which formerly were more commonly and more variously employed in the Services of the Church of England, and that, too, not without regard to some written or unwritten rule as to the Services and Seasons at which they should be used.

That a desire has long existed, and increases, again to adopt a greater variety of colour in the Ornaments of the Church, and especially in the coverings of the Altar, is plain from what has been accomplished and is still doing: one object of this wished-for variety is the very useful one of distinguishing, and so teaching, by outward tokens, the changes of the Church Seasons and the occurrence of Ecclesiastical Holydays. For lack of any existing Rule on this subject in the Church of England, the Rule of the rest of the Western Church has not unnaturally been followed in many cases, especially as the ancient English rule or practice was either not at all known, or not easily to be collected, even by those who were aware that some leading points of it were to be found without much difficulty. As the need of some guide in this matter is becoming more general, it may not be without a really practical use to compare the old English rules with those of the Roman and the Eastern Churches: by doing this a somewhat uniform principle will probably be found, sufficient also to furnish a general rule for those who, while rightly wishing to be not out of harmony with the rest of Christendom, would with equal propriety prefer to follow any older practice of the Church of England which would afford a satisfactory direction in the absence of any definite rule authorized by living Ecclesiastical Authority.

The Roman rule is laid down with precision: the old English rule can in part be definitely ascertained, and the rest may be, with some probability, analogically conjectured from the Rubrics of the Sarum Missal compared with St. Osmund's Register and the Inventories of Church goods already noticed. The Eastern Church, as a learned Priest of it states (in reference to the Vestments of the Clergy), does not give "in her Ritual books" any such "minute rules with regard to the colours of the Vestments, as are to be found in the Western Ritual. The Church enjoins her ministers to care more for the simple purity and propriety of the vestments than for their richness. In those cases where means are at hand, she bids the ministers to wear richer vestments of any colour for the joyful seasons of the year, and Black or Red ones for the times of fasting and sorrow. Thus, in Passion week, and Great Lent, at Burials, &c., Black or Purple Vestments are worn. It is customary to wear White Silk Vestments (if possible) at Epiphany and Easter." In this description of the general and unspecific character of the Eastern rule, there is a considerable correspondence with the features of the Sarum rule just noticed.

The following Table may be considered as furnishing a fairly reliable view of these three Rules; though, for the reasons above given, the Roman rule alone is the fullest and most explicit:—

COMPARATIVE TABLE OF COLOURS ACCORDING TO THE SARUM, ROMAN, AND EASTERN USE.

Seasons.	Sarum.	Roman.	Eastern.	Festivals, &c.	Sarum.	Roman.	Eastern.
Advent—Sundays in	Red.	Violet.	Violet	Circumcision and Transfiguration	White.	White.	No precise practical rule can be given for these: the general principle which regulates the colour for seasons applies to Festivals which are observed
„ Week-days in	Blue (prob.).	Violet.	or dark colour.	Festival of the Name of Jesus . .	White.	White.	
Christmas—Octave of	White.	White.	White	Festivals of the Holy Cross . .	Red.	Red.	
„ rest of	White (prob.).	White.	or bright colour.	Festivals of the B. V. Mary . .	White (perhaps some Blue).	White.	
Epiphany—Octave of	White.	White.	White if possible.	St. Michael and All Angels . .	White.	White.	
„ rest of	uncertain	Green.	or dark colour.	St. John Baptist—Nativity of . .	uncertain	White.	
Septuagesima to Easter—Sundays	Red.	Violet.	Violet	do. Beheading of . .	Red (prob.).	Red.	
„ Week-days (Ferial).	Red or Purple.	Violet.	or dark colour.	Apos les—out of Easter-tide . .	Red.	Red.	
Ash-Wednesday	Red.	Violet.	do.	St. John Evangelist—in Christmas-tide	White.	White.	
Maundy Thursday	Red.	Violet.	Black all this week	St. John Evangelist, ante port. lat.	uncertain	Red.	
Good Friday	Red.	Black.	(Red allowed).	Conversion of St. Paul	do.	White.	
Easter Eve	Red.	Violet, White for Mass.	(Red allowed).	Lammas Day.—St. Peter ad Vinc.	do.	White.	
		White.	White, bright,	Evangelists—out of Easter-tide . .	Red.	Red.	
		White.	bright,	All Martyrs	Red.	Red.	
Easter—throughout (ex. Gr. Fe.).	White.	White.	bright,	„ in Paschal time . .	White.	White.	

COMPARATIVE TABLE OF COLOURS, &c.—(continued.)

Seasons.	Sarum.	Roman.	Eastern.	Festivals, &c.	Sarum.	Roman.	Eastern.
Ascension—Octave of	White.	White.	and	Holy Innocents—if not Sunday .	Red	Violet.	by the Eastern Church.
„ rest of	White (prob.).	White.	mixed	„ if Sunday	(prob.).	Red.	
Vigil of Pentecost	Red (?)	Violet,	colours.	Confessors	Yellow.	White.	
		Red for	White	Bishops	uncertain	White.	
		Mass.	or Green,	Doctors	do.	White.	
Pentecost	Red.	Red.	and	Holy Men	do.	White.	
Vigil of Holy Trinity	Red.	Red.	Green	Virgins—not Martyrs	White.	White.	
Trinity Sunday	Red (?)	White.	mixed.	Holy Women	White.	White.	
Sundays in Trinity (ex. Gr. Fe.) .	Red.	Green.		All Saints	White.	White.	
Week-days (Ferial) in Trinity . .	Green (perhaps).	Green.		Ember Seasons	uncertain	Violet.	Dark co- lour.
				Rogation Days	do.	Violet.	
				Masses for the Dead	Black.	Black.	Black or Purple
				Offices for the Dead	Blue or Purple.	Black.	(ex. East week).
							Dark co- lour.
				Vigils	uncertain	Violet.	
				Dedication of a Church—Octave of	White.	White.	
				Processions	Red.	Violet.	

*** In further illustration of the *principle* which (in the absence of detailed rules) serves to direct the Eastern Church in the choice of Colours for use in Divine Service, it may be mentioned that *White* is regarded as symbolical of Truth, *Red* of ardent Love and Passion, *Green* of the Life of Grace, and *Violet* of Penitence.

Having thus given some description of the Material and Colour of the “Ornaments of the Ministers,” their [c] *Form* may be best shown by reference to the Illustrations and accompanying descriptions which will be found in the General Appendix to this volume: and some further remarks are made as to their use in the Communion Service at p. 159.

This, then, is a general outline of the Legal and Historical grounds on which may be rested the claim to use in the Church of England such principal Accessories of Divine Service as can be fairly considered to form part of the Ritual and Ceremonial heritage of the Church. The fact—that the Anglican Communion is an integral portion of that Mystical Body—furnishes the most valid reason for not being indifferent to the aspect which she should present when viewed, as is essential to a right estimate of her position, in connexion with the rest of Christendom. And the further fact—that the external features of her Public Services have come to be a subject of common and public discussion—renders it necessary that reliable information should be given to those whose opportunities of research are unavoidably, more or less, limited.

These are the considerations which have chiefly influenced the line of argument taken in this portion of the Ritual Introduction to a Volume which professes to deal more or less completely with all the various subjects contained in the Book of Common Prayer. It is hoped that what has been advanced will assist the reader in forming a satisfactory judgment on points which, it seems clear, are acquiring year by year an increasingly practical character. Much more might have been stated in explanation or proof of the several matters considered, but an essay of this kind must bear a reasonable proportion to the other contents of the Book, and moreover it cannot advantageously be very detailed or greatly antiquarian. Those who desire to investigate more fully and particularly the various points here discussed will find in the List of Authorities at the beginning of the Volume a reference to works which may be usefully consulted.

It should be mentioned in conclusion that, while from the nature of the case an account of Ritual Accessories belonging to the Book of Common Prayer now in use, could not merely be a notice of antiquated Ecclesiastical Usages, it is nevertheless not the object of this Section specially to advocate the restoration of what it has endeavoured to prove to be conformable to the law, and consistent with the character of the English Church. The reasons which must influence, and the conditions which must regulate, the revival of long disused, however lawful, Accessories of Divine Service, are so many and so varied as of themselves to relegate the question of their re-introduction to a sphere beyond the legitimate bounds of these pages. The purpose of this Introduction is fulfilled in the attempt to show *what* Accessories the Church of England apparently designed “to be retained.” *Where* and *when* they may profitably “be in use” can only be determined by those who, being satisfied with the truth and reasonableness of what is here or elsewhere stated, are in a legitimate position to decide upon the practical application of information thus obtained.

THE BOOK
OF
Common-Prayer,
And Administration
Of the
SACRAMENTS,
AND OTHER
rites and ceremonies
Of the CHURCH,
According to the Use
Of the
CHURCH of ENGLAND;
Together with the
PSALTER or PSALMS
OF
DAVID,
Pointed as they are to be Sung or Said in CHURCHES:
AND THE
FORM OR MANNER
OF
Making, Ordaining, and Consecrating
OF
BISHOPS, PRIESTS,
AND
DEACONS.

THE TITLE OF THE PRAYER BOOK.

Common Prayer. This familiar term seems first to have been used authoritatively in a rubric to the English Litany of 1544: "It is thought convenient in this Common Prayer of Procession to have it set forth and used in the Vulgar Tongue, for stirring the people to more devotion." It is again found in the *Injunctions of Edward VI.*, issued in 1546-7. But it is a very ancient term, being found in use as far back as A.D. 252, in St. Cyprian's *Treatise on the Lord's Prayer*; of which he writes, "*Publica est nobis et Communis Oratio.*"

Common Prayer and *Public Prayer* are not theologically identical, although the terms are used in the same legal sense in the respective titles of the two Acts of Uniformity. In an exact sense, *Common Prayer* is defined by the authoritative words of our Lord, "Where two or three are gathered together in My Name, there am I in the midst of them." [Matt. xviii. 20.] The *Name of God* is an expression used with great frequency in Holy Scripture to denote the *authority of God*; in the same manner as we say, that the official agents of the Sovereign act in the Name of the Sovereign, when they engage in the duties of their office. To be met together in the Name of Christ is to be met together under His authority, not as an accidental or promiscuous assembly; and officially, that is, in the presence and with the aid of His authorized agents.

Thus, true *Common Prayer* is that which is offered in Divine Services in the Church, by a Bishop or Priest (or a Deacon as *locum tenens* in some cases), in the presence and with the aid of three, or at least two other Christian persons. Such prayer presupposes a reverent assent to our Lord's application of the words, "My House¹ shall be called the house of prayer," and to those already quoted. To it also may be applied the words of St. Cyprian²:—"They continued with one accord in prayer, manifesting at the same time the instance of their praying, and the agreement. Because God, who 'maketh men to be of one mind in an house,' admits into the house divine and eternal those only among whom is unanimous prayer."

This kind of prayer is therefore the highest kind of all. Other prayer is exalted in kind, and probably in efficacy, in proportion as it connects itself with that which is Common; as it is offered in that sense in which we are taught to say *Our Father*; as it is offered under the conviction that Christian individuals stand not alone, each one for himself before God, but are parts of one Body whereof all the members are in communion one with another through the One Intercessor, of Whom the ministers of the Church are the earthly representatives.

[*and administration of the Sacraments*] This does not exclude the Sacraments from *Common Prayer*. The corporate work of the Church is distinctly recognized in the administration of Baptism, and the Holy Communion is the root and apex of *Common Prayer*. But it puts forward prominently the idea of a never-ceasing round of Divine Service as distinguished from the occasional (however frequent) offering of the Holy Eucharist.

[*other rites and ceremonies of the Church*] These words claim, as a matter of course, that the substance of the Prayer Book is in accordance with the theological and devotional system of the Catholic Church; and, in connexion with those which immediately follow, they plainly enunciate the principle set forth more at large in the Thirty-fourth Article of Religion, that while that system is binding on the whole Church, yet particular Churches have a right to carry it out in their own way, according to their own "use" as to detail and ceremonial³.

[*according to the use of the Church of England*] This right was acted upon so freely in ancient days that there was a considerable variation in the details and ceremonial of Divine Service as it was celebrated in different parts of England. Each Prayer Book took its name from the place of its origin, and was thus called the "York use," the "Bangor use," the "Hereford use," the "Salisbury use," and so forth: but when uniformity of *Common Prayer* was established upon the basis of these old service-books, one "use" only retained its authority, that of the Church of England.

In modern prayer books the words "the United Church of England and Ireland" are substituted for the words "the Church of England," under an Order of Council, dated January 1, 1801; but this exercise of the Royal authority goes beyond that permitted by the Act of Uniformity; and is very misleading⁴. The two Churches are, and always have been, in communion with each other, the interchange of friendly relations has always been very free, and they have been united in a common political bond since 1801. The formularies of the Church of England have also been adopted in the Church of Ireland, but a false gloss is put upon the real title of the Prayer Book when it is printed in the unjustifiable form referred to. The Church of England can alter its own "use," and so can the Church of Ireland, but neither can control the customs of the other: and, in fact, there are some important variations in the Prayer Books of the two countries which make the expression "the use of the United Church of England and Ireland" a misnomer. The Prayer Book as it now exists is an adaptation of ancient formularies made by the Church of England alone. Its adoption by other Churches cannot alter the fact, and therefore cannot justly influence the title. However much it may be adopted therefore in Ireland, Scotland, and other possessions of the English crown, America, the Book of *Common Prayer* is still "according to the use of the Church of England."

[*together with the Psalter*] In the earlier Prayer Books the Psalter was printed with a separate Title-page, as distinct from the Services. The first of Bishop Cosin's "Directions to be given to the Printer," is also, "Set a fair Frontispiece at the beginning of the Book, and another before the Psalter; to be designed as the Archbishop shall direct, and after to be cut in brass." Such an engraved Title-page is affixed to the Sealed Books, and a proof copy is bound up with Cosin's own volume: but that to the Psalter was not provided. The Ordinal was bound up with the Prayer Book for the first time in 1661.

The following Tables will illustrate some of the preceding remarks, and show at a glance what changes have been authorized.

The table of the Contents of the Prayer Book is not in itself of much interest, but it has been so freely handled by modern printers that a work like the present cannot go forth without an accurate copy of the authorized form. The successive changes made in it have a certain interest, and they are therefore arranged in parallel columns in the following Table. There is thus given also a sort of bird's-eye view of the History of the Prayer Book.

Sunday; creeping to the Cross, and kissing it, and offering unto Christ before the same on Good Friday; setting up the sepulchre of Christ; halloving the font, and other like exorcisms, and benedictions, and laudable customs: that these are not to be condemned and cast away, but continued, to put us in remembrance of spiritual things. But that none of these ceremonies have power to remit sin."—*Strype's Memorials of Cranmer*, i. 88. *Eccles. Hist. Soc. Ed.*

A rubric at the end of the Elizabethan Prayer Books enjoins also that "every parishioner shall communicate at the least three times in the year, of which Easter to be one, and shall also receive the Sacraments and other Rites according to the order in this book appointed."

⁴ The Act of Uniformity empowers the Sovereign to alter the names of the King, Queen, and Royal Family, as occasion shall require; but to alter the name of the Church itself is a very different thing. In Marriage Licences, and in Letters of Orders, the old form is used: but in many documents the alteration has been adopted. It is right to add that in the title-page of Edward VI.'s *Injunctions* he is called "in earth under Christ, of the Church of England and of Ireland the supreme head."

⁵ The distinctive title, "Church of England," is very ancient, being found in *Magna Charta*, where it appears to be used as a familiar phrase.

¹ Το Κεφάλαιον, Kyrke, Church, the house of the Lord.

² On the Lord's Prayer, lv.

³ The phrase "Rites and Ceremonies" is not at all equivalent to our modern words *Ritual* and *Ceremonial*: but refers to the minor services of the Church, such as the Communion, or the Churching of Women. Archbishop Cranmer's fourth article of 1536 is a good illustration of the meaning intended: "IV. Of Rites and Ceremonies. As vestments in God's service; sprinkling holy water; giving holy bread; bearing candles on Candlemas Day; giving of ashes on Ash-Wednesday; bearing of palms on Palm

THE CONTENTS.

[3

§ Successive Titles of the Prayer Book.

1549.	1552.	1661.
<p>The Book of the Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church: after the use of the Church of England.</p> <p>Londini in Officina Richardi Graftoni Regii impressoris. Cum privilegio ad imprimendum solum. Anno Domini MDXLIX. Mense Martii.</p> <p>[Colophon.] Imprinted at London in Fleet-street, at the sign of the Sun over against the Conduit, by Edward Whitchurch. The seventh day of March, the year of our Lord 1549.</p>	<p>The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies in the Church of England.</p> <p>¶ Londini, in Officina Edwardi Whytchurche.</p> <p>¶ Cum Privilegio ad Imprimendum Solum. Anno 1552.</p>	<p>The Book of Common-Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be Sung or Said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.</p>

§ Successive Tables of Contents.

1549.	1552.	1661.
<p><i>The Contents of this Book.</i></p> <ol style="list-style-type: none"> 1. A Preface. 2. A Table and Kalendar for Psalms and Lessons, with necessary rules pertaining to the same. 3. The Order for Matins and Evensong, throughout the year. 4. The Introits, Collects, Epistles, and Gospels, to be used at the celebration of the Lord's Supper and holy Communion through the year, with proper Psalms and Lessons, for divers feasts and days. 5. The Supper of the Lord and holy Communion, commonly called the Mass. 6. The Litany and Suffrages. 7. Of Baptism, both public and private. 8. Of Confirmation, where also is a Catechism for children. 9. Of Matrimony. 10. Of Visitation of the Sick, and Communion of the same. 11. Of Burial. 12. The purification of women. 13. A declaration of Scripture, with certain prayers to be used the first day of Lent, commonly called Ashwednesday. 14. Of Ceremonies omitted or retained. 15. Certain notes for the more plain explication and decent ministration of things contained in this book. 	<p><i>The Contents of this Book.</i></p> <ol style="list-style-type: none"> 1. A Preface. 2. Of Ceremonies, why some be abolished and some retained. 3. The order how the Psalter is appointed to be read. 4. The Table for the order of the Psalms to be said at Morning and Evening Prayer. 5. The order how the rest of holy Scripture is appointed to be read. 6. Proper Psalms and Lessons at Morning and Evening Prayer, for certain feasts and days. 7. An Almanack. 8. The Table and Kalendar for Psalms and Lessons, with necessary rules appertaining to the same. 9. The order for Morning Prayer and Evening Prayer, throughout the year. 10. The Litany. 11. The Collects, Epistles, and Gospels, to be used at the ministration of the holy Communion, throughout the year. 12. The order of the ministration of the holy Communion. 13. Baptism, both public and private. 14. Confirmation, where also is a Catechism for children. 15. Matrimony. 16. Visitation of the Sick. 17. The Communion of the Sick. 18. Burial. 19. The Thanksgiving of Women after childbirth. 20. A Commination against sinners, with certain Prayers to be used divers times in the year. 21. The form and manner of making and consecrating of Bishops, Priests, and Deacons. 	<p><i>The Contents of this Book.</i></p> <ol style="list-style-type: none"> 1. An Act for the Uniformity of Common Prayer. 2. The Preface. 3. Concerning the Service of the Church. 4. Concerning Ceremonies. 5. The Order how the Psalter is appointed to be read. 6. The Order how the rest of the holy Scripture is appointed to be read. 7. A Table of proper Lessons and Psalms. 8. Tables and Rules for the Feasts and Fasts through the whole year. 9. The Kalendar, with the Table of Lessons. 10. The Order for Morning Prayer. 11. The Order for Evening Prayer. 12. The Creed of <i>S. Athanasius</i>. 13. The Litany. 14. Prayers and Thanksgivings upon several occasions. 15. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion throughout the year. 16. The Order of the Ministration of the holy Communion. 17. The Order of Baptism, both publick and private. 18. The Order of Baptism for those of riper years. 19. The Catechism, with the Order for Confirmation of children. 20. Matrimony. 21. Visitation of the Sick, and Communion of the Sick. 22. Burial. 23. Thanksgiving for Women after child-bearing. 24. A Commination or Denouncing of God's anger and judgments against sinners. 25. The Psalter. 26. The Order of Prayers to be used at Sea. 27. A Form and Manner of Ordaining Bishops, Priests, and Deacons.

AN ACT
FOR THE
UNIFORMITY OF COMMON PRAYER,

and Service in the Church, and Administration of the Sacraments,

Primo Elizabethæ.

WHERE at the death of our late Sovereign Lord King *Edward the Sixth*, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King *Edward the Sixth*, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of GOD, and discomfort to the professors of the truth of Christs Religion :

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint *John Baptist* next coming : and That the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect, according to the tenour and effect of this Statute : Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

[2] And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of *England, Wales*, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint *John Baptist* next coming, be bounden to say and use the Mattens, Evensong, celebration of the LORDS Supper, and administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King *Edward the Sixth*; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise : and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint *John Baptist* next coming, refuse to use the said Common Prayers, or to

minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the LORDS Supper openly, or privily, or Mattens, Even song, administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, [*Open Prayer in, and through this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, commonly called the Service of the Church*] or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole year next after his conviction : And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths, without Bail, or Mainprise : And if any such person, once convict of any offence concerning the premises, shall after his first conviction, afterwards offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or any of them, to present, or collate to the same, as though the person or persons so offending were dead : and That, if any such person, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending, and convicted the third time shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life : And if the person, that shall offend, and be convict in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Promotion; That then the same Person, so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise : And if any such person not having any Spiritual Promotion, after his first conviction, shall afterwards offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

[3] And it is Ordained, and Enacted by the Authority aforesaid, That if any person, or persons whatsoever, after the said Feast of

the Nativity of *St. John Baptist* next coming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatenings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chappel, or in any other Place, to sing, or say any Common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form, than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner, and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors for the first offence an hundred marks: And if any person, or persons, being once convicted of any such offence, estoons offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict; That then the same person, so offending and convict, shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors Four hundred marks: And if any person, after he in form aforesaid shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict; That then every person, so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premises, shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths without Bail or Mainprise: And if any person, or persons, that for his second offence concerning the premises shall be convict in form aforesaid, do not pay the said sum to be paid by vertue of his conviction, and this estatute, in such manner and form, as the same ought to be paid, within six weeks next after this said second conviction; That then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise: and, That from and after the said Feast of the Nativity of *Saint John Baptist* next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such service of GOD shall be used in such time of let, upon every Sunday, and other dayes ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of Common Prayer, Preachings, or other Service of GOD there to be used and ministred, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Churchwardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands, and tenements of such offender, by way of distress.

[4] And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, doth in Gods Name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocesse and Charges, as they will answer before GOD for such evils and plagues, wherewith Almighty GOD may justly punish His people for neglecting His good and whol-

som law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, aswel in place exempt, as not exempt, within their Diocesse shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or Diocesse, after the said Feast of the Nativity of *Saint John Baptist* next coming, against this Act and Statute: Any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

[5] And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

[6] Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by vertue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place within his Diocess for and to the inquiry, hearing, and determining of the offences aforesaid.

[7] Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Service shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church be attained, and gotten before the said Feast of the Nativity of *Saint John Baptist* next following, and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of *Saint John Baptist*, shall within three weeks next after the said books so attained and gotten, use the said Service, and put the same in use according to this Act.

[8] And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any of the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done, contrary to the tenour of this Act.

[9] Provided always, and be it Ordained, and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

[10] Provided also, and be it Ordained, and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and other Head-officers of all, and singular Cities, Boroughs, and Towns-corporate within this Realm, *Wales* and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences abovesaid, and every of them yearly, within fifteen days after the Feasts of *Easter*, and saint *Michael the Archangel*, in like manner and form, as Justices of Assize, and Oyer, and Determiner may do.

[11] Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction shall have full power and Authority by vertue of this Act, aswel to enquire in their Visitation, Synods, or elsewhere within their jurisdiction, at any other time, and place, to take accusations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdiction and Authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or

other censures, and processes, in like form, as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

[12] Provided alwaies, and be it Enacted, That whatsoever person offending in the premisses shall for the first offence receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence afterwards be convicted before the Justices; and likewise receiving for the said first offence punishment by the Justices, he shall not for the same first offence afterwards receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

[13] Provided always, and be it Enacted, That such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of *England* by the Authority of Parliament in the second year of the reign of King *Edward* the Sixth, until other order shall be therein taken by Authority of the Queens Majesty, with the advice of Her Commissioners, ap-

pointed and Authorized under the great seal of *England* for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of His Church, and the due reverence of CHRISTs holy Mysteries and Sacraments.

[14] And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, and Countries, shall from henceforth utterly be void, and of none effect.

AN ACT

FOR THE

UNIFORMITY OF PUBLIC PRAYERS,

And Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of *England*.

XIV. Carol. II.

WHEREAS in the first year of the late Queen *Elizabeth* there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England* (agreeable to the Word of GOD, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoyned to be used by Act of Parliament, holden in the said First year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty GOD is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of GOD, do wilfully and Schismatically abstain, and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of GOD is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have

arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many souls: for prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present distemper, which the indisposition of the time hath contracted, The Kings Majesty (according to His Declaration of the Five and twentieth of October, One thousand six hundred and sixty) granted His Commission under the great Seal of *England* to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by his Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorise and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests, and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common-Prayer, to be used upon proper and emergent occasions; and have ex-

hibited and presented the same unto his Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*: All which His Majesty having duely considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of *Eaton and Winchester*, and in all Parish-Churches and Chappels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*, and by all that Make, or Consecrate Bishops, Priests or Deacons in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Public Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Public Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be Made, Ordained and Consecrated;

[2] Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*: and That the Morning and Evening Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of *England*, and places aforesaid.

[3] And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion within this Realm of *England*, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publicly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer at the times thereby appointed, and after such reading thereof shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other;

[4] *I A. B. Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung, or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;*

[5] And, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one Moneth after such Impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same; as though the person, or persons, so offending or neglecting were dead.

[6] And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of *England* and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two Moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day openly, publicly and solemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such Reading thereof, shall openly, and publicly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and That all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one month after such Impediment removed shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and That from thenceforth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

[7] And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publicly Read the Common Prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby Impowred to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Churchwardens, or Over-seers of the Poor of the said Parish, rendering the surplussage to the party.

[8] And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chap-

lains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick, or private School, and every person instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the first day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the year of our Lord One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, *Scilicet*:

[9] *I A. B. Do declare that it is not lawfull upon any pretence whatsoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissioned by him; and that I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the Solemn League and Covenant, to endeavour any change, or alteration of Government, either in Church, or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.*

[10] Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Arch-bishop, Bishop or Ordinary of the Diocess, by every other person hereby enjoined to subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

[11] And if any Schoolmaster or other person, instructing or teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall instruct or Teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence onely) and before such subscription and acknowledgement made as aforesaid; Then every such School-master and other, instructing and Teaching as aforesaid, shall for the first offence suffer three months Imprisonment without bail or mainprize; and for every second and other such offence shall suffer three months Imprisonment without bail or mainprize, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocess, (who are hereby enjoined and required upon demand to make and deliver the same) and shall publickly and openly read the same, together with the Declaration, or Acknowledgement

aforesaid, upon some Lords day within three months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place or Lecturers place shall be void, as if he was naturally dead.

[12] Provided always, that from and after the Twenty fifth day of *March*, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration or Acknowledgement so to be subscribed and read, these words following, *scilicet*,

And I do declare that I do hold there lies no obligation on me, or on any other person from the Oath, commonly called The solemn League and Covenant, to endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement.

[13] Provided always, and be it Enacted, That from and after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the Feast-day of Saint *Bartholomew* be ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure or other Ecclesiastical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick upon Tweed*; but shall be utterly disabled, and *ipso facto* deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

[14] And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moyety thereof to the Kings Majesty, the other moyety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person, or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record; wherein no Essoign, Protection, or Wager of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year then next following.

[15] Provided that the Penalties in this Act shall not extend to the Foreinners or Aliens of the Forein Reformed Churches allowed, or to be allowed by the Kings Majesty, His Heirs and Successors, in *England*.

[16] Provided always, That no title to confer, or present by lapse shall accrue by any avoidance, or deprivation *ipso facto* by vertue of this Statute, but after six months after notice of such avoidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

[17] And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Universities, the Colledges of *Westminster*, *Win-*

chester, or *Eaton*, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of *Westminster*, *Winchester*, and *Eaton*, within one month after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one month next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publicly in the Church, Chappel, or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the said Book prescribed, and contained according to the form aforesaid; and that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawful Impediment) openly and publicly Read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of Six months, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, Suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of Six months next after such suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be *ipso facto* void.

[18] Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other Publick places of the respective Colledges and Halls in both the Universities, in the Colledges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding.

[19] And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned assent to the same; and That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of Publick worship within this Realm of *England*, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publicly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publicly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher

there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick worship, until such time as he and they shall openly, publicly, and solemnly Read the Common-Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

[20] Provided alwaies, that if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

[21] And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three months Imprisonment in the Common Gaol without Bail or mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Gaol of the same County, City, or Town Corporate accordingly.

[22] Provided alwaies, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publicly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

[23] Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

[24] And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*; herein before mentioned to be joynd and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

[25] Provided alwaies, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects,

which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

[26] Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, shall at the costs and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of Saint Bartholomew, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

[27] Provided alwaies, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford, Saint Davids, Asaph, Bangor, and Landaff*, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge within *Wales*, That the Book hereunto annexed be truly and exactly Translated into the *Brittish or Welsh* Tongue, and that the same so Translated and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chappel of Ease in the said respective Diocesses, and places in *Wales*, where the *Welsh* is commonly spoken or used before the First day of *May*, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales* within the said Diocesses, where the *Welsh* Tongue is commonly used, in the *Brittish or Welsh* Tongue, in such manner and form as is proscribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Account; and, That the said Bishops and their Successors, or any Three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had, by force of this Act, before the First day of *May*, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood.

[28] And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within *England* and *Wales* shall at their proper costs and charges, before the twenty fifth day of *December*, One thousand six hundred sixty and two, obtain under the Great Seal of *England* a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and

Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, and amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any Three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

[29] Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professor for the time being, by the late King *James* of blessed memory.

[30] Provided alwaies, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Arch-bishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion, is in these words following, *vis.*

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforementioned King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;

[31] It be Enacted, and be it therefore enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

[32] Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of *England*, together with the form and manner of Ordaining, and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

THE PREFACE.

[A.D. 1661.]

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature Indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from

THE PREFACE.

This was placed before the Book of Common Prayer in 1661, and with a special regard to the circumstances of the times, the country having just emerged from the Great Rebellion, and the Church of England from a very great persecution. Under such circumstances it is impossible not to admire the temperate and just tone which characterizes it throughout.

The writer of this Preface was Sanderson, Bishop of Lincoln, who was probably chosen on account of qualifications such as would fit him for composing in this tone an explanation of the course which it had been necessary to take, and which had been taken, with reference to the Book of Common Prayer. He is, and was then, well known for his works on Conscience, and on the Obligation of an Oath: and he was looked up to with great respect by all parties in those days of religious division.

"For the satisfying all the dissenting brethren and other," says Kennett, in his Register (p. 633), "the Convocation's reasons for the alterations and additions to the Liturgy were by them desired to be drawn up by Dr. Sanderson, which being done by him, and approved by them, was appointed to be printed before the Liturgy, and may be now known by this Title, *The Preface*, and begins thus, *It hath been the wisdom of the Church, &c.*" In the Acts of the Upper House of Convocation it is recorded that "on Monday the 2nd of December, the Preface or Introduction to the Common Prayer Book was brought in and read." It was referred to a Committee composed of Wren, Bishop of Ely; Skinner, Bishop of Oxford; Hinchman, Bishop of Salisbury; and Griffith, Bishop of St. Asaph, and some amendments were made in it as it passed through their hands.

first compiling] This is a phrase which could hardly have dropped from Sanderson's exact pen. No doubt the period referred to is that of the Reformation; but as every page of the following work will show, the change which then took place in the Divine Worship of the Church of England was founded on offices which were re-formed out of the old ones, not "compiled" in any true sense; and that the addition of "first" to the word adopted is calculated to misrepresent the true origin of our "publick Liturgy."

is their own nature Indifferent] This and other apologetic expressions of the Preface must be read by the light of contemporary history. But it is undoubtedly true that *in their own nature*, Rites and Ceremonies are "indifferent." Their importance arises from the relation in which they are placed with reference to God as the Object of worship, and man as the

worshipper of God. That relation being established, what was indifferent in its own nature becomes of high import through the new character which is thus given to it.

alterable] In the 34th Article of Religion this statement is more elaborately set forth: "Of the Traditions of the Church.—It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren."

"Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

those that are in place of Authority] Who are the properly authorized persons may also be known from the 20th Article of Religion: "Of the authority of the Church.—The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation."

As will be seen from the Historical Introduction to this volume, this principle was carried out by throwing the whole responsibility of revising the older Prayer Book on the Convocations of Canterbury and York, which officially represented the Church of England. Statutable authority was given to the work of the Church by the Crown in Parliament, in 14 Carol. II. The principle is further enunciated in the succeeding words of the Preface, where the "Princes" or reigning Sovereigns are named, but the whole work of revision during their respective reigns is attributed to the Church, which "upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in the respective times of those sovereigns were thought convenient."

time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be

vain attempts and impetuous assaults] The unreasonable conduct of those who opposed the restoration of the Church and her devotional system was scarcely more conspicuous than the fierce energy by which it was characterized. For four months these "impetuous assaults" were carried on in the Savoy Conference; and abundant evidence was given that "private fancies and interests" had much stronger influence than the public good. Baxter, the chief leader of the opposition, composed a substitute for the Prayer Book which dissenting congregations could not be got to use, any more than the Church of England could be prevailed on to adopt it; and yet on such a private fancy as this most of that bitter opposition centred. Nor must it be forgotten that "private interest" was deeply concerned, since the constitutional restoration of the Church and the Prayer Book necessarily involved the restoration of the surviving clergy to the benefices which men who were not priests of the Church of England had wrested out of their hands. These facts are referred to simply to show that the expressions here used in the Preface are not those of bitterness or controversy, but plain statements of what actually occurred; and which it was necessary to mention for the sake of explanation, as ordered by Convocation.

divers Pamphlets!] The most important reply to these

¹ It may be interesting and useful to append the titles of some of these Pamphlets that were published before December, 1660:—

The Old Nonconformist, touching the Book of Common Prayer and Ceremonies. 4to. 40 pp. 1660.

Presbyterial Ordination vindicated, with a brief discourse concerning imposed Forms of Prayer and Ceremonies. 4to. 48 pp. 1660.

Brutus Junior, by Josiah Webb, Gent., a serious detester of the drags of the Anti-christian Hierarchy yet remaining among us. 4to. 1660. [The author was supposed to be a Romanist.]

The Judgment of Foreign divines, as well from Geneva as other parts, touching the Discipline, Liturgy, and Ceremonies of the Church of England. With a letter from Calvin to Knox on the same subject. 4to. 1660.

pamphlets, next to the Prayer Book itself, was "A Collection of Articles, Injunctions, Canons, Orders, Ordinances, and Constitutions Ecclesiastical, with other Public Records of the Church of England; chiefly in the times of K. Edward VIth, Q. Elizabeth, and K. James. Published to vindicate the Church of England, and to promote Uniformity and Peace in the same. And humbly presented to the Convocation." This collection was made by Dr. Sparrow, afterwards Bishop successively of Exeter and Norwich. It was published in 1661, and was a kind of legal or constitutional sequel to a well-known work which he had printed in December, 1660, "A Rationale upon the Book of Common Prayer, wherein that Service is vindicated from the grand accusation of Superstition, by showing that it is a Reasonable Service, and so not Superstitious."

great importunities] This refers to the deputations sent to the King before and after he came into England, by the Presbyterians; which led to the Savoy Conference. The word "persua-

Reasons showing the necessity of Reformation of the public doctrine. Offered to the consideration of Parliament by divers Ministers of sundry Counties of England. 4to. 1660.

The Common Prayer unmasked. 4to. 1660.

The Common Prayer Book no Divine Service; or, a small Curb to the Bishops' Career, &c. By Vavasour Powell. 4to. 1660.

Beams of former Light, discovering how evil it is to impose doubtful and disputable Forms and Practices upon Ministers. 4to. 1660.

Reasons showing the Necessity of the Reformation of the Public Doctrine, Worship, Rites and Ceremonies, Church government and discipline. Reported to be (but indeed are not) established by Law. By Cornelius Burgess. 4to. 1660.

Smectonius Redivivus. 4to. 1660.

A Treatise of Divine Worship. Tending to prove that the Ceremonies imposed upon the Ministers of the Gospel in England in present Controversy, are in their present use unlawful. Printed 1661. 4to. 1660.

[*"Exceptions against the Common Prayer"* was not printed until 1661, after the King had yielded to the "importunities" referred to; and was not therefore one of these pamphlets.]

thought requisite for the ease of tender Consciences : whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like Moderation as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto : Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations : For we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same ; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands ; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church ; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worship of God ; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of

sion" was introduced at this time to indicate one or the other side of those who supported and those who opposed the Prayer Book.

In which review WE have endeavoured] This is the language of men who were sure of the ground, constitutional and ecclesiastical, upon which they were treading. They could speak as the Church of England, because the Convocations of Canterbury and York faithfully represented her.

Catholick Church of Christ] This is one of many places in which the position of the Church of England towards the Catholic Church is taken for granted as sound and firm. Another such has been pointed out already in the Title-page of the Prayer Book.

frivolous and vain] It is very remarkable to see how trifling these objections, *officially* made at the Savoy Conference, often were. One of them was to the reading of any part of the Burial Service at the grave, as the minister was sure to catch cold by doing so. The Bishops replied that a cap would remedy this inconvenience ; and this was the reply given by the Dissenting Ministers : which, though long, is inserted as being very characteristic of the tone of the whole objections that were offered : " We marvel that you say nothing at all to our desire (that it be expressed in a Rubrick, that prayers and exhortations there used, be not for the benefit of the dead, but only for the instruction and comfort of the living). You intend to have a very indiscreet Ministry, if such a needless Circumstance may not be left to their discretion. The contrivance of a Cap instead of a Rubr. sheweth that you are all unacquainted with the subject, of which you speak : and if you speak for want of experience of the case of souls, as you now do about the case of men's bodies, we could

wish you some of our experience of one sort (by more converse with all the members of the flock) though not of the other. But we would here put these three or four Questions to you.

" 1. Whether such of ourselves as cannot stand still in the cold winter at the grave, half so long as the Office of Burial requireth, without the certain hazard of our lives (though while we are in motion we can stay out longer), are bound to believe your Lordships, that a Cap will cure this better than a Rubr., though we have proved the contrary to our cost ? and know it as well as we know that cold is cold. Do you think no place but that which a cap or clothes do cover, is capable of letting in the excessively refrigerating air ?

" 2. Whether a man that hath the most rational probability, if not a moral certainty, that it would be his death, or dangerous sickness (though he wore 20 caps) is bound to obey you in this case ?

" 3. Whether usually the most studious, laborious ministers, be not the most invaletudinary and infirm ? and

" 4. Whether the health of such should be made a jest of, by the more healthful ; and be made so light of, as to be cast away, rather than a ceremony sometime be left to their discretion ? And whether it be a sign of the right and genuine spirit of Religion, to subject to such a ceremony, both the life of godliness, and the lives of ministers, and the people's souls ? Much of this concerneth the people also, as well as the ministers."—*Grand Debate*, p. 145.

It is to be hoped the time can never return when such trifling and selfish arguments can be used on such a question.

them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of riper years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of *England*.

the growth of Anabaptism] The effect of this upon the generation in which this Preface was written must have been very awful: and the necessity for the Service spoken of was strongly felt by the Convocation. In a work on the Bills of Mortality, written in 1665, there are some incidental remarks which strikingly corroborate those of this Preface: "The keeping of Parish Registers having been taken out of the hands of every Parish Minister, and committed to some inferior fellow elected by the people, and confirmed by the Justices of Peace, had been much neglected, and was again reduced into better order. And till this year the account of Christenings had been neglected more than that of Burials; one and the chief cause whereof was a religious opinion against the baptizing of Infants, either as unlawful or unnecessary. If this were the only reason, we might, by our defects of this kind, conclude the growth of this opinion, and pronounce that not half the people of England between the years 1650 and 1660 were convinced of the need of baptizing. . . . Upon the whole matter it is most certain that the number of heterodox believers was very great between the said year 1650 and 1660, and so peevish were they as not to have the births of their children registered" It may well

be believed that it was this privation of the grace of Baptism which led to such fearful profligacy and infidelity in the time of Charles II. and his immediate successors.

Convocations of both Provinces] For greater expedition in the work of revision certain Commissioners were appointed by the Convocation of York to sit in the Convocation of Canterbury as their representatives; and thus was accomplished a selection of representatives from the whole body of the Church of England clergy.

The last words of this Preface contain an appeal to other times than those in and for which they were written. The safe path which was marked out so wisely by the Reformers has proved to be one which has approved itself to all subsequent generations, and it was the effort of the 1661 Revisers to walk in it faithfully, by returning, wherever they could, to the original English Prayer Book of 1549. Had they attempted to do this to a greater extent, there might have been danger of their whole work being set aside. Sobriety in wild and fanatical times, peace in a controversial age, and conscientiousness when so many were unscrupulous, were wise watchwords.

¹ Grant's Observations on the Bills of Mortality. 8vo. 1665.

CONCERNING THE SERVICE OF THE CHURCH.

[A.D. 1549.]

THERE was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof), should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken,

* * * * *

NIHIL enim humano elaboratum ingenio, tam exactum initio unquam fuit, quin postea, multorum accedente judicio, perfectius reddi possit, ut in ipsis etiam ecclesiasticis institutis circa primitivam præsertim ecclesiam contigisse videmus.

Preface of Cardinal Quignonez' Reformed Roman Breviary, 1535-7.

* * * * *

Et profecto si quis modum precandi olim a majoribus traditum diligenter consideret, plane intelligat horum omnium præcipuam ab ipsis habitam esse rationem.

* * * * *

Tertia, ut religionis quoque futuri magistri quotidiana sacræ scripturæ et ecclesiasticarum historiarum lectione erudiantur, complectanturque (ut Paulus ait) eum, qui secundum doctrinam est, fidelem sermonem, et potentes sint exhortari in doctrina sana, et eos, qui contradicunt, arguere.

* * * * *

Sed factum est nescio quo pacto precantium negligentia, ut paullatim a sanctissimis illis veterum patrum in-

This explanatory introduction is the original Preface of the Prayer Book, and is supposed to have been written by Cranmer. It was moved to this place when the present Preface was inserted in 1661. Two short sentences were also erased.

By whosoever it was written, there can be no doubt that it was composed with the Reformed Roman Breviary of Quignonez lying open before the writer. The passages in the right-hand column are, with two exceptions, taken from an edition of 1537, belonging to Queen's College, Oxford, and the preface to this edition agrees with all the later copies. But the Paris edition of 1536 (probably following the Roman one of 1535) differs considerably¹. Our English Preface is most like the later edition of Quignonez; but the paragraph enclosed in brackets appears to show that the earlier one was also known to the Reformers of our Services. There are six copies of this Breviary in the Bodleian Library, one at the British Museum, one at the Routh

Library of Durham University, one in the Public Library at Cambridge, and one in Queen's College, Oxford; but none of these are earlier than 1537. Others are in private hands.

It has already been mentioned, in the Historical Introduction (p. xx), that this Reformed Roman Breviary exercised some influence upon the reformed English offices. It set us the example of compression in the services, and also of method. Quignonez removed the ancient Confession and Absolution to the beginning of the daily services, and in this too he was followed by our Reformers. His Breviary, again, established a system of two lessons on ordinary, or ferial days; the first of which was taken from the Old Testament, and the second from the New Testament. On festivals, a third lesson was added, which was generally a short passage from a homily of St. Gregory or some other patristic author. The two former were seldom entire chapters, but were taken in a regular succession, like our own daily lessons. In some respects the changes made by Cardinal Quignonez, and sanctioned by Paul III. in a Papal bull, were more sweeping in their character than those of our own reform. It is evident rom

¹ The writer has not been able to meet with this, but copies from Guéranger's *Institutions Liturgiques*, p. 398.

and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years, hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold chang-

stitutis discederetur. Nam libri *Scripturæ sacræ*, qui statis annis temporibus legendi erant more majorum vix dum incepti omittantur in alio breviario. Tum *historiæ sanctorum* quædam tam incultæ, et tam sine delectu scriptæ habentur in eodem, ut nec auctoritatem habere videantur nec gravitatem. [Ut exemplo esse possunt liber *Genesis*, qui incipitur in *Septuagesima*, liber *Isaiæ*, qui in *Adventu*, quorum vix singula capitula perlegimus: ac eodem modo cetera *Veteris Testamenti* volumina degustamus magis quam legimus. Nec secus accidit in *Evangelia*, et reliquam *Scripturam Novi Testamenti*, quorum in loco successerunt alia, nec utilitate cum his, nec gravitate comparanda, quæ quotidie agitatione lingvæ magis quam intentione mentis inculcantur.]

* * * * *

. . . . et psalmorum plerisque omissis, pauci singulis fere diebus repeterentur.

* * * * *

Accedit tam perplexus ordo, tamque difficilis precandi ratio, ut interdum

his preface that others, beside himself, were engaged on the work of revision; and this, as well as the long time occupied over it, offers another point of comparison between the two reformed service-books, those of Rome and England.

more majorum] Later on occur also the following words: "Ac illud ante omnia visum nobis est in consuetudinem revocare, ut *Scriptura Sacra* maxime omnium toto anno, et omnes psalmi singulis septimanis perlegerentur."

Ut exemplo] This passage is in the earlier edition of 1536, but not in that from which the rest is quoted. The writer has been obliged to quote it from *Gueranger*, not being able to meet with this edition in England.

Responds] These were short anthems, similar to that which is ten times sung during the reading of the passage of Scripture which contains the Ten Commandments. Theoretically they gave the key-note of the Lesson; but this principle was often deviated from, and the sense was frequently broken up rather than illustrated. The practice, in moderation, is a very excellent one¹.

Verses] Versicles, a short form of respond.

vain Repetitions] See *Historical Introduction*, p. xxvii.

Commemorations] Anthems commemorative of festivals.

Synodals] The provincial constitutions or canons which were read in parish churches after the conclusion of synods. The reading of them after the lessons was probably the origin of the corresponding custom of giving out notices after the Second Lesson.

¹ See p. 11, where the 9th Respond for Festivals in Advent is given in a note.

the Pie] The following is exactly one-third of the *Pica* or *Pie* for a single Sunday, the first of Advent. *Maskell* observes that it was not possible for the same service to occur on the same Sunday of the year twice running; and it will be seen that *Quignonez* and our Reformers did not overstate the case in respect to the complexity of this ancient rule. In *York Minster Library* there is a volume containing the *Pie* only.

"*Pica* de Dominica Prima Adventus.

"*LITERA DOMINICALIS A*.—Tertia Decembris tota cantetur *Historia Aspicimus*. Secundæ Vesperæ erunt de Sancto Osmundo, cum pleno servitio in crastino; et solennis memoria de octava, et de Dominica, et de Sancta Maria cum antiphona *Ave Maria*.—Feria 2 de S. Osmundo: ix. lectiones: omnia de Comuni unius Confessoris et Pontificis. Sec. vesp. erunt de commemoratione, et mem. de Sancto, de octava, de Adventu, et de S. Maria, cum ant. *Ave Maria*.—Feria 3, 5, et sabbato, de commemorationibus, et Responsoria ferialia prætermittantur; et Missa de oct. S. Andrea dicitur in capitulo.

"*LIT. DOM. B*.—Quinto Cal. Dec. tota cantetur hist. *Aspicimus*, et mem. de S. Maria.—Fer. 2, 6, et sabb. de commem.—Fer. 3 de feria, et nihil de martyribus nisi mem. ad vesp. et ad matutinas de S. Maria. Missa de vigilia.—Fer. 4. de Apostolo, et solen. mem. de Adv. et de S. Maria.—Fer. 5 de fer. cum Resp. ferialibus, et mem. de oct. et Missa de 4 fer." And so on, through the seven Sunday Letters.

It was, perhaps, from the confused appearance which a page of *Pica* presents that printers came to call any portion of type

ings of the Service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

paulo minor opera in requirendo ponatur, quam, cum inveneris, in legendo.

* * * * *

Versiculos, responsoria, et capitula omittere idcirco visum est . . . et legentes sæpe morentur cum molestia quæritandi, locum relinqui volumus continenti lectioni Scripturæ Sacræ . . .

* * * * *

Habet igitur hæc precandi ratio tres maximas commoditates. Primam, quod precantibus simul acquiritur utriusque Testamenti peritia. Secundum, quod res est expeditissima propter summam ordinis simplicitatem et nonnullam brevitem. Tertiam, quod historiæ sanctorum nihil habeant, ut prius quod graves, et doctas aures offendat.

* * * * *

quasdam omisimus illis nec probabilitate nec gravitate pares . . .

which is in utter disorder through accident or otherwise by the name of "pie." The ecclesiastical use of the word is thought to have been derived from *πῖκα*, an index, or table, from the wooden boards on which the directions for service were written out in primitive days. It is identical with "ordinale" and with "Directorium sacerdotum." The "Pica" type of later days took its name from the large letters in which the pica of the Anglican Portiforia was printed.

few and easy] The following passage was omitted from the

Preface at the last revision:—"Furthermore, by this order the Curates shall need none other books for their public service, but this book and the Bible. By the means whereof, the people shall not be at so great charges for books as in times past they have been." It was crossed out by Bishop Cosin; not, probably, from any idea that the passage was an unworthy one, but because it was so entirely out of date when the press had made the advance it had in 1661. Although, moreover, the passage was applicable to the case of poor parish churches, it was not so in that of richer

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch, as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversely take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, That all things shall be read and sung in the Church in the *English* Tongue, to the end, that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

ones and cathedrals, where as many books as formerly are required for the use of the choirs. There are practically in use by most of the clergy and choirs in one or other class of Churches, separate Breviaries, Missals, Manuals, Antiphonaries, "Service"-books, Psalters, and Lectionaries; the whole volume of the Holy Bible being now used for the latter, instead of those parts only which are needed for the daily and proper Lessons.

but one Use] Another part of the Preface erased by Cosin was this; and it seems to have been suggested by a passage in that of Quignones:

And if any will judge this way more painful, because that all things must be read upon the Book, whereas before, by the reason of so often repetition they could say many things by heart: if those men will weigh their labour, with the profit and knowledge which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

Si cui autem in hoc Breviario laboriosum videbitur pleraque omnia ex libro legi, cum multa in alio quæ propter frequentem repetitionem ediscuntur memoriter pronuntientur, compenset cum hoc labore cognitionem Scripturæ Sacræ, quæ sic indies augeat; et intentionem animæ, quam Deus ante omnia in precantibus requiret: hanc enim majorem legentibus, quam memoriter prosequentibus adesse necesse est: et hujusmodi laborem non modo fructuosum, sed etiam salutarem indicabit.

shall resort to the Bishop] There is no power here given to

the Bishop of the Diocese to deviate from the rules laid down in the Book of Common Prayer. He is the administrator, not the maker, of the ritual law of the Church.



THE LATIN PRAYER BOOK¹.

In the first Act of Uniformity (2 & 8 Edward VI. c. 1), the fifth clause was as follows: "Provided always that it shall be lawful to any man that understandeth the Greek, Latin, and Hebrew tongue, or other strange tongue, to say and have the said prayers heretofore specified of Matins and Evensong in Latin or any such other tongue, saying the same privately as they do understand. And for the further encouraging of learning in the tongues in the Universities of Cambridge and Oxford, to use and exercise in their common and open prayer in their Chapels, being no Churches or other places of Prayer, the Matins, Evensong, Litany, and all other prayers, the Holy Communion, commonly called the Mass, excepted, in the said book prescribed in Greek, Latin, or Hebrew; any thing in this present Act to the contrary notwithstanding."

In the Act of Uniformity at present in force (14 Car. II.), this clause is also enacted: "Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said book, in the Chapels or other Publick Places of the respective Colleges and

¹ A Greek version was printed in 1572.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

Halls in both the Universities, in the Colledges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding."

Letters patent were issued by Queen Elizabeth to the same effect, and printed at the beginning of the Latin Prayer Book issued by her authority in 1560; there being no limitation (as there is not in the present Act of Uniformity) with respect to the Communion Service¹. Bishop Cosin added to the existing rule the words "especially in the Colleges and Halls of either University, and in the Schools of Westminster, Eaton, and Winchester," but the alteration was not printed, though not erased by the Committee of Revision.

The first Latin Version of the Book of Common Prayer was made in 1551 by a former Canon of St. Andrew's, Edinburgh, named Alexander Aless, and under the direction of Archbishop Cranmer². As some provision would certainly be made by authority for carrying out the proviso of the Act of Uniformity, it is probable that the translation of Aless was made for this purpose; although, because Cranmer used it for giving Martin Bucer a knowledge of the English formularies, it is commonly said that he had it done expressly for that object. Bucer in his *Censura* distinctly says "librum istum Sacrorum, per interpretationem, quantum potui, cognovi diligenter;" and a comparison of dates makes it almost certain that he gained what little knowledge he there had of our English services through an oral interpretation, before he received the copy of Aless' version from Cranmer. But Aless was now a professor in a Lutheran, that is, a Presbyterian, University; and his Latin version is very far from being rendered with that *bona fides* so ostentatiously put forth on the title-page.

This version was, however, the foundation of that issued by Queen Elizabeth in 1560, having been revised by Walter Haddon³. But Queen Elizabeth's Latin Prayer Book differs considerably from her English one; and although, in many respects, it better represents the original Prayer Book of 1549, it can hardly be taken as having authority under our present Act of Uniformity. In addition to the ordinary services, there were also added to this Latin version an Office, "*In commendationibus Benefactorum*," and another, "*Celebratio cœnæ Domini, in fœnebris, si amici et vicini defuncti communicare velint*." These two offices were specially mentioned as "*peculiaris quadam*" in the Letters Patent. The book was reprinted in 1574 and in 1596, and is to be found in a modern reprint among the Parker Society's publications; and no doubt it was adopted for the private recitation of the Daily Offices in days when Latin was more freely used

than it has been in later times. These words are to be found at the close of the Letters Patent: "*Eadem etiam formula Latina precandi privatim uti hortamur omnes reliquos Ecclesiæ nostræ Anglicanæ ministros, cujuscunque gradus fuerint, iis diebus, quibus aut non solent, aut non tenentur parochianis suis, ad eadem sacram pro more accedentibus, publice preces vernacula lingua, secundum formam dicti Statuti, recitare*." Which exhortation may be taken as a contemporary interpretation of the clause to which this note refers.

The Daily Services, the Psalter, and some additional Collects and Prayers were translated into Latin for the use of Christ Church, Oxford, in 1660⁴. But this is not a complete version of the Book of Common Prayer.

A Latin Version, which is by far the most complete and exact that has ever been produced, was printed by Messrs. Rivington in 1865. In this, the ancient and original Latin phraseology is adopted wherever it can be traced, and the more recent portions are rendered into Latin of a similar character⁵.

PRIVATE RECITATION OF THE SERVICES BY THE CLERGY.

The second paragraph of the above Appendix to the Preface of 1549 enjoins the Clergy to say the Daily Offices constantly either privately or openly, unless hindered by some urgent cause. This direction has undergone the following changes:—

1549. 1552. 1661.

Neither that any	And all priests and	And all priests and
man shall be bound	deacons shall be	deacons are to say
to the saying of	bound to say daily	daily the Morning
them, but such as the	Morning and	and Evening Prayer,
from time to time, in	Evening Prayer,	either privately or
Cathedral and Colle-	either privately or	openly, not being let
giate churches, pa-	openly, except they	by sickness, or some
rish churches, and	be letted by preach-	other urgent cause.
chapels to the same	ing, studying of di-	
annexed, shall serve	vinity, or by some	
the congregation.	other urgent cause.	

In the Scotch Prayer Book of 1637 the words were added, "of which cause, if it be frequently pretended, they are to make the bishop of the diocese, or the archbishop of the province, the judge and allowers." Bishop Cosin also added to "urgent cause," "which the Bishop of the Diocese shall approve." But the present form appears to be that which he ultimately adopted, and that which was accepted by the Committee of Revision.

This rule was regarded by Bishop Cosin, as he tells us in his notes to the Prayer Book [Works, vol. v. p. 9] as a continuation of the ancient rule of the unreformed Church: and such has been the opinion of most sound writers since his time. The Letters Patent attached to the Latin Prayer Book of Queen Elizabeth confirm this view; and so also does the practice of many holy clergymen at every period since the Reformation. The principle of it is that the Clergy are bound to offer the

¹ An authorized French translation was printed by Archbishop Cranmer's order in 1552. In a letter to Secretary Cecil (Styrye's Memorials, iii. 698, Eccl. Hist. Soc.) the Archbishop says that this was first done by Sir Hugh Paulet's commandment (who was Governor of Calais), and overseen by the Lord Chancellor (Goodrich, Bishop of Ely), and others, being afterwards revised by a learned Frenchman who was a Doctor of Divinity. This revision was for the second book of Edward VI., and was printed in 1553.

² *Ordinatio Ecclesiæ, seu Ministerii Ecclesiastici, in florentissimo Regno Angliæ, conscripta sermone patrio, et in Latinam linguam bona fide conversa, et ad consolationem Ecclesiarum Christi, ubicunque locorum ac gentium, his tristissimis temporibus, edita ab Alexandro Alessio, Scoto, Sacræ Theologiæ Doctore. Lipsiæ. MDLI.*

³ *Liber Precum Publicarum, seu Ministerii Ecclesiasticæ administrationis Sacramentorum, aliorumque rituum & ceremoniarum in Ecclesia Anglicana. Cum privilegio Regiæ Majestatis.*

⁴ *Liber Precum Publicarum in Usam Ecclesiæ Cathedralis Christi. Oxon. Oxoniæ. 1660.*

⁵ *Libri Precum Publicarum Ecclesiæ Anglicanæ Versio Latina. A Gulielmo Bright, A.M., et Petro Goldsmith Medd, A.M. Presbyteris, Collegii Universitatis in Acad. Oxon. Sociis, Facta. Apud Rivington, Londini, Oxoniæ, Cantabrigiæ. 1865.*

OF CEREMONIES,

WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man,

some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition:

prayers of the Church daily to the glory of God, and as intercessors for their flocks, whether any come to join them in the offering or not. Such private recitation of the daily offices is, however, only to be used when the better way of "open prayer" with a congregation cannot be adopted.

DAILY MORNING AND EVENING PRAYER.

The third paragraph of the above rule very clearly enjoins the use of Daily Service. Bishop Cosin wished to define the hours at which it was to be said within certain limits, by adding to "a convenient time before he begin,"—"which may be any hour between six and ten of the clock in the morning, or between two and six of the clock in the evening;" and although his alteration was not adopted, it serves to show us what were then considered the canonical limits of the times for Mattins and Evensong.

The Laity should never allow their Clergy to find the House of God empty when they go there to carry out this most excellent rule of the Church. In the fifteenth Canon, which directs "the Litany to be read on Wednesdays and Fridays," there is an injunction which shows in what manner the practice of Daily Service ought to be kept up by the Laity as well as the Clergy: "The minister, at the accustomed hours of service, shall resort to the Church and Chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer; *wherunto we wish every householder dwelling within half-a-mile of the Church to come, or send one at the least of his household, fit to join with the Minister in prayers.*" It was undoubtedly the intention of the first Reformers, and of all who, at any time, revised our Services, to have them used daily, Morning and Evening, openly in the Church, by the Clergy and as many of the Laity as may be able to attend. Many endowments have been left for assisting to carry out this intention of the Church; and the practice has been kept up in some parish Churches (as well as in the Cathedrals) without any break, except during the persecution of the 17th century. In 1724, when the population of London was only one-sixth of what it is at the present time, there were seventy-five churches open daily for Divine Service; and there are many proofs that the same diligence in prayer was used in the country as well as in large cities.

Such continual public acts of Divine Worship are expedient for various reasons. (1) It is due to the honour of Almighty God that the Church in every place consecrated to His service should begin and end the day by rendering Him a service of praise. (2) Each Church and parish being a corporate centre and corporate whole, prayer for God's grace and His mercy should be offered morning and evening, for the body which the Church and such congregation as can assemble represents. Thus the Divine Presence is drawn down to the Tabernacle that It may thence sanctify the whole Camp. (3) The benefit to the Clergy is very great, of offering Divine Worship, prayer, and intercession, in the presence of, and in company with, some of their flock. (4) There are advantages to those who frequently join in Divine Service which can only be fully known by experience, but which will then be appreciated as blessings not otherwise to be obtained. (5) The service of the Sanctuary is the most real and true form of that daily Morning and Evening worship for which Family prayer has been originated as an imperfect substitute; for it is the true Common Prayer (see p. 2j) of the Church

offered in the Name of Christ by two or three gathered together under His authority, and according to His ordinance.

It may be noticed that the Act of Uniformity enjoins that the Common Prayer shall be said on Sundays and Holy Days, and on all other Days; and that the title of our Morning and Evening Service is, "The Order for Morning or Evening Prayer DAILY throughout the year." In the beginning of the "Form of Prayer to be used at Sea," there is also this rubric, "¶ The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer." And the next rubric is, "These two following Prayers are to be also said in Her Majesty's Navy every day."

OF CEREMONIES.

This justification of the course taken at the Reformation with respect to the Ceremonial part of Divine Worship was probably written by Archbishop Cranmer, being included in some early lists of his works. It was originally inserted at the end of the Prayer Book, and was followed by some ritual directions reprinted below. In 1552, the part "Of Ceremonies" was placed after the Preface, and these ritual directions were omitted.

"Certain Notes for the more plain Explication and decent Ministration of Things contained in this Book."

"In the saying or singing of Matins and Evensong, baptizing and burying, the Minister, in parish churches and chapels annexed to the same, shall use a surplice. And in all cathedral churches and colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being Graduates, may use in the quire, beside their surplices, such hood as pertaineth to their several degrees, which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly, that Graduates, when they do preach, should use such hoods as pertaineth to their several degrees.

"¶ And whensoever the Bishop shall celebrate the holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his rochette, a surplice or albe, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain.

"¶ As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.

"¶ Also upon Christmas Day, Easter Day, the Ascension Day, Whit-Sunday, and the feast of the Trinity, may be used any part of Holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.

"¶ If there be a sermon, or for other great cause, the Curate, by his discretion, may leave out the Litany, Gloria in Excelsis¹,

¹ The omission of this is not quite so strange as it seems at first: "Ab Adventu Domini usque ad Nativitatem ejus [ab Septuagesima usque in Cenam Domini, cap. xlvii.], Te Deum Laudamus, Gloria in Excelsis Deo, Ite missa est, dimittimus, quia major gloria Novi Testamenti, quam Veteris, cujus typum infra Adventum Domini observamus." *Micrologus de Ecc. Observat.* cap. xxx. It was likewise omitted in Septuagesima and on Innocent's Day. There was also a limitation of its use on Palm Sunday, "in Ecclesiis in quibus chrisma conficitur, et non in aliis" [*Durand. Ration. div. off.* vi. 75. 2]: and one of the first rubrics in the *Sacramentary* of St. Gregory is, "Quando vero Litania agitur, neque Gloria in Excelsis Deo, neque Alleluia cantur."

Some entered into the Church by undiscrēt devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised), as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. *Let all things be done among you*, saith St. Paul, *in a seemly and due order*: The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. *Augustine* have said, if he had seen the Ceremonies of

the Creed, the Homily, and the Exhortation to the Communion."

There was a rubric printed at the beginning of the Communion Service relating to the same subject: and as all three documents are of the same date (A.D. 1549), it also is here reprinted, so as to bring them under one view:

"¶ Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope. And where there be many Priests or Deacons, there so many shall be ready to help the priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles."

The subject of Ceremonies being dealt with at large in the Ritual Introduction, it is not necessary to go into much detail respecting this document; but a few notes are annexed pointing out the principles which actuated the Reformers of 1549 as they are indicated in their explanation or apology.

institution of man] The distinction implied in these words shows that Archbishop Cranmer and his associates did not consider themselves at liberty to alter any ceremonies of Divine Institution, such as the Laying on of Hands, or the breaking of the Bread in the Consecration of the Holy Eucharist.

turned to vanity and superstition] The primitive love-feasts

and the kiss of peace are illustrations of this assertion; so also is the excessive use of the sign of the Cross, which provoked a recoil equally superstitious, leading to the disuse of it altogether.

Some entered . . . by undiscrēt devotion] Of such a kind were the ceremonies connected with images, and even with relics. These ceremonies were prompted, in the first instances, by the best of feelings; but, in the course of time, they became perverted into usages which can hardly be distinguished from idolatry, and thus "obscured the glory of God" instead of presenting it more clearly to the eyes of His worshippers.

Some are put away, because the great excess] The minute directions given in the rubrics of the old Service-books often occupy page after page, while the prayers to which they are annexed occupy only a few lines; and it must be a matter of grave doubt, whether any more than a small fraction of the ceremonies latterly used in the celebration of the Holy Eucharist were intelligible to any but experienced priests. Their excess had become insupportable both to the clergy and the people, and the meaning of many had quite passed away. Nor is there any reason to doubt the assertion that many ceremonies were so abused through ignorance on the one hand, and corruption on the other, "that the abuses could not well be taken away, the thing remaining still;" a state of things had in fact grown up

¹ Aug. Ep. 55 ad Januarium, c. xix. § 35 (al. Ep. 119).

late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law (as much of *Moses' Law* was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised

anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other

which required strong measures for its reformation: a state of things moreover, to which the present age can never offer a parallel; since, although it is possible to conceive of a great increase in the ceremonies used by the Church, that increase could never again be accompanied by the same ignorance.

But now as concerning those persons] Extreme and superstitious opinions against ceremonies were beginning to be as great a trouble to the Church as the extravagant and superstitious use of them had been. The principles here enunciated against the enthusiasts who held them are: (1) That some ceremonies are absolutely essential to the order and decency of Divine Service. (2) That to invent new ones altogether would be as presumptuous as unnecessary. (3) That the old ones which were retained under the new system of the Church of England were of an edifying kind. (4) That the ceremonies retained

were never likely to be abused as those which were set aside have been.

we condemn no other Nations] This excellent sentence strongly illustrates the temperate spirit in which the official work of the Reformation of the Church of England was conducted. Recognizing the right which a national Church possessed to make such changes as may be expedient (subject to the retention of Catholic essentials), the Reformers acted upon it; but they also recognized it for other Churches as well as for that of England and claimed to be the advocates of change and reconstruction only within the bounds of their legitimate jurisdiction. So soon a principle deserves the highest respect, and should be acted upon at all times. Had it been adhered to by the foreign part as well as by the official guides of the Reformation, a great schism would have been prevented.

things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversely in divers countries.

diversely in divers countries] No doubt there are many Ceremonies used in the Eastern Church, and in southern countries of Europe, which seem unprofitable and even worse to persons brought up under a different system, and under different cir-

cumstances: but to those who use them they may be a true vehicle of adoration as regards Him Whom they worship, and of wholesome religious emotion as respects themselves.

THE ORDER

HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the Twenty-eighth, or Twenty-ninth day of the Month.

And, whereas *January, March, May, July, August, October, and December*, have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the cxixth Psalm is divided into xxii Portions, and is overlong to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the cxixth Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, That the Psalter followeth the Division of the Hebrews, and the Translation of the Great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

[See the Introduction to the Psalter for notes on the subject of the above.]

THE ORDER

HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apo-

THE LESSONS.

The old system of the Church of England, in respect to the reading of Holy Scripture in Divine Service, was very similar throughout all the offices in which it was read, to that now retained only in the Communion Service. Short selections were made from different books of the Holy Bible, and these were read successively (sometimes three, and at others nine), "responds," or short anthems (intended to answer in character to the Lesson read), being sung after each. But the whole of the

Lessons of the day were rarely taken from Holy Scripture, some being usually extracts from Patristic writings, or the Lives of Saints.

The responsory system of reading Holy Scripture is still retained in its old form in the case of the Ten Commandments when said at the Communion Service: but one of the principal changes made in 1549, was the substitution for it of longer and continuous lessons,—generally whole chapters,—with responsory Canticles, sung at the end only. No doubt this was a return to ancient practice, as it is said to be in the original preface to the

calypse, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; Except only the Moveable Feasts, which are not in the Kalendar, and the Immove-

able, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, That whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

¶ PROPER LESSONS					
TO BE READ AT MORNING AND EVENING PRAYER ON THE SUNDAYS, AND OTHER HOLIDAYS THROUGHOUT THE YEAR.					
¶ LESSONS PROPER FOR SUNDAYS.					
<i>Sundays of Advent.</i>	<i>Mattins.</i>	<i>Evensong.</i>	<i>Sundays after Easter.</i>	<i>Mattins.</i>	<i>Evensong.</i>
The first.	Isa. i.	Isa. ii.	v.	Deut. viii.	Deut. ix.
ii.	v.	xxiv.	<i>Sunday after Ascension-Day.</i>	xii.	xiii.
iii.	xxv.	xxvi.	<i>Whitsunday.</i>		
iv.	xxx.	xxxii.	1 Lesson.	xvi. to v. 18.	Isa. xi.
<i>Sundays after Christmas.</i>			2 Lesson.	Acts x. v. 34.	Acts xix. to v. 21.
The first.	xxxvii.	xxxviii.	<i>Trinity Sunday.</i>		
ii.	xli.	xliii.	1 Lesson.	Gen. i.	Gen. xviii.
<i>Sundays after the Epiphany.</i>			2 Lesson.	Matt. iii.	1 John v.
The first.	xliv.	xlvi.	<i>Sundays after Trinity.</i>		
ii.	li.	liii.	The first.	Joeh. x.	Joeh. xxiii.
iii.	lv.	lvi.	ii.	Judges iv.	Judges v.
iv.	lvii.	lviii.	iii.	1 Sam. ii.	1 Sam. iii.
v.	lix.	lxiv.	iv.	xii.	xiii.
vi.	lxv.	lxvi.	v.	xv.	xvii.
<i>Septuagesima.</i>	Gen. i.	Gen. ii.	vi.	2 Sam. xii.	2 Sam. xix.
<i>Sexagesima.</i>	iii.	vi.	vii.	xxi.	xxiv.
<i>Quinquagesima.</i>	ix. to v. 20.	xii.	viii.	1 Kings xiii.	1 Kings xvii.
<i>Lent.</i>			ix.	xviii.	xix.
First Sunday.	xix. to v. 30.	xxii.	x.	xxi.	xxii.
ii.	xxvii.	xxxiv.	xi.	2 Kings v.	2 Kings ix.
iii.	xxxix.	xlii.	xii.	x.	xviii.
iv.	xliii.	xlvi.	xiii.	xix.	xxiii.
v.	Exod. iii.	Exod. v.	xiv.	Jere. v.	Jere. xxii.
vi.			xv.	xxxv.	xxxvi.
1 Lesson.	ix.	x.	xvi.	Ezek. ii.	Ezek. xiii.
2 Lesson.	Matt. xxvi.	Heb. v. to v. 11.	xvii.	xiv.	xviii.
<i>Easter Day.</i>			xviii.	xx.	xxiv.
1 Lesson.	Exod. xii.	Exod. xiv.	xix.	Dan. iii.	Dan. vi.
2 Lesson.	Rom. vi.	Acts ii. v. 22.	xx.	Joel ii.	Mic. vi.
<i>Sundays after Easter.</i>			xxi.	Hab. ii.	Prov. i.
The first.	Numb. xvi.	Numb. xxii.	xxii.	Prov. ii.	iii.
ii.	xxiii. xxiv.	xxv.	xxiii.	xi.	xii.
iii.	Deut. iv.	Deut. v.	xxiv.	xiii.	xiv.
iv.	vi.	vii.	xxv.	xv.	xvi.
			xxvi.	xvii.	xix.

Prayer Book¹. The system in use in the fifteenth century (and

¹ It would appear from an old rubric that some discretion was left to the officiating clergyman with reference to the length of the Lesson, "Then let the same clerk who pronounces the Benediction, when enough at his discretion has been read." &c. Transl. of Sarum Psalter, p. 48.

we know scarcely any thing of what was in use before then) appears to have been the result of attempts to refine the use of Scripture in the Offices of the Church to a degree of pointedness which it never really attained, and which, perhaps, it was almost beyond human skill to give to it. And although such a pointedness is well adapted for educated and devotionally trained minds,

¶ LESSONS PROPER FOR HOLYDAYS.					
	<i>Mattins.</i>	<i>Evensong.</i>		<i>Mattins.</i>	<i>Evensong.</i>
<i>S. Andrew.</i>	Prov. xx.	Prov. xxi.			
<i>S. Thomas the Apostle.</i>	xxiii.	xxiv.			
<i>Nativity of Christ.</i>		[to v. 17.	<i>Monday in Easter Week.</i>		
1 Lesson.	Isa. ix. to v. 8.	Isa. vii. v. 10	1 Lesson.	Exod. xvi.	Exod. xvii.
2 Lesson.	Luke ii. to v. 15.	Tit. iii. v. 4 to	2 Lesson.	Matt. xxviii.	Acts iii.
<i>S. Stephen.</i>		[v. 9.	<i>Tuesday in Easter Week.</i>		
1 Lesson.	Prov. xxviii.	Eccles. iv.	1 Lesson.	Exod. xx.	Exod. xxxii.
2 Lesson.	Acts vi. v. 8, and c. vii. to v. 30.	Acts vii. v. 30 to v. 55.	2 Lesson.	Luke xxiv. to v. Ecclus. iv. [13.	1 Cor. xv. Ecclus. v.
<i>S. John.</i>			<i>S. Philip and S. Jacob.</i>		
1 Lesson.	Eccles. v.	Eccles. vi.	1 Lesson.	vii.	ix.
2 Lesson.	Apoc. i. [v. 18.	Apoc. xxii.	2 Lesson.	John i. v. 43.	
<i>Innocent's Day.</i>	Jer. xxxi. to	Wisd. i.	<i>Ascension Day.</i>		
<i>Circumcision.</i>			1 Lesson.	Deut. x.	2 Kings ii.
1 Lesson.	Gen. xvii.	Deut. x. v. 12.	2 Lesson.	Luke xxiv. v. 44.	Eph. iv. to v. 17.
2 Lesson.	Rom. ii.	Colos. ii.	<i>Monday in Whitsun Week.</i>		
<i>Epiphany.</i>			1 Lesson.	Gen. xi. to v. 10.	[to v. 30.
1 Lesson.	Isa. lx.	Isa. xlix.	2 Lesson.	1 Cor. xii.	Num. xi. v. 16
2 Lesson.	Luke iii. to v. 23.	John ii. to v. 12.	<i>Tuesday in Whitsun Week.</i>		1 Cor. xiv. to v. [26.
<i>Conversion of S. Paul.</i>			1 Lesson.	1 Sam. xix. v. 18.	Deut. xxx.
1 Lesson.	Wisd. v. [22.	Wisd. vi.	2 Lesson.	1 Thess. v. v. [12 to v. 24.	1 John iv. to v. [14.
2 Lesson.	Acts xxii. to v.	Acts xxvi.	<i>S. Barnabas.</i>	Ecclus. x.	Ecclus. xii.
<i>Purification of the Virgin Mary.</i>			2 Lesson.	Acts xiv.	Acts xv. to v. 36.
<i>S. Matthias.</i>	Wisd. ix.	Wisd. xii.	<i>S. John Baptist.</i>		
<i>Annunciation of our Lady.</i>	xix.	Ecclus. i.	1 Lesson.	Malachi iii.	Malachi iv.
<i>Wednesday before Easter.</i>	Ecclus. ii.	iii.	2 Lesson.	Matt. iii.	Matt. xiv. to v. [18.
1 Lesson.	Hosea xiii.	Hosea xiv.	<i>S. Peter.</i>	Ecclus. xv.	Ecclus. xix.
2 Lesson.	John xi. v. 45.		2 Lesson.	Acts iii.	Acts iv.
<i>Thursday before Easter.</i>			<i>S. James.</i>	Ecclus. xxi.	Ecclus. xxii.
1 Lesson.	Dan. ix.	Jerem. xxxi.	<i>S. Bartholomew.</i>	xxiv.	xxix.
2 Lesson.	John xiii.		<i>S. Matthew.</i>	xxxv.	xxxviii.
<i>Good Friday.</i>			<i>S. Michael.</i>		
1 Lesson.	Gen. xxii. to v.	Isa. liii.	1 Lesson.	Gen. xxxii.	Dan. x. v. 5.
2 Lesson.	John xviii. [20.	1 Pet. ii.	2 Lesson.	Acts xii. to v. 20.	Jude v. 6 to v. 16.
<i>Easter Even.</i>			<i>S. Luke.</i>	Ecclus. li.	Job i.
1 Lesson.	Zech. ix.	Exod. xiii.	<i>S. Simon and S. Jude.</i>	Job xxiv., xxv.	xlii.
2 Lesson.	Luke xxiii. v. 50.	Heb. iv.	<i>All Saints.</i>		
			1 Lesson.	Wisd. iii. to v. 10.	Wisd. v. to v. 17.
			2 Lesson.	Heb. xi. v. 33, & c. xii. to v. 7.	Apoc. xix. to v. [17.

it would not produce the effect desired upon mixed congregations, and was better fitted for monastic than for popular use.

Some changes in the direction of our present Lectionary were made in the new and reformed editions of the Salisbury Portiforium, which were printed in 1516 and 1531: and more extensively by Cardinal Quignonez in his Reformed Roman Breviary of 1536. In this latter two lessons were appointed for ordinary days, one from the Old and another from the New Testament; and a third, generally from a Patristic Homily, for festivals. These were about the length of our Epistles and Gospels, or somewhat longer than most of them.

In the Prayer Book of 1549 our present system of daily and Proper Lessons was established, both being indicated in the Calendar, except in the case of the moveable festivals, when the chapter and verse for Mattins were referred to before the Introit (which preceded the Collect, Epistle, and Gospel of the day), and for Evensong after the Gospel. There were no Proper Lessons for ordinary Sundays, the books of Holy Scripture being read continuously on those as well as on week-days¹: nor were there so many proper lessons for festivals as there now are.

When Queen Elizabeth restored the use of the Prayer Book in

¹ It is observable that the Sunday Proper Lessons again break up that orderly system of reading the books of Holy Scripture through which is spoken of in the Preface. More than a hundred chapters of the Old Testament are thus displaced and omitted every year.

1559, the Tables of Proper Lessons were introduced, which were nearly identical with those now in the Prayer Book; and they were settled in their present form in 1661, all the changes being written in the margin of Bishop Cosin's Durham Prayer Book.

It is scarcely probable that any thing more was known of the primitive mode of reading Holy Scripture, by the Reformers of the sixteenth century, than is known by ourselves: yet in the Preface Archbishop Cranmer speaks of the manner in which the "ancient Fathers" ordered the whole Bible to be read over once every year. It has, however, been pointed out that there are some coincidences between our modern customs and those of primitive times, which seem as if they could hardly be accidental. "Thus, during Advent, the lessons for Sundays are selected from the book of Isaiah, and the same book was prescribed to be read during Advent by the Ordo Romanus. From Septuagesima to the Fifth Sunday in Lent, we read the book of Genesis on Sundays. St. John Chrysostom preached his homilies on this book at Antioch during Lent, and he remarks in several places that Genesis was appointed to be read at that season. After Pentecost the books of Samuel and Kings are read; and still later the books of Job, Proverbs, and Ecclesiastes, while Tobit and Judith are read nearer to Advent. The same order may be observed in the forms of the Church described by Rupertus Tuitensis (A.D. 1100), and in the Ordo Romanus. Coincidences may also be pointed out between the ancient lessons for pas-

¶ PROPER PSALMS ON CERTAIN DAYS.

	<i>Mattins.</i>	<i>Evensong.</i>		<i>Mattins.</i>	<i>Evensong.</i>
<i>Christmas Day.</i>	Psalm xix.	Psalm lxxxix.	<i>Easter Day.</i>	Psalm ii.	Psalm cxlii.
.....	xl.	cx.	.....	lvii.	cxiv.
.....	lxxxv.	cxviii.	.....	cxl.	cxviii.
<i>Ash-Wednesday.</i>	Psalm vi.	Psalm cii.	<i>Ascension Day.</i>	Psalm viii.	Psalm xxiv.
.....	xxxii.	cxix.	.....	xv.	xlvi.
.....	xxxviii.	cxlii.	.....	xxi.	cxviii.
<i>Good Friday.</i>	Psalm xxii. ¹	Psalm lxix.	<i>Whitsunday.</i>	Psalm xlviii.	Psalm cii.
.....	xl.	lxxxviii.	.....	lxviii. ²	cxv.
.....	liv.				

¹ See Aug. in
Joann. Hom.
xiii.

² Salish. Missal.

TABLES AND RULES
FOR THE MOVEABLE AND IMMOVEABLE FEASTS,
TOGETHER WITH THE
DAYS OF FASTING AND ABSTINENCE
THROUGH THE WHOLE YEAR.

**RULES TO KNOW WHEN THE MOVEABLE FEASTS
AND HOLYDAYS BEGIN.**

EASTER DAY, on which the rest depend, is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter Day* is the *Sunday* after.

Advent Sunday is always the nearest *Sunday* to the Feast of *S. Andrew*, whether before or after.

<i>Septuagesima</i>	} <i>Sunday</i> is	Nine	} Weeks before <i>Easter</i> .
<i>Sexagesima</i>		Eight	
<i>Quinquagesima</i>		Seven	
<i>Quadragesima</i>		Six	
<i>Rogation Sunday</i>	} <i>is</i>	Five Weeks	} after <i>Easter</i> .
<i>Ascension Day</i>		Forty Days	
<i>Whitsunday</i>		Seven Weeks	
<i>Trinity Sunday</i>		Eight Weeks	

ticular feasts mentioned in the latter formulary, and our own. Thus at the Nativity, Isaiah, chap. ix., is appointed in both; on the feast of St. Stephen, Acts, chap. vi.; on the feast of St. John, Apocalypse, chap. i.; at the Epiphany, Isaiah, chap. ix. (which was also the custom in the time of Maximus, Bishop of Turin, A.D. 450); on the feast of St. Peter, Acts, chap. iii." [Palmer's *Origines Liturgicæ*, i. 254.]

The cycle of the Sunday Proper Lessons appears to have been formed in illustration of God's dealings with the Church of the Old Testament, though this idea is sometimes subordinated to the season, as in the Lessons for some of the Sundays in Lent. That for the other Holydays (with a few exceptions) is made up out of the didactic books of the Old Testament and the Apocrypha, and is not connected in any way with the Sunday cycle. The accidental combination of the fixed cycle of Proper Lessons with the variable one of the Second Lessons sometimes throws a wonderful flood of light upon both the Old and New Testament Scriptures: and it may be doubted whether any equal advantage would be gained by the substitution of Proper Lessons from the latter for the present system of reading it in order.

TABLE OF PROPER PSALMS.

The only days for which Proper Psalms were appointed previously to 1661, were Christmas Day, Easter Day, Ascension

Day, and Whitsun Day. Those for Ash-Wednesday and Good Friday were then added; and they appear, with the following other important additions to the Table, in the margin of the Durham Prayer Book of Bishop Cosin.

§ Additional Proper Psalms proposed by Bishop Cosin.

	<i>MATTINS.</i>	<i>EVENSONG.</i>
Epiphany	Psalm 2. 67.	Psalm 72. 97.
Rogation Monday ¹	12. 13. 107.	86. 98.
Rogation Tuesday	28. 42.	46. 70.
Rogation Wednesday	8. 19. 33.	103. 104. 144.
St. Michael and All Angels...	34. 80. 91.	163. 164. 148.
All Saints' Day	1. 15. 84. 91.	112. 113. 119.
		1st part, 145. 149.

THE TABLES AND RULES.

These were nearly all of them new insertions at the last revision of the Prayer Book in 1661, and a large portion of them were

¹ In Bp. Cosin's MS. note the Rogation Psalms are all included under Mattins. From a difference in the appearance of the figures which are here placed under Evensong, it is evident they were written in afterwards, and in the wrong column, by mistake. The others are all written as they are printed above.

A TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED IN THE
CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The Days of the Feasts of

(The Circumcision of our Lord
JESUS CHRIST.
The Epiphany.
The Conversion of *S. Paul*.
The Purification of the Blessed
Virgin.
S. Matthias the Apostle.
The Annunciation of the
Blessed Virgin.
S. Mark the Evangelist.
S. Philip and *S. James* the
Apostles.
The Ascension of our Lord
JESUS CHRIST.
S. Barnabas.
The Nativity of *S. John* Baptist.

The Days of the Feasts of

S. Peter the Apostle.
S. James the Apostle.
S. Bartholomew the Apostle.
S. Matthew the Apostle.
S. Michael and all Angels.
S. Luke the Evangelist.
S. Simon and *S. Jude*, Apostles.
All Saints.
S. Andrew the Apostle.
S. Thomas the Apostle.
The Nativity of our Lord.
S. Stephen the Martyr.
S. John the Evangelist.
The Holy Innocents.

Monday and Tuesday in Easter Week.

Monday and Tuesday in Whitsun Week.

taken out of Bishop Cosin's Collection of Private Devotions. Previous editions of the Prayer Book contained "an Almanack for thirty-nine years," which was the same as our "Table of Moveable Feasts;" a "Table to find Easter for ever;" the list of days beginning "Septuagesima," but without Ascension Day, and without any prefix whatever; and a short list of Holydays. The general title, "Tables and Rules, &c.," is in the Durham Book in Bishop Cosin's handwriting: and all the ecclesiastical alterations and insertions appear to have been made by him. The chronological apparatus of the Calendar was, however, revised by Dr. John Pell (a very learned man, and a friend of Vossius¹), in conjunction with Sancroft as secretary to the Committee of Revision. Of this chronological apparatus there is no trace whatever in Bishop Cosin's Prayer Book. In 1752 (24 Geo. II.) "an Act for regulating the commencement of the year, and for correcting the Calendar," was passed, and from this the present tables of the Prayer Book are printed, not from the Sealed Books.

§ *Rules to know when the Moveable Feasts and Holydays begin.*

These rules stand exactly as they do in Cosin's Devotions, as published in 1627: except that the day of the month is substituted for the words "Equinoctial of the Spring in March." The rule for finding Easter (founded on a decree of the Council of Nicaea) is not quite exactly stated. Instead of "Full Moon" it ought to say, "the 14th day of the Calendar Moon, whether that day be the actual Full Moon or not." In some years (as in 1818 and 1845) the Full Moon and Easter coincide, and this rule then contradicts the Tables.

¹ It was the strange fate of this learned man to be so poor that he could not get even pens, ink, and paper, and the necessaries of life: and he was buried by the charity of Dr. Busby in the Rector's vault at St. Giles's in the Fields.

There is a curious old rough and ready rule for finding Easter contained in a rhyme found in some old Sarum Missals:—

"In Marche after the first C [C or new moon]
The next prime tell to me.
The thridde sunday ful I wis
Paske dai sikir [surely] hit is."

This seems as correct as it is easy to use, e. g. :—

	New Moon in March.	1st Sunday.	2nd Sunday.	Easter Day.
1786	Monday, 27.	April 2.	April 9.	April 16.
1860	Thursday, 22.	March 25.	April 1.	April 8.
1861	Monday, 11.	March 17.	March 24.	March 31.
1862	Sunday, 30.	April 6.	April 13.	April 20.
1865	Monday, 27.	April 2.	April 9.	April 16.

Advent Sunday] To this rule should be added, "or on that feast itself," as Advent Sunday occurs on November 30th about once in every seven years on the average.

§ *The Table of Feasts.*

This Table is not in Cosin's Devotions, though the days are all marked in the Calendar of the volume; but it is in MS. in the margin of his Durham Prayer Book. The remarks made by him in the Notes on the Prayer Book published in the fifth volume of his works show that he had long wished to see a more complete list of the Holydays of the Church printed in the Calendar; and that he thought the abbreviated list of former Prayer Books was the fault of the printer.

All the Feasts in this table have their own Collects, Epistles, and Gospels, and notices of the days will be found in the foot-notes appended to these in their proper places.

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR.		
The Evens or Vigils before	The Nativity of our Lord.	<i>S. John Baptist.</i>
	The Purification of the Blessed Virgin <i>Mary</i> .	<i>S. Peter.</i>
	The Annunciation of the Blessed Virgin.	<i>S. James.</i>
	Easter Day.	<i>S. Bartholomew.</i>
	Ascension Day.	<i>S. Matthew.</i>
	Pentecost.	<i>S. Simon and S. Jude.</i>
	<i>S. Matthias.</i>	<i>S. Andrew.</i>
		<i>S. Thomas.</i>
		All Saints.
Note, that if any of these Feast Days fall upon a <i>Monday</i> , then the Vigil or Fast Day shall be kept upon the <i>Saturday</i> , and not upon the <i>Sunday</i> next before it.		
DAYS OF FASTING, OR ABSTINENCE.		
I. The Forty Days of Lent.	} The First <i>Sunday</i> in Lent. The Feast of <i>Pentecost</i> . <i>September</i> 14. <i>December</i> 13.	
II. The Ember Days at the Four Seasons, being the <i>Wednesday</i> , <i>Friday</i> , and <i>Saturday</i> after . . .		
III. The Three <i>Rogation Days</i> , being the <i>Monday</i> , <i>Tuesday</i> , and <i>Wednesday</i> before <i>Holy Thursday</i> , or the <i>Ascension</i> of our LORD.		
IV. All the <i>Fridays</i> in the Year, except <i>Christmas Day</i> .		
A SOLEMN DAY, FOR WHICH A PARTICULAR SERVICE IS APPOINTED.		
The Twentieth Day of <i>June</i> , being the Day on which her Majesty began her happy Reign.		

§ *The Table of Vigils, Fasts, and Days of Abstinence.*

This, together with the "certain Solemn Days" (now reduced to one), originally appeared in Cosin's Devotions, and is also written in the margin of the Durham Prayer Book. At the end of the MS. note is written an addition taken from the Devotions, but not eventually printed in the Prayer Book:

"By the ecclesiastical laws of this Realm, there be some times in the year wherein Marriages are not usually solemnized¹; viz.

from { Advent Septuagesima Rogation	Sunday	until { eight days after the Epiphany. eight days after Easter. Trinity Sunday."
---	--------	--

Cosin also wrote, "All the Fridays in the year except the twelve days of Christmas."

Some notes on the subject of Fasting will be found under the head of Lent [p. 90]; the Ember Days are noticed in connexion with Ordination Services, and the Rogation Days in the Notes to the Fifth Sunday after Easter [p. 110].

All Festivals have Evens, including Sundays, but only some

¹ See notes on the Marriage Service.

have Vigils. The festivals that fall during the seasons of Christmas, Easter, and Whitsuntide have no vigils, Fridays being the only days of Abstinence in those joyous periods. St. Luke's day is without a Vigil, either because the Evangelist is thought to have died in peace without martyrdom, or because the minor festival of St. Etheldreda occupies the 17th of October. Michaelmas Day is without a Vigil, because the Holy Angels had no day of trial like the Saints before entering into Heaven: and of this the Vigil is a symbolical observance. The use of the words Vigil and Even at the time when the Prayer Book was first translated is illustrated by the following passage from Cranmer's answer to the Devonshire rebels:—"For as *Vigils*, otherwise called Watchings, remained in the calendars upon certain *saints' evens* because in old times the people watched all those nights . . . but now these many years those vigils remained in vain in the books, for no man did watch." [Strype's Cranmer, ii. 533.]

The Vigil was originally that which its name indicates, a night spent in watching and prayer. The scandals which arose out of these nocturnal Services, however, made it necessary to abolish them [Durand. vi. 7]; and a fast on the day before was sub-

A TABLE TO FIND EASTER DAY, FROM THE PRESENT TIME TILL THE YEAR 1899 INCLUSIVE, ACCORDING TO THE FOREGOING CALENDAR.			
Golden Number.	Day of the Month.	Sunday Letter.	
XIV	March 21	C	<p>THIS Table contains so much of the Calendar as is necessary for the determining of <i>Easter</i>; To find which, look for the Golden Number of the year in the first Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the third column for the Sunday Letter, next after the day of the Full Moon, and the day of the Month standing against that Sunday Letter is <i>Easter Day</i>. If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is <i>Easter Day</i>.</p> <p>To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.</p> <p>To find the Dominical or Sunday Letter, according to the Calendar, until the year 1799 inclusive, add to the Year of our Lord its fourth part, omitting fractions; and also the number 1: Divide the sum by 7; and if there is no remainder, then A is the Sunday Letter: But if any number remaineth, then the Letter standing against that number in the small annexed Table is the Sunday Letter.</p> <p>For the next Century, that is, from the year 1800 till the year 1899 inclusive, add to the current year only its fourth part, and then divide by 7, and proceed as in the last Rule.</p> <p>NOTE, That in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter, from the intercalated day exclusive to the end of the year.</p>
III	— 22	D	
	— 23	E	
XI	— 24	F	
	— 25	G	
XIX	— 26	A	
VIII	— 27	B	
	— 28	C	
XVI	— 29	D	
V	— 30	E	
	— 31	F	
XIII	April 1	G	
II	— 2	A	
	— 3	B	
X	— 4	C	
	— 5	D	
XVIII	— 6	E	
VII	— 7	F	
	— 8	G	
XV	— 9	A	
IV	— 10	B	
	— 11	C	
XII	— 12	D	
I	— 13	E	
	— 14	F	
IX	— 15	G	
	— 16	A	
XVII	— 17	B	
VI	— 18	C	
	— 19	D	
	— 20	E	
	— 21	F	
	— 22	G	
	— 23	A	
	— 24	B	
	— 25	C	

stituted which still retains the name of Vigil. The Vigil is not therefore connected with the Evening Service, but is the day before the Festival to which it belongs, and since (according to the accustomed habit of the Church) the Festival itself begins on the evening previous, the Vigil ends before that Evening service (if there is more than one) which is observed as the first Vespers of the feast. That, in mediæval times, the whole of the day before the Festival was observed as the Vigil may be seen by the following Rubric for the first Sunday in Advent: "Non dicatur etiam per totum annum Te Deum laudamus in Vigiliis, nec in quatuor temporibus, nisi in Vigilia Epiphaniæ quando in Dominica contigerit, et præterquam in quatuor temporibus hebdomadæ Pentecostes." The Te Deum was used at Mattins: the use of it here referred to must therefore be at the Mattins of the Vigil. Some remarks on the observance of Vigils may be found in Tracts for the Times, No. 66, pp. 11, 12.

The accession of the Sovereign was first observed as a "Solemn Day" in the reign of Queen Elizabeth; but no mention of such a day was made in the Prayer Book until late in the last century. The above notice of the day has not therefore the authority of the Sealed Books, nor of the Act of 1752, but is printed in

reference to Royal Proclamations dated June 21st, 1837, and Jan. 17th, 1859.

§ The Table to find Easter till 1899.

This Table is an extract from the first three columns of the Calendar during the Paschal limits, or the period during which Easter Day must always fall. It was substituted in 1752 (with the succeeding one) for "a Table to find Easter for ever" which had been printed in previous Prayer Books, but which had been framed on a mistaken supposition respecting the perpetual application of the cycle of Golden Numbers to fixed days of the months. A change in the application of the cycle will be necessary in the year 1900, (provided for by another Table further on,) when the above will be superseded for all future calculations.

The Golden Numbers and the Sunday Letters are explained in the notes to the General Tables for finding them.

These Tables are a solution of a difficulty about the determination of Easter Day, which caused considerable trouble to the Church when astronomy, and consequently Chronology, was imperfectly understood. The Nicene Council (A.D. 325) endea-

ANOTHER TABLE TO FIND EASTER TILL THE YEAR 1899 INCLUSIVE.							
SUNDAY LETTERS.							
GOLDEN NUMBER.	A	B	C	D	E	F	G
I	April 16	— 17	— 18	— 19	— 20	— 14	— 15
II	April 9	— 3	— 4	— 5	— 6	— 7	— 8
III	March 26	— 27	— 28	— 29	— 23	— 24	— 25
IV	April 16	— 17	— 11	— 12	— 13	— 14	— 15
V	April 2	— 3	— 4	— 5	— 6	March 31	April 1
VI	April 23	— 24	— 25	— 19	— 20	— 21	— 22
VII	April 9	— 10	— 11	— 12	— 13	— 14	— 8
VIII	April 2	— 3	March 28	— 29	— 30	— 31	April 1
IX	April 16	— 17	— 18	— 19	— 20	— 21	— 22
X	April 9	— 10	— 11	— 5	— 6	— 7	— 8
XI	March 26	— 27	— 28	— 29	— 30	— 31	— 25
XII	April 16	— 17	— 18	— 19	— 13	— 14	— 15
XIII	April 2	— 3	— 4	— 5	— 6	— 7	— 8
XIV	March 26	— 27	— 28	— 22	— 23	— 24	— 25
XV	April 16	— 10	— 11	— 12	— 13	— 14	— 15
XVI	April 2	— 3	— 4	— 5	March 30	— 31	April 1
XVII	April 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII	April 9	— 10	— 11	— 12	— 13	— 7	— 8
XIX	April 2	March 27	— 28	— 29	— 30	— 31	April 1

To make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

voured to settle this difficulty and the Quartodeciman controversy [see notes on Easter Day] by the following epistolary decrees :—

1. That the twenty-first day of March is to be taken as the vernal equinox.

2. That the full moon happening upon or next after the twenty-first day of March is to be taken for the full moon of the month Nisan.

3. That the next Lord's Day after that full moon is to be observed as Easter Day.

4. Unless the full moon happens upon a Sunday, when Easter Day is to be the next Sunday.

But to observe these rules it was necessary to ascertain the age of the moon : and although this could be done correctly for a period by means of a cycle of the moon discovered by Meton, an Athenian philosopher, which set forth the change of the moon for nineteen years, and which was supposed to repeat itself *ad infinitum*, yet a more accurate knowledge of astronomy showed that

this rule was subject to error, and that Easter Day was sometimes too early and sometimes too late to commemorate our Lord's Resurrection with the accuracy which was intended by the Nicene Council. This erroneous system was not corrected, however, until the introduction of the "New Style" by Pope Gregory XIII. in 1582; and the New Style was not introduced into England until 1752, when the Act of Parliament was passed from which the present Calendar is printed.

These Tables for finding Easter, together with those which follow, are part of the Act of Parliament referred to [24 Geo. II. c. 23], and have not received the same authority as the Prayer Book itself. Nor does there seem to be any practical necessity for binding them up with every edition of the Prayer Book as is the present custom, since they are of far too recondite a character to be of any use except to highly scientific students; and for ordinary use the Table of Moveable Feasts is amply sufficient.

A TABLE OF THE MOVEABLE FEASTS
FOR THE REST OF THE NINETEENTH CENTURY,
ACCORDING TO THE FOREGOING CALENDAR.

Year of our Lord.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Easter Day.	Rogation Sunday.	Ascension Day.	Whitsun Day.	Sundays after Trinity.	Advent Sunday.
1866	V	14	G	Three	Jan. 28	Feb. 14	Apr. 1	May 6	May 10	May 20	Twenty-six	Dec. 2
1867	VI	25	F	Five	Feb. 17	Mar. 6	— 21	— 26	— 30	June 9	Twenty-three	— 1
1868	VII	6	ED	Four	— 9	Feb. 26	— 12	— 17	— 21	May 31	Twenty-four	Nov. 29
1869	VIII	17	C	Two	Jan. 24	— 10	Mar. 28	— 2	— 6	— 16	Twenty-six	— 28
1870	IX	28	B	Five	Feb. 13	Mar. 2	Apr. 17	— 22	— 26	June 5	Twenty-three	— 27
1871	X	9	A	Four	— 5	Feb. 22	— 9	— 14	— 18	May 28	Twenty-five	Dec. 3
1872	XI	20	GF	Three	Jan. 28	— 14	Mar. 31	— 5	— 9	— 19	Twenty-six	— 1
1873	XII	1	E	Four	Feb. 9	— 26	Apr. 13	— 18	— 22	June 1	Twenty-four	Nov. 30
1874	XIII	12	D	Three	— 1	— 18	— 5	— 10	— 14	May 24	Twenty-five	— 29
1875	XIV	23	C	Two	Jan. 24	— 10	Mar. 28	— 2	— 6	— 16	Twenty-six	— 28
1876	XV	4	BA	Five	Feb. 13	Mar. 1	Apr. 16	— 21	— 25	June 4	Twenty-four	Dec. 3
1877	XVI	15	G	Three	Jan. 28	Feb. 14	— 1	— 6	— 10	May 20	Twenty-six	— 2
1878	XVII	26	F	Five	Feb. 17	Mar. 6	— 21	— 26	— 30	June 9	Twenty-three	— 1
1879	XVIII	7	E	Four	— 9	Feb. 26	— 13	— 18	— 22	— 1	Twenty-four	Nov. 30
1880	XIX	18	DC	Two	Jan. 25	— 11	Mar. 28	— 2	— 6	May 16	Twenty-six	— 28
1881	I	0	B	Five	Feb. 13	Mar. 2	Apr. 17	— 22	— 26	June 5	Twenty-three	— 27
1882	II	11	A	Four	— 5	Feb. 22	— 9	— 14	— 18	May 28	Twenty-five	Dec. 3
1883	III	22	G	Two	Jan. 21	— 7	Mar. 25	Apr. 29	— 3	— 13	Twenty-seven	— 2
1884	IV	3	FE	Four	Feb. 10	— 27	Apr. 13	May 18	— 22	June 1	Twenty-four	Nov. 30
1885	V	14	D	Three	— 1	— 18	— 5	— 10	— 14	May 24	Twenty-five	— 29
1886	VI	25	C	Six	— 21	Mar. 10	— 25	— 30	June 3	June 13	Twenty-two	— 28
1887	VII	6	B	Four	— 6	Feb. 23	— 10	— 15	May 19	May 29	Twenty-four	— 27
1888	VIII	17	AG	Three	Jan. 29	— 15	— 1	— 6	— 10	— 20	Twenty-six	Dec. 2
1889	IX	28	F	Five	Feb. 17	Mar. 6	— 21	— 26	— 30	June 9	Twenty-three	— 1
1890	X	9	E	Three	— 2	Feb. 19	— 6	— 11	— 15	May 25	Twenty-five	Nov. 30
1891	XI	20	D	Two	Jan. 25	— 11	Mar. 29	— 3	— 7	— 17	Twenty-six	— 29
1892	XII	1	CB	Five	Feb. 14	Mar. 2	Apr. 17	— 22	— 26	June 5	Twenty-three	— 27
1893	XIII	12	A	Three	Jan. 29	Feb. 15	— 2	— 7	— 11	May 21	Twenty-six	Dec. 3
1894	XIV	23	G	Two	— 21	— 7	Mar. 25	Apr. 29	— 3	— 13	Twenty-seven	— 2
1895	XV	4	F	Four	Feb. 10	— 27	Apr. 14	May 19	— 23	June 2	Twenty-four	— 1
1896	XVI	15	ED	Three	— 2	— 19	— 5	— 10	— 14	May 24	Twenty-five	Nov. 29
1897	XVII	26	C	Five	— 14	Mar. 3	— 18	— 23	— 27	June 6	Twenty-three	— 28
1898	XVIII	7	B	Four	— 6	Feb. 23	— 10	— 15	— 19	May 29	Twenty-four	— 27
1899	XIX	18	A	Three	Jan. 29	— 15	— 2	— 7	— 11	— 21	Twenty-six	Dec. 3
1900	I	0	G	Five	Feb. 11	— 28	— 15	— 20	— 24	June 3	Twenty-four	— 2

[N.B. This Table is only a representative and not a facsimile of the Table in the Act of Parliament. The latter extends from 1752 to 1804.]

THE EPACT.

The difference between the length of the solar year and that of the lunar year is eleven days; the solar year being made up of 365 days, and the lunar year of twelve months or moons, of twenty-nine and a half days each, or 354 days in all. The last day of the lunar year being the last day of the twelfth moon, and the last day of the solar year being the 31st of December, the difference between these constitutes the Epact¹. In the first year

of the present cycle the lunar year and the solar year both commenced on the 1st of January; the Epact for the second year was therefore 11, for the third 22, for the fourth 33, and so forth in a regular succession. The *whole* months are not reckoned, however, and instead of 33, the Epact is taken as 3, instead of 36 as 6, and so forth.

A cycle of nineteen Epacts is thus formed which always runs parallel to the nineteen Golden Numbers in the following order:

Golden Numbers	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Epacts	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18

The Epact is used for calculating the age of the Moon on any day in any year. To do this, (1) Add together the day of the month and the Epact: (2) If the month is one later on in the year than March, add also the number of months including March and the one for which the calculation is required. The result will give the moon's age within a fraction of a day. Thus:—

1865. October 10th.

3 The Epact.

—

13

8 months from March to October, inclusive.

—

days 21 = Approximate age of the Moon.

¹ Ἐρακταὶ ἡμέραι. Intercalary days.

The true age of the moon on Oct. 10, 1865, at noon, being 20 days and 14 hours.

The use of the Epacts (in connexion with the Sunday letters), for finding out Easter Day, may be thus illustrated for the year 1887. Find out the moon's age for some day on which Easter can fall, say April 1st.

1887. April 1

6 Epact.

2 March and April inclusive.

—

days 9 = age of the moon on April 1.

The Paschal Full Moon is the 14th day of the Moon's age, and this will be April 6th. (2) Easter Day being the Sunday after the Paschal Full Moon, and B being the Sunday letter for 1887, the first B after April 6th will show that April 10th is Easter Day in that year.

A TABLE OF THE MOVEABLE FEASTS.

A TABLE OF THE MOVEABLE FEASTS, ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.								
Easter Day.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascension Day.	Whitsun Day.	Sundays after Trinity.	Advent Sunday.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	Twenty-seven	Nov. 29
— 23	One	— 19	— 5	— 27	May 1	— 11	Twenty-seven	— 30
— 24	One	— 20	— 6	— 28	— 2	— 12	Twenty-seven	Dec. 1
— 25	Two	— 21	— 7	— 29	— 3	— 13	Twenty-seven	— 2
— 26	Two	— 22	— 8	— 30	— 4	— 14	Twenty-seven	— 3
— 27	Two	— 23	— 9	May 1	— 5	— 15	Twenty-six	Nov. 27
— 28	Two	— 24	— 10	— 2	— 6	— 16	Twenty-six	— 28
— 29	Two	— 25	— 11	— 3	— 7	— 17	Twenty-six	— 29
— 30	Two	— 26	— 12	— 4	— 8	— 18	Twenty-six	— 30
— 31	Two	— 27	— 13	— 5	— 9	— 19	Twenty-six	Dec. 1
Apr. 1	Three	— 28	— 14	— 6	— 10	— 20	Twenty-six	— 2
— 2	Three	— 29	— 15	— 7	— 11	— 21	Twenty-six	— 3
— 3	Three	— 30	— 16	— 8	— 12	— 22	Twenty-five	Nov. 27
— 4	Three	— 31	— 17	— 9	— 13	— 23	Twenty-five	— 28
— 5	Three	Feb. 1	— 18	— 10	— 14	— 24	Twenty-five	— 29
— 6	Three	— 2	— 19	— 11	— 15	— 25	Twenty-five	— 30
— 7	Three	— 3	— 20	— 12	— 16	— 26	Twenty-five	Dec. 1
— 8	Four	— 4	— 21	— 13	— 17	— 27	Twenty-five	— 2
— 9	Four	— 5	— 22	— 14	— 18	— 28	Twenty-five	— 3
— 10	Four	— 6	— 23	— 15	— 19	— 29	Twenty-four	Nov. 27
— 11	Four	— 7	— 24	— 16	— 20	— 30	Twenty-four	— 28
— 12	Four	— 8	— 25	— 17	— 21	— 31	Twenty-four	— 29
— 13	Four	— 9	— 26	— 18	— 22	June 1	Twenty-four	— 30
— 14	Four	— 10	— 27	— 19	— 23	— 2	Twenty-four	Dec. 1
— 15	Five	— 11	— 28	— 20	— 24	— 3	Twenty-four	— 2
— 16	Five	— 12	Mar. 1	— 21	— 25	— 4	Twenty-four	— 3
— 17	Five	— 13	— 2	— 22	— 26	— 5	Twenty-three	Nov. 27
— 18	Five	— 14	— 3	— 23	— 27	— 6	Twenty-three	— 28
— 19	Five	— 15	— 4	— 24	— 28	— 7	Twenty-three	— 29
— 20	Five	— 16	— 5	— 25	— 29	— 8	Twenty-three	— 30
— 21	Five	— 17	— 6	— 26	— 30	— 9	Twenty-three	Dec. 1
— 22	Six	— 18	— 7	— 27	— 31	— 10	Twenty-three	— 2
— 23	Six	— 19	— 8	— 28	June 1	— 11	Twenty-three	— 3
— 24	Six	— 20	— 9	— 29	— 2	— 12	Twenty-two	Nov. 27
— 25	Six	— 21	— 10	— 30	— 3	— 13	Twenty-two	— 28

NOTE, that in a Bissextile or Leap Year, the Number of Sundays after Epiphany will be the same, as if Easter Day had fallen One Day later than it really does. And for the same reason, One Day must, in every Leap Year, be added to the Day of the Month given by the Table for Septuagesima Sunday: And the like must be done for the First Day of Lent (commonly called Ash-Wednesday), unless the Table gives some Day in the Month of March for it; for in that case the Day given by the Table is the right Day.

The order in which this Table follows the others makes its use sufficiently evident. The two first Tables being given for the purpose of finding the date of the Festival by which all the moveable Holydays are regulated, and a third added which sets forth all the moveable Holydays for many years to come, this

Table is given as a means of finding out for any year, past or future, the respective dates of these days, according to that of Easter. The Note respecting Leap Year must not be overlooked when this Table is used.

TABLE TO FIND EASTER DAY		
FROM		
THE YEAR 1900 TO THE YEAR 2199 INCLUSIVE.		
Golden Number.	Day of the Month.	Sunday Letters.
XIV	March 22	D
III	— 23	E
	— 24	F
XI	— 25	G
	— 26	A
XIX	— 27	B
VIII	— 28	C
	— 29	D
XVI	— 30	E
V	— 31	F
	April 1	G
XIII	— 2	A
II	— 3	B
	— 4	C
X	— 5	D
	— 6	E
XVIII	— 7	F
VII	— 8	G
	— 9	A
XV	— 10	B
IV	— 11	C
	— 12	D
XII	— 13	E
I	— 14	F
	— 15	G
IX	— 16	A
XVII	— 17	B
VI	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the first Table before inserted, for finding *Easter* till the Year 1899.

This Table is simply for revising the first and third columns of that portion of the Calendar which extends over the Paschal limits, i. e. those days in March and April that Easter can pos-

sibly fall on. It will not come into use before the year 1900, and is then applicable for three hundred years.

GENERAL TABLES												
FOR FINDING THE DOMINICAL OR SUNDAY LETTER, AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.												
TABLE I.							TABLE II.					
6	5	4	3	2	1	0	I.	II.	III.	I.	II.	III.
B	C	D	E	F	G	A	Years of our Lord.			Years of our Lord.		
				1600	1700	1800	B	1600	0	B	5200	15
								1700	1		5300	16
								1800	1		5400	17
								1900	2		5500	17
1900			2300			2700	B	2000	2	B	5600	17
2000	2100	2200	2400	2500	2600	2800		2100	2		5700	18
								2200	3		5800	18
2900	3000	3100	3200	3300	3400	3500		2300	4		5900	19
3800	3900	4000	4100	4200	4300	4400	B	2400	3	B	6000	19
								2500	4		6100	19
								2600	5		6200	20
4700	4800	4900	5000	5100	5200	5300		2700	5		6300	21
5700	5800	5900	6000	6100	6200	6300	B	2800	5	B	6400	20
								2900	6		6500	21
								3000	6		6600	22
								3100	7		6700	23
6600	6700	6800	6900	7000	7100	7200	B	3200	7	B	6800	22
								3300	7		6900	23
7500	7600	7700	7800	7900	8000	8100		3400	8		7000	24
								3500	9		7100	24
8500	&c.						B	3600	8	B	7200	24
								3700	9		7300	25
								3800	10		7400	25
								3900	10		7500	26
							B	4000	10	B	7600	26
								4100	11		7700	26
								4200	12		7800	27
								4300	12		7900	28
							B	4400	12	B	8000	27
								4500	13		8100	28
								4600	13		8200	29
								4700	14		8300	29
							B	4800	14	B	8400	29
								4900	14		8500	0
								5000	15		&c.	
								5100	16			

To find the Dominical or Sunday Letter for any given Year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which in Table I. standeth at the top of the column, wherein the number of hundreds contained in that given year is found: Divide the sum by 7, and if there is no remainder, then A is the Sunday Letter; but if any number remaineth, then the Letter, which standeth under that number at the top of the Table, is the Sunday Letter.

To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year consisting of entire hundreds, and note the number or cypher which stands against it in the third column; then, in Table III. look for the same number in the column under any given Golden Number, which when you have found, guide your eye side-ways to the left hand, and in the first column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.

The letter B prefixed to certain hundredth years in Table II. denotes those years which are still to be accounted Bissexile or Leap Years in the New Calendar; whereas all the other hundredth years are to be accounted only common years.

§ The Dominical or Sunday Letters.

The second column of the Calendar is occupied by the first

seven letters of the alphabet, which are repeated throughout the year, beginning with A on the first of January. If the first of January is on a Sunday, A is the Sunday Letter for that year.

TABLE III.

Paschal Full Moon.	Sunday Letter.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

if on a Saturday, B is the Sunday Letter, and so on in a retrograde order; the letter which indicates the first Sunday in the year indicating it throughout, except in Leap Year. In Leap Year the letter which indicates the first Sunday of the year indicates it up to the end of February only; and from March onward to the end of the year the next letter backward is taken, so that if B is the Sunday Letter for January and February in Leap Year, A is that for the succeeding months; and G for the year following. The days of the year recur on the same days of the week throughout only after the lapse of twenty-eight years. The cycle of Sunday Letters extends therefore over this period, as may be seen in "the Table of Moveable Feasts for the remainder of the nineteenth century." It is sometimes, but erroneously, called the "Solar Cycle," the name having doubtless arisen from "Dies Solis," as the cycle has no relation to the course of the Sun.

§ The Golden Numbers.

This title was given to the Lunar Cycle invented by Meton the Athenian [B.C. 432], which was called after him the Metonic Cycle, and was anciently written in letters of gold, and

hence received its name. It extends over nineteen years, which are numbered respectively from 1 to 19. These were formerly marked throughout the year in the first column of the Calendar; but since 1752 they have been inserted only beside those days which are included within the Paschal full moon limits, i.e., between March 21st and April 25th. At the end of the cycle the phases of the moon begin to recur upon the same days of the month, in the same succession, with a difference of one hour and a half. This difference so far disturbs the application of the cycle of Golden Numbers that it will have to be re-adjusted in the year 1900, and one of the foregoing Tables is already provided for the purpose of making the necessary alteration.

The Golden Numbers in the Calendar indicate the day on which the Ecclesiastical Paschal Full Moon occurs; the Sunday Letter next after indicating (as has been already shown) the Festival of Easter itself.

The three "General Tables" are only of use to those who have to make historical calculations, and all might well be left to the Act of Parliament, and to works on Chronology, but they have been printed here in deference to the custom which has placed them in all our Prayer Books for some time past.

INTRODUCTION TO THE CALENDAR.

THE Ecclesiastical Calendar comprises two things: first, a table of the order of days in the year; and, secondly, a catalogue of the saints commemorated in the Church. To this, in the Book of Common Prayer, there is also annexed a table of the daily lessons throughout the year.

Calendars are known to have been in use at a very early date in the Church. One was printed by Bouchier in his Commentary on the Paschal Cycle [Antwerp, 1634], which was formed about the middle of the fourth century, or perhaps as early as A.D. 336; and another is given by Mabillon in his *Analecta*, which was drawn up for the Church of Carthage, A.D. 483. Many others are preserved of early times, and a number are printed by Martene in the sixth volume of his Collection of Ancient Writers.

The origin of Christian Calendars is clearly coeval with the commemoration of martyrs, which began at least as early as the martyrdom of Polycarp, A.D. 168. [Euseb. iv. 15.] The names of these, and their acts, were carefully recorded by the Church in Martyrologies; and Diptychs—tablets of wood or ivory—were inscribed with their names, to be read at the time when the memorial of the departed was made at the celebration of the Holy Eucharist. From one or both of these, lists of names would naturally be transcribed for use at other times, and as a memorial in the hands of private Christians, the names being placed against the day on which the martyrs suffered, or that (generally the same) on which they were annually commemorated. To these two columns of the days of the year and the names of the martyrs were afterwards added two others of Golden Numbers and Sunday Letters, the use of which has been explained in the notes to the Tables.

Several very ancient English Calendars exist in our public libraries; but the earliest known is one printed by Martene [Vet. Scrip. vi. 635], under the title "*Calendarium Floriacense*," and attributed by him (with apparently good reason) to the Venerable Bede, with whose works it was found in a very old MS. at Fleury. Bede died at Jarrow, A.D. 735, so that this Calendar must date from the earlier half of the eighth century. There is a general agreement between this Calendar and the Martyrology of Bede which seems to show that it is rightly attributed to him, and we may therefore venture to take it as the earliest extant Calendar of the Church of England, dating it from the latest year of Bede's life.

In the course of ages the number of names recorded in the Martyrologies of the Church increased to a great multitude, as may be seen in the vast folio "*Acta Sanctorum*," printed for every day of the year by the Bollandists, which was commenced two hundred and twenty years ago, and is not yet nearly complete, though it extends to fifty-eight volumes. The Calendars of the Church also began to be crowded, although there was always a local character about them which did not belong to the Martyrologies. In the twelfth century the original method of recording the names of saints (which was by the Bishop of each Diocese in some cases, and in others by a Diocesan Council) was superseded by a formal rite of Canonization, which was performed only by the Popes; and from this time the names inserted in the Calendar ceased to be those of Martyrs or Confessors only.

The Calendar of the Church of England was always local in its character, and one of the eleventh or twelfth century, which is preserved in the Durham Chapter Library, seems to differ but little from another of the fifteenth century, which is contained in an ancient Missal of that Church, or from that which has been reprinted from a Missal of 1514, belonging to Bishop Cosin's Library, in the following pages. Comparatively few names were added to the English Calendars during the mediæval period, though many were added to the Roman.

Some changes were made in the Calendar by the "Abrogation of certain Holydays" in the reign of Henry VIII., great inconvenience being found to arise from the number of days which were observed with a cessation from labour; and the two days dedicated to St. Thomas of Canterbury being especially obnoxious to the King were altogether expunged, though by very questionable authority.

When the English Prayer Book was set forth in 1549, it was thought expedient to insert only the chief of the names which had been contained in the Calendar of the Salisbury Use. Two of these were taken away (though the erasure of St. Barnabas was probably a printer's error), and four others added in 1552. In the following year, 1553, the old Salisbury Calendar was reprinted (with three or four omissions) in the Primer of Edward VI., and in the "Private Prayers" of Queen Elizabeth's reign, printed in 1584; but not in any Book of Common Prayer. In 1559 the Calendar of 1552 was reprinted with one omission.

It seems now to have been felt by persons in authority, that greater reverence ought to be shown for the names of those who had glorified God in a special manner by their deaths or their lives, and in the Latin Prayer Book of 1560 nearly every day of the year was marked by the name of a saint, the list being compiled from the old Salisbury Calendar and the Roman. This appears to have led to the appointment of a Commission, which met in 1561, and, with a few changes in the Tables and Rules, made also a revision of the list of Saints, bringing it into its present state, with two exceptions, the names of St. Alban and the Venerable Bede having been added since. These successive changes (as far as is necessary to illustrate the transition from the ancient to the modern Calendar) are represented in the following Table:—

§ Transition of the English Calendar, from 1549 to 1559.

Circumcision.	In Calendars of 1549, 1552, 1559.
Epiphany.	
Conversion of St. Paul.	
Purification of the Blessed Virgin Mary.	
St. Matthias.	
Annunciation of the Blessed Virgin Mary.	
St. Mark.	
— Philip and St. James.	
— John Baptist.	
— Peter.	
— James.	
— Bartholomew.	
— Matthew.	
— Michael.	
— Luke.	
— Simon and St. Jude.	
All Saints.	
St. Andrew.	
— Thomas.	
Christmas.	
St. Stephen.	
— John Evangelist.	
Innocents.	In Calendar of 1549 only.
St. Mary Magdalen.	
— Clement.	
— Barnabas.	
— George.	
— Laurence.	1552 only.
Lammas.	
	1549 and 1559.
	1552 and 1559.

From the early part of Queen Elizabeth's reign [1561], until the present day, only three additions have been made to the Saints commemorated by the Church of England; those three being the national saints, St. Alban and the Venerable Bede, previously mentioned, and St. Enurchus. These three names, together with the particular designations by which most of the Saints in the Calendar are now distinguished, are to be found in the Calendar prefixed to Bishop Cosin's Devotions: and, as the first published edition of that work was printed in 1627, we may conclude that they were taken thence into the Book of Common Prayer at the Revision of 1661, as some of the Tables and Rules were.

No records remain to show what was the principle adopted in

the re-formation of the Calendar in Queen Elizabeth's reign: but the list of names in itself elucidates that principle to a certain extent, as the following Table will show. It seems a singular omission that the names of two of our greatest national saints, St. Aidan and St. Cuthbert, should have been overlooked, both in 1561 and in 1661. The omission of St. Patrick is almost as extraordinary; and it might have been expected that St. Thomas of Canterbury's name would have been restored when the bitterness of the Tudor times had passed away. The latter two names were always inserted in ordinary Almanacks, which were not bound up with the Prayer Book, and are also found in some Calendars of Queen Elizabeth's time.

§ *Saints commemorated by the Church of England.*

The Holy Apostles, &c.	Martyrs in the Age of Persecutions.		Martyrs and other Saints specially connected with England.		French and other Saints not included among the preceding.	
		A.D.		A.D.		A.D.
The Blessed Virgin Mary.	St. Nicomede	90	St. George, M. . . .	290	St. Silvester	335
St. Michael and all Angels.	St. Clement	100	St. Alban, M. . . .	303	St. Enurchus	340
All Saints.	St. Perpetua	208	St. Nicolas	326	St. Hilary of Poitiers, } Confessor	368
St. John the Baptist.	St. Cecilia	230	St. Benedict	543	St. Ambrose	397
St. Peter.	St. Fabian	250	St. David	544	St. Martin	397
St. James the Great.	St. Agatha	251	St. Machutus	560	St. Jerome	420
St. John the Evangelist.	St. Lawrence	258	St. Gregory	604	St. Augustine	430
St. Andrew.	St. Cyprian	258	St. Augustine of } Canterbury	604	St. Britius	444
St. Philip.	St. Valentine	270	St. Etheldreda	670	St. Remigius	535
St. Thomas.	St. Denys	272	St. Chad	673	St. Leonard, Confessor	559
St. Bartholomew.	St. Prisca	275	St. Giles	725	St. Lambert	709
St. Matthew.	St. Margaret	278	Venerable Bede	735		
St. James the Less.	St. Lucian	290	St. Boniface	755		
St. Simon Zelotes.	St. Faith	290	St. Swithin	862		
St. Jude.	St. Agnes	304	St. Edmund, K. & M.	870		
St. Matthias.	St. Vincent	304	St. Edward, K. & M.	978		
St. Paul.	St. Lucy	306	St. Dunstan	988		
St. Barnabas.	St. Catharine	307	St. Alphege, M. . . .	1012		
St. Mark.	St. Crispin	308	St. Edward, K. & Conf.	1168		
St. Luke.	St. Blasius	316	St. Hugh	1200		
St. Stephen.			St. Richard	1253		
The Holy Innocents.						
St. Mary Magdalen.						
St. Anne.						

In Calendars of the Church of England not printed in the Prayer Book, but published by the Stationers' Company under the authority of the Archbishop of Canterbury¹, the following names are also to be found:—St. Patrick, St. Thomas of Canterbury, and All Souls. King Charles the First was likewise included among the Martyrs in all English Calendars until the special Form of Prayer for the 30th of January was given up in 1859.

It will be seen that the whole number of individual Saints commemorated is seventy-three. Of these, twenty-one are especially connected with our Blessed Lord; twenty are Martyrs in the age of persecutions; twenty-one are specially connected with our own Church; and eleven are either great and learned defenders of the Faith, like St. Hilary and St. Augustine, or Saints of France, whose names were probably retained as a memorial of the ancient close connexion between the Churches of France and England.

The Calendar itself was not in any way altered by the Act of Parliament of 1752, for the alteration of the style, the present tables of the months being a fairly exact reprint of those in the

Sealed Books. They are here given from the Act, but are inserted after the Tables and Rules as in the Sealed Books. This order was evidently adopted with the object of making a definite Festival and Ferial division of this part of the Prayer Book, instead of confusing the two divisions together as in the Act; and while the improved text of the latter has been adopted, it has been thought better to take the more convenient and more ecclesiastical arrangement (in this respect) of the former.

In the "comparative view" of each of the months, all the names in that of Bede, the Salisbury Use of 1514, and the Modern Roman, are represented: but a selection only has been made from the Oriental Calendar, as the great majority of Eastern Saints are unknown to English readers, and their names would convey no information whatever. Those selected are chosen for the object of illustrating the points of similarity between the Calendars of East and West; and they are taken from the Byzantine Calendar printed in Neale's Introduction to the History of the Holy Eastern Church, vol. ii. p. 768. Some remarkable coincidences may be observed between it and the Calendar of Bede, which help to confirm the theory of a direct connexion between England and the Oriental Church.

¹ This authority is not now given, but was up to 1832.

JANUARY hath 31 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Calendæ.	Circumcision of our Lord.	Gen. 1	Matt. 1	Gen. 2	Rom. 1
2	b	4. Non.		3	2	4	2
3	c	3. Non.		5	3	6	3
4	d	Prid. Non.		7	4	8	4
5	e	Nonæ.					
6	f	8. Id.	Epiphany of our Lord.				
7	g	7. Id.		9	5	12	5
8	A	6. Id.	Lucian, Priest and Martyr.	13	6	14	6
9	b	5. Id.		15	7	16	7
10	c	4. Id.		17	8	18	8
11	d	3. Id.		19	9	20	9
12	e	Pr. Id.		21	10	22	10
13	f	Idus.	Hilary, Bishop and Confessor.	23	11	24	11
14	g	19. Cal. Feb.		25	12	26	12
15	A	18. Cal.		27	13	28	13
16	b	17. Cal.		29	14	30	14
17	c	16. Cal.		31	15	32	15
18	d	15. Cal.	Prisca, Rom. Virgin and Martyr.	33	16	34	16
19	e	14. Cal.		35	17	37	1 Cor. 1
20	f	13. Cal.	Fabian, Bishop of Rome and Martyr.	38	18	39	2
21	g	12. Cal.	Agnes, Rom. Virgin and Martyr.	40	19	41	3
22	A	11. Cal.	Vincent, Span. Deacon and Martyr.	42	20	43	4
23	b	10. Cal.		44	21	45	5
24	c	9. Cal.		46	22	47	6
25	d	8. Cal.	Conversion of S. Paul.				
26	e	7. Cal.		48	23	49	7
27	f	6. Cal.		50	24	Exod. 1	8
28	g	5. Cal.		Exod. 2	25	3	9
29	A	4. Cal.		4	26	5	10
30	b	3. Cal.	King Charles' Martyrdom.	† 6	27	7	11
31	c	Pr. Cal.		8	28	9	12

† Note, that Exod. 6 is to be read only to verse 14.

Comparative View of the Calendar for JANUARY.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1	Circumcision.	Circumcision.	Circumcision.	Circumcision. St. Basil.
2				St. Silvester.
3				Malachi, Prophet.
4				
5		St. Edward.	St. Telesphorus.	
6	Epiphany.	Epiphany.	Epiphany.	Theophany of our Lord.
7				St. John Baptist.
8		St. Lucian.		
9				
10	St. Paul the first Hermit.			St. Gregory of Nyssa.
11			St. Hyginus.	
12				
13	St. Hilary of Poitiers.			
14	St. Felix.	St. Felix.	SS. Hilary and Felix.	
15		St. Maurus.	St. Paul the first Hermit.	SS. Paul and John.
16	St. Marcellus.	St. Marcellus.	St. Marcellus.	St. Peter's Chains.
17	St. Anthony.	SS. Sulpicius and Anthony.	St. Anthony. [Prisca.	St. Anthony.
18	St. Prisca.	St. Prisca.	St. Peter's Chair at Rome and St.	SS. Athanasius and Cyril.
19		St. Wolstan.	SS. Wolstan, Marius, Martha, Audifax, and Abachum.	
20	St. Sebastian.	SS. Fabian and Sebastian.	SS. Fabian and Sebastian.	
21	St. Agnes.	St. Agnes.	St. Agnes.	
22	St. Vincent.	St. Vincent.	SS. Vincent and Anastasius.	St. Timothy, Apostle.
23			Espousals of B. V. Mary. St.	
24			St. Timothy. [Emerentiana.	
25		Conversion of St. Paul.	Conversion of St. Paul.	St. Greg. Nazianzen.
26			St. Polycarp.	
27		St. Julian.	St. John Chrysostom.	Translation of St. Chrysos-
28	St. Agnes.	St. Agnes.	SS. Raymond and Agnes.	[tom.
29			St. Francis of Sales.	Translation of St. Ignatius.
30		St. Bathilda.	St. Martina.	
31			St. Peter Nolasco.	

8] ST. LUCIAN is commemorated (like several other Saints of the Calendar) as a member of the early French or Gallican Church, between which and the early Church of England, with which the existing Calendar originated, there was a very close spiritual bond. He was originally a Roman nobleman, but being ordained priest, he became one of a devoted band of missionaries who were sent from Rome into France with St. Denys and St. Quintin, about A.D. 245. St. Denys went to the city of Paris, St. Quintin to Amiens, and St. Lucian to Beauvais, of which cities respectively they probably became the bishops, St. Lucian having the episcopal title assigned to him in a martyrology of the ninth century. After a bold missionary career of many years, St. Lucian was added to the noble army of martyrs, A.D. 290. He is often called St. Lucian of Beauvais, to distinguish him from another Lucian who was a learned predecessor of St. Jerome in Biblical criticism.

13] ST. HILARY was another French bishop. He was born at Poitiers, of heathen parents; and was converted and baptized in mature years: after which, in A.D. 350, he became Bishop of his native city. St. Hilary entered the lists against Arianism, endeavouring to persuade the Emperor Constantius to give up his patronage of it. Several French bishops became Arians, and held a Synod at Languedoc, where Hilary withstood them, and maintained the Nicene faith. His opposition was for the time ineffectual; and he was thrust out of his see, being also banished to Phrygia by the Emperor, in A.D. 356. The great majority of the Gallican bishops remained steadfast, and it is observable that the British bishops are also commended by St. Hilary for continuing so in his History of Synods. He returned to France about A.D. 360, contending as earnestly as before for that true doctrine of our Lord's Divinity and the Holy Trinity for which he had suffered, and about which he had written a learned treatise during his exile. After a journey to Italy, St. Hilary departed to his rest on Jan. 13, A.D. 368.

This saint is usually represented in Christian art as treading on serpents, in reference to his contest with the venomous heresy of Arius; and Numbers xxi. 7, the petition of the Israelites to Moses that he would pray for the serpents to be taken from them, is annexed as a significant legend.

"Hilary term" in the law courts used to begin on this festival, Advent and Christmas-tide being observed as a vacation of peace; but it now begins on Jan. 11th, extending to Jan. 31st.

18] ST. PRISCA was a young Roman lady of the third century, who "came out of great tribulation" by the sword at a very early age. Some true tale of Christian faith, fortitude, and suffering underlies the uncertain history which tells us that St. Prisca was thrown to the lions in the amphitheatre, that they knelt at her feet refusing to harm her, that she was then beheaded, and that an eagle watched over her lifeless form until it was laid in the grave. In accordance with this legend, St. Prisca is represented with a palm branch, or a sword in her hand, a lion couching at her feet, and an eagle hovering above her head. [Sar. Ep. and Gosp.: Eccles. li. 9—12. St. Matt. xiii. 44—52.]

20] ST. FABIAN was one of that long series of martyred Bishops of Rome by which the church of St. Peter and St. Paul was distinguished above all others in the first three centuries. Eusebius [vi. 29] says that he was elected in consequence of a dove alighting on his head while the election was going on, and also of an irresistible unanimity pointing the thoughts of all to Fabian. This was in the year 236, when his predecessor had died a martyr after a single month's occupation of the see. A similar story to this of the dove is told respecting others; and it probably represents in a materializing allegory the idea that the promise of the presiding Comforter was fully realized in the assembly. St. Cyprian's ninth Epistle is written to the Roman Church respecting the martyrdom of St. Fabian, which occurred under the Emperor Decius, A.D. 250. It is also mentioned by St. Jerome; and the name is found in very ancient martyrologies. In the Eastern Church it is commemorated on Aug. 5th. Christian art represents him with the triple crown, holding the sword of martyrdom in his hand, and having a dove hovering above him. [Sar. Ep. and Gosp.: Heb. xi. 33—39. St. Luke vi. 17—23.]

21] ST. AGNES left a name behind her which was very much cherished by the early Church. She was a young Roman lady of patrician birth, who was sought—not, probably, in honourable marriage—by the son of the Prefect of the city, A.D. 304. Her refusal to accede to his desires brought upon her the full force of the brutal heathenism which characterized the age of martyrdoms. Before the Prefect she made an open confession that she was a Christian, making the sign of the Cross, instead of offering incense to Vesta, as she was required to do for the renunciation of Christianity. The holy maiden was then vilely disrobed and tortured on the rack; and after vain endeavours to bring about her apostasy, was at last beheaded. The circumstances of her death made a great impression upon the Christian world, for St. Jerome says that the tongues and pens of all nations were employed in praise of her constancy; and her memory has ever since his time been greatly venerated. It was recorded that while her parents were praying at her tomb (probably in the catacombs) she appeared to them in vision, and spoke words of comfort to them respecting her rest and peace with her Saviour. St. Augustine speaks touchingly of her name: "Blessed is the holy Agnes, whose passion we this day celebrate: for the maiden was indeed what she was called; for in Latin Agnes signifies a lamb; and in Greek it means pure. She was what she was called; and she was found worthy of her crown." This shows the antiquity of the Holyday.

The symbolical form of her name is used by Christian art in representations of St. Agnes, a lamb standing by her side, while she bears a palm-branch or a sword in her hand.

Several churches are dedicated in the name of St. Agnes in England. One built over her resting-place near Rome has attained a kind of historical importance, from the Pope going there annually to bless the lambs whose fleeces are ultimately to form the palls with which he claims to invest all Archbishops. Such a pall is seen in the arms of the Archbishop of Canterbury. [Sar. Ep. and Gosp.: Eccles. li. 1—8. St. Matt. xiii. 44—52.]

22] ST. VINCENT was a martyr of Spain in that most terrible persecution under the Emperor Diocletian, which he commemorated by a coin with the inscription "*Nomine Christianorum deleta*," but which only caused the name of Christ to shine more brightly in Spain and elsewhere. St. Vincent was a deacon to Valerius, Bishop of Saragossa. Both were brought before Datian, the Prefect of Spain, and endured much suffering at his hands, being nearly starved to death, that they might afterwards be added to the number of those who "shall hunger no more, neither thirst any more . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living waters." The Bishop was sent into exile, afterwards to die a martyr. Vincent was first tortured on the rack; and being still immovable in his faith, was then laid on a bed of sharp iron bars under which a fire had been lighted. Being removed from this before death had ended his sufferings, he departed in peace, surrounded by his Christian brethren, on Jan. 22, A.D. 304.

The account of St. Vincent's martyrdom, or his "Acts," has come down to us in an authentic form and with much detail. St. Augustine and St. Leo both refer to them; and this holyday was probably established very shortly after it occurred.

St. Vincent is represented with the bed or gridiron on which he was tortured; and also with a raven hovering near him, significant of the fact that his body was cast to the beasts of the field and the fowls of the air by heathen vengeance. [Sar. Ep. and Gosp.: Eccles. xiv. 20, and xv. 4—6. St. John xii. 24—26.]

30] This holyday was originally established by a Royal Proclamation of Charles II. The Service for the day was, however, prepared and authorized by Convocation in the same manner as the Prayer Book itself. There were three separate editions of this Service or "Form of Prayer;" one issued in 1660, another in 1661, and a third in 1662, the latter being inserted in the Prayer Book in conformity with an order written at the end of the Sealed Books, in which it was not printed. The commemoration of King Charles the First's martyr-like death was abolished by a Royal Proclamation, dated Jan. 17, 1859, and since that date the Service has not been printed in the Prayer Book.

**FEBRUARY hath 28 Days.
And in every Leap Year 29 Days.**

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Calendæ.	Fast.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	4. Non.	Purification of Mary.		2		14
3	f	3. Non.	Blasius, Bishop and Martyr.	12	3	13	15
4	g	Pr. Non.		14	4	15	16
5	A	Nonæ.	Agatha, Sicilian Virgin and Martyr.	16	5	17	2 Cor. 1
6	b	8. Id.		18	6	19	2
7	c	7. Id.		20	7	21	3
8	d	6. Id.		22	8	23	4
9	e	5. Id.		24	9	25	5
10	f	4. Id.		26	10	27	6
11	g	3. Id.		Levit. 18	11	Levit. 19	7
12	A	Pr. Id.		20	12	26	8
13	b	Idus.		Num. 11	13	Num. 12	9
14	c	16. Cal. Mar.	Valentine, Bishop and Martyr.	13	14	14	10
15	d	15. Cal.		16	15	17	11
16	e	14. Cal.		20	16	21	12
17	f	13. Cal.		22	Lu. 1 to 39	23	13
18	g	12. Cal.		24	1. 39	25	Galat. 1
19	A	11. Cal.		27	2	30	2
20	b	10. Cal.		31	3	32	3
21	c	9. Cal.		35	4	36	4
22	d	8. Cal.		Deut. 1	5	Deut. 2	5
23	e	7. Cal.	Fast.	3	6	4	6
24	f	6. Cal.	S. Matthias, Apostle & Martyr.		7		Ephes. 1
25	g	5. Cal.		5	8	6	2
26	A	4. Cal.		7	9	8	3
27	b	3. Cal.		9	10	10	4
28	c	Pr. Cal.		11	11	12	5
29				13	Matt. 7	14	Rom. 12

Comparative View of the Calendar for FEBRUARY.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1		St. Bridget.	St. Ignatius.	
2	Purification of B. V. M.	Purification of B. V. M.	Purification of Blessed Virgin Mary.	Hypapante of our Lord.
3		St. Blasius.	St. Blase.	
4			St. Andrew Corsini.	
5	St. Agatha.	St. Agatha.	St. Agatha.	St. Agatha.
6		SS. Vedast and Amandus.	St. Dorothy.	
7			St. Romuald.	
8			St. John of Matha.	Zachariah the Prophet.
9			St. Apollonia.	
10		St. Scholastica.	St. Scholastica.	
11		Translation of St. Frides- [wide.		St. Blasius.
12				
13				
14	St. Valentine.	St. Valentine.	St. Valentine.	
15			SS. Faustinus and Jovita.	St. Onesimus, Apostle.
16	St. Juliana.	St. Juliana.		Pamphilus and his Com- [panions.
17			St. Simeon.	St. Leo.
18				St. Archippus, Apostle.
19				
20				
21				
22		St. Peter's Chair.	St. Peter's Chair at Antioch.	SS. Andronicus and Junia.
23			St. Peter Damian.	St. Polycarp.
24	St. Matthias.	St. Matthias.	St. Matthias.	
25				
26				
27				
28				
29				

THE MINOR HOLYDAYS OF FEBRUARY.

3] ST. BLASIUS was Bishop of Sebaste, now Szivas, of which city he is considered to be the tutelar Saint. He is said to have been a zealous supporter of the Christians in the Diocletian persecution, and himself to have suffered martyrdom [A.D. 316] under Licinius, by command of Agricolaus, the local governor. After having had his flesh cruelly torn by scourges and an iron wool-comb, he was beheaded. He has for ages been esteemed by the wool-combers as their patron saint, and they had guilds dedicated in his name at Norwich and in several places in Yorkshire and elsewhere. There are still some ancient traditional observances in the seats of the woollen manufacture, though the primitive occupation of hand-combing has almost died out. It is not uncommon there to see "Bishop Blaze" in full episcopal vestments as the sign of an inn. There are only three or four churches dedicated to him in England. His distinguishing emblem is an iron wool-comb; occasionally some or other of the legends connected with him are represented. [Sar. Ep. and Gosp.: Heb. v. 1—6. St. Matt. x. 26—32.]

5] ST. AGATHA was a native of Sicily, of noble birth, and was dedicated to God from her earliest years. She received the crown of martyrdom at Catania, triumphing over the most infamous assaults upon her fortitude and chastity, made at the instigation of Quintianus the consul, who availed himself of the edict of Decius against the Christians to seize upon both her person and

her estate. As she was being brought to trial, she wept, and prayed for courage and strength on the way, saying, "O Jesu Christ, Lord of all, Thou seest my heart, Thou knowest my desire, do Thou alone possess all that I am. I am Thy sheep, make me worthy to overcome the Evil One." After long endurance of the most horrible tortures, she fell asleep in Jesus about A.D. 251, commending her soul to the Divine keeping. Only three churches are dedicated in her name in England. Her distinguishing emblem is a breast held in a pair of pincers, or transfixed by a sword, and she is also represented with a clasped book and a palm-branch. Her name is one of those inserted in the canon of the old English Liturgies, and in that of Rome. It is also in the most ancient calendars both Eastern and Western. [Sar. Ep. and Gosp.: Eccus. li. 1—8. St. Matt. xiii. 44—52.]

14] ST. VALENTINE was a priest who assisted the martyrs at Rome in the persecution under Claudius II. He was beaten with clubs, and beheaded after a year's imprisonment, on the 14th of February, about A.D. 270. His name occurs in the Sacramentary of St. Gregory and other ancient formularies. The custom of "choosing Valentines" seems to have had its origin in a heathen practice connected with the worship of Juno on or about this day; and the association of the popular absurdities with the day appears to be wholly accidental. [Sar. Ep. and Gosp.: Eccus. xxxi. 8—11. St. Matt. xvi. 24—28.]

MARCH hath 31 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Calends.	David, Archbp. Menev.	Deut. 15	Luke 12	Deut. 16	Ephes. 6
2	e	6. Non.	Cedde or Chad, Bishop of Litchfield.	17	13	18	Phil. 1
3	f	5. Non.		19	14	20	2
4	g	4. Non.		21	15	22	3
5	A	3. Non.		24	16	25	4
6	b	Pr. Non.		26	17	27	Col. 1
7	c	Nonse.	Perpetua, Maurit. Martyr.	28	18	29	2
8	d	8. Id.		30	19	31	3
9	e	7. Id.		32	20	33	4
10	f	6. Id.		34	21	Josh. 1	1 Thess. 1
11	g	5. Id.		Josh. 2	22	3	2
12	A	4. Id.	Gregor. M. B. of Ro. and C.	4	23	5	3
13	b	3. Id.		6	24	7	4
14	c	Pr. Id.		8	John 1	9	5
15	d	Idus.		10	2	23	2 Thess. 1
16	e	17. Cal. Apr.		24	3	Judg. 1	2
17	f	16. Cal.	Edward, King of West Saxons.	Judg. 2	4	3	3
18	g	15. Cal.		4	5	5	1 Tim. 1
19	A	14. Cal.		6	6	7	2, 3
20	b	13. Cal.		8	7	9	4
21	c	12. Cal.	Benedict, Abbot.	10	8	11	5
22	d	11. Cal.		12	9	13	6
23	e	10. Cal.		14	10	15	2 Tim. 1
24	f	9. Cal.	Annunciation of B. Virgin Mary. Fast.	16	11	17	2
25	g	8. Cal.			12		3
26	A	7. Cal.		18	13	19	4
27	b	6. Cal.		20	14	21	Titus 1
28	c	5. Cal.		Ruth 1	15	Ruth 2	2, 3
29	d	4. Cal.		3	16	4	Philem.
30	e	3. Cal.		1 Sam. 1	17	1 Sam. 2	Heb. 1
31	f	Pr. Cal.		3	18	4	2

The Numbers here prefixed to the several Days, between the twenty-first day of March and the eighteenth day of April, both inclusive, denote the Days upon which those full Moons do fall, which happen upon or next after the twenty-first day of March, in those years of which they are respectively the Golden Numbers: And the Sunday Letter next following any such full Moon, points out Easter Day for that Year. All which holds until the Year of our Lord 1899 inclusive, after which Year the places of these Golden Numbers will be to be changed, as is hereafter expressed.

Comparative View of the Calendar for MARCH.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1		St. David.	St. David.	St. Eudocia.
2		St. Chad.	St. Chad.	
3			St. Casimir.	
4				
5				
6				
7		SS. Perpetua and Felicitas.	[Felicitas. SS. Thomas Aquinas, Perpetua, and	
8			St. Felix.	St. Theophylact. [baste.
9	The forty holy Martyrs.		St. Francis.	The forty Martyrs of Se-
10			The Forty Martyrs.	St. Quadratus and his Com-
11			St. John of God.	[panions.
12	St. Gregory.	St. Gregory.	St. Gregory the Great.	
13				St. Benedict.
14				
15				
16				
17		St. Patrick.	St. Patrick.	
18		St. Edward the Martyr.	St. Gabriel, Archangel.	St. Cyril of Jerusalem.
19			St. Joseph.	
20	St. Cuthbert.	St. Cuthbert.	St. Cuthbert.	The Martyrs of Sabbas.
21	St. Benedict.	St. Benedict.	St. Benedict.	
22				
23				
24				
25	Annunciation of B. V. M.	Annunciation of B. V. M.	Annunciation of B. Virgin Mary.	Annunciation of B. V. M.
26				St. Gabriel, Archangel.
27				
28				
29				
30				
31				

1] ST. DAVID was the son of Xantus, prince of Ceretica, now Cardiganshire. He was religiously educated, and after his ordination to the priesthood embraced the ascetic life through the influence of Paulinus, a pupil of St. Germanus of Auxerre. After a long period of retirement in the isle of Vecta (? Wight) he set out, like St. Paul from Arabia, and preached the Gospel in Britain. He founded a monastery in the vale of Ross, which was celebrated for the austerity of its rule. In A.D. 519 he attended a synod of Welsh clergy, which met to condemn the then prevalent heresy of Pelagius. Here he so ably defended the truth that Dubritius, the aged archbishop of Caerleon, constrained him to become his successor: but he removed the see to Menevia, now called St. David's, after him. He is considered to be the patron saint of Wales, and he died about A.D. 544, in his eighty-third year. He is represented preaching on a hill, with a dove on his shoulder. [Sar. Ep. and Gosp.: Eccclus. xlv. 17, 20, 21—23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14—23.]

2] ST. CHAD, together with his three brothers, Cedd, Bishop of London, and the priests, Alin and Cymbel, was trained under St. Aidan at Lindisfarne. He also studied in Ireland, whence he came to preside over a religious house, founded by his brother Cedd, in the Yorkshire wolds. He was consecrated to the see of York A.D. 666, by two British bishops, but soon resigned it in favour of Wilfrid, the two having, in consequence of a misunderstanding, been both consecrated to the same see. In A.D. 670, he was appointed Bishop of Lichfield, where he died of a plague in 673. Lichfield Cathedral, and thirty-one churches in the Midland counties, are dedicated in his honour. [Sar. Ep. and Gosp.: Eccclus. xlv. 1—5. St. Mark xiii. 33—37.]

7] ST. PERPETUA, ST. FELICITAS, and their three companions, suffered in the persecution by Severus about A.D. 203, in Africa. St. Perpetua was the wife of a man of rank, and was herself of good family. At the time of her martyrdom she had an infant at the breast. The "Acts of St. Perpetua" are supposed to have been partly written by herself before her death, and afterwards completed by Tertullian. They contain a very remarkable and detailed account of her sufferings. She was first tossed by a wild cow, which is often represented with her, and then slowly butchered by a timorous or unskilful executioner. The day occurs in a Roman calendar of the year 354, and the names are commemorated in the canon of the Roman Liturgy. [Sar. Ep. and Gosp.: 1 Cor. vii. 25—34. St. Matt. xxv. 1—13.]

12] ST. GREGORY, surnamed the Great, was born at Rome, of noble and wealthy parents, about A.D. 540. His education was of the highest class, and included civil and canon law. At the age of thirty-four he was made chief magistrate of Rome, and was obliged to live in great pomp and state. But all his sympathies were with the religious life, and after the death of his father he founded and endowed six monasteries in Sicily, out of the family estates in that island. He also founded a seventh, dedicated to St. Andrew, in his own house in Rome, in which he himself assumed the Benedictine habit at the age of thirty-five. Here he impaired his constitution by the rigour with which he fasted while he was studying. It is to this period of his life that the well-known story about the British slaves refers. He actually set off on a mission to England, but was recalled by Pope Benedict I., the whole city being in an uproar at his departure. Gregory was soon after this made a Cardinal-Deacon, and took a prominent part in public affairs. He was then chosen Abbot of the Monastery he had founded, and in A.D. 590 was elected Pope, and after having manifested the utmost reluctance was consecrated on the 13th of September. It was during the monastic period of his life that he wrote the celebrated "Morals on the Book of Job." In the fifth year of his Pontificate occurred the controversy regarding the title of Universal Bishop, which he regarded as Antichristian. In July, A.D. 596, he again took up his scheme for the conversion of England, and sent hither St. Augustine with forty companions, to whom, under God, we owe the revival of Christianity in the southern parts of our land. During the rest of his life St. Gregory gave himself much to study, and revised the Divine offices, paying much attention to their ancient music, which from this circumstance has acquired the

popular designation of *Gregorian*. He departed in peace, March 12, A.D. 604, and was buried in St. Peter's. St. Gregory is esteemed as one of the Four Doctors of the Western Church, and is represented with the triple crown as a Pope, and with a book in his hand, and a dove on his shoulder, as a Doctor aided by the Holy Spirit. His festival is kept in the Greek Church on the 11th of March, but its observance in England on the 12th was enjoined on the monasteries as early as A.D. 747, at the Synod of Cloveshoe, and on the kingdom generally at the Council of Oxford, A.D. 1222. [Sar. Ep. and Gosp.: Eccclus. xlvii. 8—11. St. Matt. xxiv. 42—47.]

18] ST. EDWARD THE KING succeeded his father King Edgar, at the age of thirteen, in A.D. 975. He was celebrated for his piety and the amiability of his disposition, which greatly endeared him to his subjects. After a reign of three years and a half, he was treacherously stabbed, while drinking the stirrup-cup, by order of his step-mother Elfrida, her object being to obtain the crown for her own son Ethelred. He had gone out of his way from hunting to pay her a visit, and to see his brother, whom he had always treated with affectionate kindness. He was buried deep in a marsh, after which his body was twice re-interred. [See June 20.] He is usually represented as a youthful king, with a cup in one hand and a dagger or sceptre in the other, and often with a falcon, in allusion to his last hunt. [Sar. Ep. and Gosp.: Eccclus. xxxi. 8—11. St. Luke xiv. 26—33.]

21] ST. BENEDICT, the founder of the great Benedictine order of Monks, was born of a good family resident at Nursia, in the Italian province of Umbria, about A.D. 480. He was educated in the great public schools at Rome, but was there so shocked at the licentiousness prevailing among the Roman youth, that he secretly quitted the city at the age of fifteen, and betook himself to a cavern at Subiaco, where he lived as a hermit for three years. He had before met with Romanus, a monk, who, during his retreat, supplied him with food. It was at this time that, when distracted by temptations, he used to roll himself in the briars, a circumstance familiar to many through its being mentioned in Bishop Taylor's "Holy Living." He gained such influence over the shepherds of the wild region round about, that some were persuaded by him to become monks. After much solicitation he consented to become Abbot of Vicobarro, near Subiaco, where he diligently endeavoured to reform the abuses that he found existing. This rendered him so unpopular with some of the inmates that they attempted to poison him; and, after praying God to forgive them, he returned to his cave. Here he had many disciples, and organized twelve religious houses, each containing a Superior and twelve monks. These were eventually united in the Monastery of St. Scholastica, the most ancient of the order, as is supposed. Having still many enemies, and being a man of peace, he again sought retirement, and repaired to Mount Cassino, where some of the ancient idolatrous rites still prevailed, and where stood an old temple of Apollo and a grove. Here he was the means of converting many to the faith of Christ. He overthrew the temple and cut down the grove, and upon the site founded two oratories. This was the origin of the celebrated Monastery of Mount Cassino, whence proceeded the "Benedictine Rule," and where the present monastic system of Western Europe was definitely organized. Towards the close of Benedict's life, his sister Scholastica came to reside near him, with a small community of religious women; where he used to visit her once a year. He died of a fever caught in visiting the poor. Feeling that his end was drawing near, he ordered his grave to be dug, and, supported by the brethren, contemplated it in silence for some time: and then being carried into the chapel, there expired on the eve of Passion Sunday, A.D. 543. He is represented in various monastic habits, according to circumstances, and often carries an open book with the first words of his Rule:—*AVSCVLTA FILI VERBA MAGISTRI*. Others of his distinguishing emblems are, the thorn-bush; a wine-cup, or loaf, with a serpent crawling out of it (in allusion to attempts made to poison him); and a broken sieve. [Sar. Ep. and Gosp.: Eccclus. xxxix. 5—9. St. Luke xi. 33—36.]

APRIL hath 30 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g	Calendæ.	1 Sam. 5	John 19	1 Sam. 6	Heb. 3
2	2	A	4. Non.	7	20	8	4
	3	b	3. Non.	9	21	10	5
10	4	e	Pr. Non.	11	Acts 1	12	6
	5	d	Nonæ.	13	2	14	7
18	6	e	8. Id.	15	3	16	8
7	7	f	7. Id.	17	4	18	9
	8	g	6. Id.	19	5	20	10
15	9	A	5. Id.	21	6	22	11
4	10	b	4. Id.	23	7	24	12
	11	e	3. Id.	25	8	26	13
12	12	d	Pr. Id.	27	9	28	James 1
1	13	e	Idus.	29	10	30	2
	14	f	18. Cal. Maij	31	11	2 Sam. 1	3
9	15	g	17. Cal.	2 Sam. 2	12	3	4
	16	A	16. Cal.	4	13	5	5
17	17	b	15. Cal.	6	14	7	1 Pet. 1
6	18	c	14. Cal.	8	15	9	2
	19	d	13. Cal.	10	16	11	3
	20	e	12. Cal.	12	17	13	4
	21	f	11. Cal.	14	18	15	5
	22	g	10. Cal.	16	19	17	2 Pet. 1
	23	A	9. Cal.	18	20	19	2
	24	b	8. Cal.	20	21	21	3
	25	e	7. Cal.		22	23	1 John 1
	26	d	6. Cal.	22	23		2
	27	e	5. Cal.	24	24	1 Kings 1	3
	28	f	4. Cal.	1 Kings 2	25	3	4
	29	g	3. Cal.	4	26	5	5
	30	A	Pr. Cal.	6	27	7	2, 3 John

Comparative View of the Calendar for APRIL.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1				St. Mary of Egypt.
2			St. Francis of Paula.	
3		St. Richard.	St. Richard.	
4		St. Ambrose.	St. Isidore.	
5			St. Vincent Ferrer.	
6				St. Eutychius of Constan- [tinople.
7				
8				
9	The seven Virgins.			SS. Herodion, Agabus, [Rufus, Asyncritus, [Phlegon, and Hermas.
10			St. Leo the Great.	St. Antipas of Pergamus.
11			St. Hermenegild.	
12			SS. Tiburtius, Valerian, and Maxi- [mus.	St. Crescens.
13				
14	SS. Tiburtius, Valerian, [and Maximus.	SS. Tiburtius, Valerian, [and Maximus.		
15			St. Anicetus.	
16				
17				
18		St. Alphege.		
19				
20			St. Anselm.	St. Januarius and his Com- [panions.
21			SS. Soter and Caius.	
22	St. George.	St. George.	St. George.	St. George.
23			St. Fidelis.	
24	St. Mark.	St. Mark.	St. Mark.	St. Mark.
25			SS. Cletus and Marcellinus.	[kinsman.
26				St. Symeon, the Lord's [Apostles.
27	St. Vitalis.	St. Vitalis.		SS. Jason and Sosipater, St. James, the brother of [John, Apostle.
28			St. Peter.	
29				
30		St. Erkenwald.		

3] ST. RICHARD was Bishop of Chichester about the middle of the thirteenth century. His parents, Richard and Alice de Wiche, resided on an estate near Worcester, to which he was heir. But from his earliest years he showed a strong inclination for study and devotion, and studied successively at Oxford, Paris, and Bologna. After having held the Professorship of Civil Law at Bologna for a short time, he returned to Oxford, and was made Chancellor of the University, and subsequently of the diocese of Canterbury, under St. Edmund, with whom he went into exile in France. Here he studied for a while in a Dominican convent, and it was not till this period of his life that he was ordained priest. Returning again to England, he served as a parish priest in the diocese of Canterbury, and resumed the office of Chancellor under Archbishop Boniface. The see of Chichester falling vacant, A.D. 1244, one of those disputes between King and Pope, which were then so common, arose about the appointment. The chapter elected one Robert Passelaw, Archdeacon of Chichester; but the Archbishop declined to confirm the election, as being that of an unfit person. He declared the nomination void, and appointed Richard de Wiche to the vacant see. The King then confiscated the revenues, and a strong party of courtiers and others set themselves against the new Bishop. He however appealed to Rome, and got a Papal decision in his favour, which naturally incensed the King all the more. The Bishop however applied himself diligently to the duties of his office, and in his case was fulfilled the text, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him;" for, after two years, the King relented, and restored his lands. In A.D. 1253, he was preaching a crusade in the south of England, and when at Dover consecrated a church there, on Mid-Lent Sunday, in honour of his former patron, St. Edmund of Canterbury. While thus engaged he was seized with his last illness, and departed during the week following. Simon of Tarring, a Sussex gentleman, who had protected him during the displeasure of the King, and other friends, were present with him during his last hours. After lying in state for some days, his body was buried before the altar of St. Edmund, in Chichester Cathedral, and some years afterwards removed to a place of greater honour in the same church. He is represented as a Bishop, usually with a chalice at his feet; in allusion to a tradition that, in his old age, falling with the chalice, its contents were not spilled. [Sar. Ep. and Gosp.: Ecclus. xlv. 17. 20—23, and xlv. 6, 7. 15, 16. St. John xv. 1—7.]

4] ST. AMBROSE is commemorated on this, the day of his death, in accordance with English usage; but in the Latin and Greek Churches his feast is kept on the 7th of December, the day of his ordination. He was born about A.D. 340, in Gaul, where his father held the office of Prætorian Prefect. Paulinus affirms that while he was in his cradle a swarm of bees settled on his lips, and that this, as in the case of Plato, was thought to predict his future eloquence. After the death of his father he was educated at Rome, where he attained to great proficiency in Greek and Civil Law, which led to his appointment to the Governorship of Liguria. He also practised as an advocate, and displayed so much wisdom and judgment in this capacity during a severe contest between the orthodox and the Arians, relative to an appointment to the see of Milan, that he was, although as yet unbaptized, strongly pressed to accept the office himself—the whole multitude taking up the cry, "Ambrose is Bishop"—first uttered, it is said, by a child. He reluctantly consented, and, after baptism, was ordained and consecrated, Dec. 7, A.D. 374. Having made over to the church of Milan all his estates, he devoted himself to his duties. He had constant difficulties in consequence of the prevalence of the Arian and Apollinarian heresies, and wrote many theological works, both controversial and devotional. St. Ambrose is spoken of with the most affectionate reverence by St. Augustine in his Confessions, as having been greatly instrumental in the work of his conversion. The saying, "When I am at Rome, I do as they do at Rome," is attributed to St. Ambrose, who replied to St. Augustine, when he consulted him about the different modes of observing Saturday at Rome and Milan: "When I come to Rome I fast on the

Saturdays, as they do at Rome; when I am here I do not fast. So likewise you, to whatsoever Church you come, observe the custom of that place, if you mean not either to give or take offence."

But in matters which involved principle, St. Ambrose did not shrink from his duty. It is well known how he excommunicated the Emperor Theodosius, for a cruel abuse of power during an insurrection at Thessalonica; and how he shut the gates of the church of Milan against him, exhorting him with such effect that he became a true penitent. He is said to have introduced metrical hymns into the Offices of the Church, and, like St. Gregory, to have paid great attention both to the construction of these Offices, and to the music used in them, the "Ambrosian rite" having a very distinct character of its own, like the English. He is also reckoned as one of the four great doctors of the Western Church. He died, A.D. 397, on the 4th of April, and his body still lies under the high altar of the basilica dedicated to him at Milan. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8—11. St. Matt. xxiv. 42—47.]

19] ST. ALPHEGE was an English saint. He was born of a noble family, about A.D. 954, and while very young retired to a monastery, and afterwards became abbot of a house at Bath. In 984 he was made Bishop of Winchester, and in 1006 translated to Canterbury. In 1011 the Danes broke in upon the city, and imprisoned the Archbishop, offering to set him free for the treasures of the church. He refused to give them up, and after having held out for several months, was stoned, and finally slain with a battle-axe, calling upon God, like St. Stephen, to receive his soul, and, like Christ, for the forgiveness of his murderers. This took place on the site of the present parish church of Greenwich, which is dedicated to him. His body was buried first in the Cathedral of St. Paul in London, but afterwards translated to Canterbury. He is represented as an Archbishop, with stones in his vestment, and sometimes with the battle-axe. [Sar. Ep. and Gosp.: Heb. xiii. 9—16. St. John xv. 1—7.]

23] The history of ST. GEORGE of Cappadocia, the Patron of England, has been from time to time mixed up with that of George, the Arian bishop of Alexandria, and is so obscure that some have doubted his existence. But churches were dedicated to him under the first Christian Emperors, and his office is found in the Sacramentary of St. Gregory. The Greek Church calls him the Great Martyr, and keeps his festival as a holyday of obligation. He was born in Cappadocia in the latter half of the third century, of noble Christian parents, entered the army, and was rapidly advanced by the Emperor Diocletian. He was himself imprisoned, tortured, and beheaded: being, apparently, the same young man who tore down the edicts for persecution, as related by Lactantius and Eusebius. He was first acknowledged as the Patron of England at the Synod of Oxford, A.D. 1220, and has been regarded as the patron of military men, partly on account of his own profession, and partly because of his alleged appearance to Richard Cœur de Lion in his expedition against the Saracens. Hence, no doubt, the old battle-cry, "St. George for England!" Under his name King Edward the Third [A.D. 1330] instituted the Order of the Garter, the most ancient and most noble order of knighthood in Europe. The stalls and insignia of these knights are at St. George's Chapel, Windsor, where special prayers are offered for them in the Daily Service, as well as a special service on "Obit Sunday." St. George is usually represented in conflict with a dragon, in allusion to the legend of his having fought with a dragon to save the daughter of a king, though it may be better understood of the conflict of the Christian soldier with Satan on behalf of the Church. He is represented as a young warrior, fully armed, and bearing a red cross on his shield or on a banner. This is the famous cross of St. George, and is incorporated with that of St. Andrew, the patron saint of Scotland, in the national flag called the "Union Jack." There are more than 162 churches of ancient foundation dedicated to St. George, and his name was retained in the Calendar in the time of Queen Elizabeth, when almost all the other "black-letter" saints had been struck out. [Sar. Ep. and Gosp.: St. James i. 2—12. St. John xv. 1—7.]

MAY hath 31 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	Calendæ.	S. Philip and James, A. and M.	1 Kings 8	Acts 28	1 Kings 9	Jude 1
2	c	6. Non.		10	Matt. 1	11	Rom. 2
3	d	5. Non.	Invention of the Cross.	12	2	13	3
4	e	4. Non.		14	3	15	4
5	f	3. Non.		16	4	17	5
6	g	Pr. Non.	S. John Evangelist, ante Port. Lat.	18	5	19	6
7	A	Nonæ.		20	6	21	7
8	b	8. Id.		22	7	2 Kings 1	8
9	c	7. Id.		2 Kings 2	8	3	9
10	d	6. Id.		4	9	5	10
11	e	5. Id.		6	10	7	11
12	f	4. Id.		8	11	9	12
13	g	3. Id.		10	12	11	13
14	A	Pr. Id.		12	13	13	14
15	b	Idus.		14	14	15	15
16	c	17. Cal. Jun.		16	15	17	16
17	d	16. Cal.		18	16	19	1 Cor. 1
18	e	15. Cal.	Dunstan, Archbishop of Canterbury.	20	17	21	2
19	f	14. Cal.		22	18	23	3
20	g	13. Cal.		24	19	25	4
21	A	12. Cal.		Ezra 1	20	Ezra 3	5
22	b	11. Cal.		4	21	5	6
23	c	10. Cal.		6	22	7	7
24	d	9. Cal.		9	23	Neh. 1	8
25	e	8. Cal.		Neh. 2	24	4	9
26	f	7. Cal.	Augustine, first Archbp. of Canterbury.	5	25	6	10
27	g	6. Cal.	Ven. Bede, Pr.	8	26	9	11
28	A	5. Cal.		10	27	13	12
29	b	4. Cal.	King Charles EE. Mat. and Ret.	Esther 1	28	Esther 2	13
30	c	3. Cal.		3	Mark 1	4	14
31	d	Pr. Cal.					

Comparative View of the Calendar for MAY.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1	St. Philip.	SS. Philip and James.	SS. Philip and James.	Jeremiah the Prophet.
2			St. Athanasius.	St. Athanasius.
3		Invention of the Cross. SS. [Alexander and Eventius.	Finding of the Holy Cross. SS. [Alexander, Eventius, Theodulus, St. Monica. [Juvenal.	
4			St. Catharine of Sienna.	
5			St. John at the Latin Gate.	Job the Just (Patriarch).
6		St. John, ante Port. Lat.	St. Stanislaus.	The Sign of the Cross.
7	Invention of the Cross. St. [Alexander and his com-	St. John of Beverley.		[and Ev.
8	St. Victor. [panions.		Apparition of St. Michael, Arch.	St. John the Divine, Apostle
9		Translation of St. Nicolas.	St. Gregory Nazianzen.	Isaiah the Prophet.
10	St. Gordian.	SS. Gordian and Epimachus.	SS. Antoninus, Gordian, and Epima-	St. Simon Zelotes, Apostle.
11			St. Pius V. [chus.	The birthday of Constanti-
12	St. Pancras.	SS. Nereus, Achilleus, and [Pancras.	SS. Nereus, Achilleus, Domitilla, and [Pancratius.	[nople.
13				
14	St. Isidore.		St. Boniface.	
15	*			
16			St. John Nepomucen.	
17			St. Paschal Baylon.	SS. Andronicus and Junia.
18			St. Venantius.	
19	St. Pudentiana.	St. Dunstan.	SS. Dunstan, Pudentiana.	
20	St. Basil.		St. Bernardine.	
21			St. Peter Celestine.	
22			St. Ubaldu.	SS. Constantine and Helena.
23				
24		Feast of the Holy Saviour.	[Christians.	
25	St. Urban.	St. Aldhelm.	Our Blessed Lady, the Help of	
26		St. Augustine, Apostle of [the English.	SS. Aldhelm, Bp. of Salisbury, and St. Augustine. [Urban.	St. Carpus, Apostle.
27		St. Germanus.	St. Philip Neri.	
28			St. Gregory VII.	
29				
30	St. Felix.			
31	St. Petronilla.	St. Petronilla.		

3] INVENTION OF THE CROSS.—This festival commemorates the finding the Cross on which our Lord suffered, by the Empress Helena, about A.D. 326. At this time the Jews and Pagans together had effaced nearly every trace of the scenes of our Lord's Passion and Resurrection, the Holy Sepulchre had been paved over, and heathen temples built on the spot. It was supposed that the crosses of our Lord and of the two thieves were buried near the place where they suffered, and after a long and difficult search they were found. Macarius, Bishop of Jerusalem, in order to distinguish that of our Lord, suggested that the three crosses should be carried to a sick lady, and after much prayer applied them singly to her. By the touch of one of them the sick lady recovered, as those did to whom were brought handkerchiefs and aprons from St. Paul's body. The Empress, full of joy at the discovery, enclosed the precious relic in a silver shrine, and built on the spot a church in which it might be preserved. She also carried a large piece to Rome, and deposited it in a church which she had built there in honour of the Holy Cross. [See Sept. 14.] This account has not been disproved. [Sar. Ep. and Gosp.: Gal. v. 10—12, and vi. 12—14. St. John iii. 1—15.]

6] ST. JOHN ANTE PORTAM LATINAM.—This festival was instituted in memory of the miraculous deliverance of St. John from death, when he was cast into a cauldron of boiling oil before the Latin Gate of Rome, by order and perhaps in the presence of Domitian. Our Lord had promised that deadly things should not hurt those who believed in Him, and thus His word was fulfilled, as it had been before when St. Paul took up the serpent at Melita; and as it had been by anticipation when the form of the Son of God was seen walking with the three young men in the fiery furnace at Babylon. The Emperor attributed the Apostle's deliverance to the power of magic, and banished him to Patmos, where he received and recorded the Apocalypse. There has been a church at Rome on the spot where the event above mentioned occurred, ever since the time of the first Christian Emperors. The day is kept as a great festival at St. John's College, Cambridge, and at the more recent foundation of St. John's Hurstpierpoint. [Sar. Ep. and Gosp.: Eccl. xv. 1—6. St. John xxi. 19—24.]

19] ST. DUNSTAN.—This Saxon Saint was born about A.D. 924, at Glastonbury, of Christian parents holding a high position in society. He was educated in his native town, under a society of Irish monks there resident, and lived for some time with Athelmus, Archbishop of Canterbury, his uncle, who introduced him to the notice of King Athelstan. At court he for a time enjoyed the highest favours, but some who envied him maligned him to the King, and he was banished from the royal presence. He was then urged to take monastic vows by Alphege the Bald, Bishop of Winchester, and after a time became a monk, and was also ordained priest. He served the church at Glastonbury, dwelling in a small cell attached thereto. Here he fasted and prayed, and worked at copying and illumination, and at the fabrication of vestments, censers, and other church furniture. Athelstan was succeeded by his brother Edmund, who recalled Dunstan; but he soon again fell into disgrace at court, and retired to the Benedictine monastery of Fleury in France. After a few years he was recalled, and made Superior of the house at Glastonbury. Here he refounded the church and convent on a larger scale, established a rule based on that of St. Benedict, and became himself the first Abbot on the new foundation, and nineteenth from St. Brithwald. King Edmund after a reign of six years and a half was murdered, and his sons, Edwy and Edgar, being too young for the throne, his brother Edred succeeded him, and followed the advice of St. Dunstan in all things. He dying in 955, was succeeded by Edwy, a profligate youth, whose vices St. Dunstan was obliged to reprove even on the day of his coronation. In revenge he banished the Abbot, persecuted the Monks every where, and devastated all the abbeys that had been spared by the Danes except Glastonbury and Abingdon. After a year's exile in Flanders, Dunstan was recalled by Edgar, who had been placed on the throne instead of Edwy, deposed by the Mercians. This young King made Dunstan his principal counsellor, and in A.D. 957 he was made Bishop of Worcester, and shortly afterwards of London. Edwy still

reigned over the southern provinces for three years longer; but on his death Edgar became monarch of all England, and Dunstan was raised to the see of Canterbury, being also appointed Papal legate by Pope John XII. He exerted himself greatly in the restoration of discipline, and in conjunction with Ethelwold, Bishop of Winchester, and Oswald, Archbishop of York, re-established most of the chief monasteries. He exercised a rigid control over the secular clergy, ejecting many who were married, and enforcing celibacy on others. At one time King Edgar having fallen into a scandalous crime, he boldly reproved him, and brought him to repentance. He went about preaching and instructing the people in the churches of his diocese, and would sometimes repair to his old retreat at Glastonbury for solitude and contemplation. His last sickness came upon him at Canterbury, where, after preaching thrice on Ascension Day, A.D. 988, he died on the Saturday following, and was buried in his own cathedral. Some of his bones were said to have been translated to Glastonbury in 1012, but the greater part of them were found under his tomb in 1508. His distinguishing emblems are a pair of pincers and a harp. Six churches in Kent, six in Middlesex, and six elsewhere, are dedicated to him, including the well-known city churches of St. Dunstan near Temple Bar, and St. Dunstan in the East. [Sar. Ep. and Gosp.: Eccl. xlv. 47. 20, 21—23; xlv. 6, 7. 15, 16. St. Matt. xxv. 14—23. During Easter-tide, St. John xv. 1—7.]

26] ST. AUGUSTINE, the first Archbishop of Canterbury, has been called the Apostle of England, from the great work which he accomplished in restoring the Church in the south-east part of the country, after the old Clergy had been entirely rooted out by the Saxons. Nothing is known of his history until the time when he was sent on his mission by Gregory the Great. He was then Prior of St. Andrew's Monastery at Rome. [See March 12.] He landed in Kent A.D. 596, and went through the Isle of Thanet towards Canterbury, by invitation of King Ethelbert. The manner in which St. Augustine and his missionary brethren came towards the heathen King is thus recorded by the Venerable Bede: "He came chanting Litanies, and beseeching the Lord for the everlasting weal, as well of themselves, as of those for whose sake he had come. . . . And when they drew near that city, they chanted the Litany with one accord in these words:—'That it may please Thee to turn away the fury of Thy wrath from all Thy people, and chiefly from this city, we sinners beseech Thee to hear us, O Lord.' Then being admitted into the royal presence, they proclaimed their mission before the King: and he, having already some acquaintance with Christianity (through his wife Bertha, and her chaplain, Luidhard, Bishop of Senlis), received them kindly, and bade them welcome to his city." Kent had returned almost entirely to heathenism, and the coming of these missionaries was a great blessing to it. They restored to its proper use the old church of St. Martin, and thus made Christian worship familiar again to the eyes of the people. They converted large numbers of the Saxon conquerors, and eventually the King himself, who afterwards laboured earnestly for the perfect establishment of the Church among his people, during the twenty remaining years of his life.

But when the new missionaries extended their work into a wider circle, they came into contact with the ancient Church of England, of which in the conquered part of the island they had found only dormant remains. To men of polished education and exact ritual habits the ancient Church of the land presented features which were distasteful to them: and in their own fervent zeal and high prosperity, they seem to have appreciated at too low a value the energies of a depressed and persecuted Clergy. Augustine endeavoured to enforce a Roman ritual and jurisdiction upon the native Bishops; and this they resisted, claiming to possess independent Episcopal jurisdiction, and to have a ritual as Apostolic in its origin as that of Rome itself. These heart-burnings lasted until long after the death of St. Augustine, which happened A.D. 604; and tended in some degree to mar the good work which he had so well begun. Yet it cannot be doubted that England owes a debt of gratitude to him as a second founder of her Church, and the great see of Canterbury is an enduring monument of his missionary zeal. Dying on May 26th, 604,

JUNE hath 30 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e	Calendæ.	Nicomede, Rom. Pr. and M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f	4. Non.		7	3	8	16
3	g	3. Non.		9	4	Job 1	2 Cor. 1
4	A	Pr. Non.		Job 2	5	3	2
5	b	Nonæ.	Boniface, Bishop of Mentz and M.	4	6	5	3
6	c	8. Id.		6	7	7	4
7	d	7. Id.		8	8	9	5
8	e	6. Id.		10	9	11	6
9	f	5. Id.		12	10	13	7
10	g	4. Id.		14	11	15	8
11	A	3. Id.	S. Barnabas, Apostle and Mart.				
12	b	Pr. Id.		16	12	17, 18	9
13	c	Idus.		19	13	20	10
14	d	18. Cal. Julii		21	14	22	11
15	e	17. Cal.		23	15	24, 25	12
16	f	16. Cal.		26, 27	16	28	13
17	g	15. Cal.	S. Alban, Martyr.	29	Luke 1	30	Galat. 1
18	A	14. Cal.		31	2	32	2
19	b	13. Cal.		33	3	34	3
20	c	12. Cal.	Transl. of Edward, King of West Sax.	35	4	36	4
21	d	11. Cal.		37	5	38	5
22	e	10. Cal.		39	6	40	6
23	f	9. Cal.	Fast.	41	7	42	Ephes. 1
24	g	8. Cal.	Nativity of S. John Baptist.				
25	A	7. Cal.		Prov. 1	8	Prov. 2	2
26	b	6. Cal.		3	9	4	3
27	c	5. Cal.		5	10	6	4
28	d	4. Cal.	Fast.	7	11	8	5
29	e	3. Cal.	S. Peter, Apostle and Martyr.				
30	f	Pr. Cal.		9	12	10	6

Comparative View of the Calendar for JUNE.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1		St. Nicomede.		St. Justin Martyr and his
2		SS. Marcellinus and Peter		[companions.]
3		[the Martyr.]	St. Mary Magdalen of Pazzi.	
4			St. Francis Caracciolo.	
5		St. Boniface and his fellow-		
6		[Martyrs.]	St. Norbert.	
7				
8	St. Medard.	SS. Medardus & Gildardus.	St. William of York.	
9	SS. Primus and Felicianus.	Transl. of St. Ed. the Mart.	SS. Primus and Felicianus.	St. Cyril of Alexandria.
10	St. Barnabas.	[SS. Primus and Felician.	St. Margaret, Queen of Scots.	
11		St. Barnabas.	St. Barnabas.	SS. Bartholomew and Bar-
12		SS. Basilides, Cyrinus, and	SS. John a Facundo, Basilides, Cyri-	[nabas, Apostles.]
		[Nabor.]	nus, Nabor, and Nazarius.	
13			St. Anthony of Padua.	
14	St. Vitus.	St. Basil. [Crescentia.	St. Basil.	Elisha the Prophet.
15		SS. Vitus, Modestus, and	SS. Vitus, Modestus, and Crescentia.	Amos the Prophet.
16		Translation of St. Richard.		
17	SS. Diogenes and Blastus.			
18	SS. Marcellian and Mark.	SS. Mark and Marcellian.	SS. Mark and Marcellian.	
19	SS. Gervase and Prothase.	SS. Gervase and Prothase.	SS. Juliana, Falconeri, Gervase, and	St. Jude, Apostle.
20		Transl. of St. Edw. K. & M.	St. Silverius. [Protase.]	
21			St. Aloysius Gonzaga.	
22	St. James the Apostle.	St. Alban.	SS. Alban and Paulinus.	
23		St. Etheldreda.		
24	St. John Baptist.	Nativity of St. John Bapt.	Nativity of St. John Baptist.	Nativity of St. John Bapt.
25			St. William.	
26	SS. John and Paul.	SS. John and Paul, Martyrs.	SS. John and Paul.	
27				
28	St. Leo.	St. Leo.	St. Leo.	SS. Cyrus and John.
29	SS. Peter and Paul.	SS. Peter and Paul.	SS. Peter and Paul.	SS. Peter and Paul.
30		Commemoration of St. Paul.	Commemoration of St. Paul.	

THE MINOR HOLYDAYS OF MAY (*continued*).

St. Augustine was at first buried abroad: but after the completion of the Cathedral at Canterbury his remains were translated thither, having first reposed for a while in the Church of St. Peter and St. Paul in that city. How much of the dust of our great churches is the dust of those of whom the Holy Ghost has said, "Right dear in the sight of the Lord is the death of His Saints"! [Sar. Ep. and Gosp.: Eccus. xlvii. 8—11. St. Luke x. 1—7. During Easter-tide, St. John xv. 1—7.]

27] THE VENERABLE BEDE was born A.D. 673 at Jarrow, a village in Durham, not far from the mouth of the Tyne. About the same time the sister monasteries of St. Peter at Wearmouth, and St. Paul at Jarrow, had been founded by a great benefactor of Northern England, St. Benedict Biscop. At seven years of age, Bede was committed to the care of Ceolfrid, Abbot of Jarrow, who built a church there, of which the dedication stone at least, and possibly the whole of the chancel, still remain. Here the child made great progress in learning and piety, under various able masters; and at the unusually early age of nineteen, was ordained deacon by St. John of Beverley, then Bishop of Hexham. At thirty he was ordained priest by the same prelate. From this time he began to compose and compile books principally, but not exclusively, on theological subjects; and he had also a great school, similar to that in which he had been himself instructed. He paid great attention to the singing in the conventual church

of Jarrow. A very interesting letter from Cuthbert, one of his scholars, addressed to one Cuthwin, a monk who had been his fellow-student, gives an affecting account of the last days of their old master. He died on the Eve of the Ascension, May 26, A.D. 735, and was buried in St. Paul's Church at Jarrow. In 1020 his remains were conveyed to Durham Cathedral, and in 1155 were enclosed in a rich shrine. At the Reformation they were buried, and now rest, under a plain tomb in the Galilee, with this inscription:—

HAC SVNT IN FOSSA
BEDE VENERABILIS OSSA.

There is a story told about his shrine, which illustrates the wide-spread reputation possessed by Bede in the middle ages. It is that a French Bishop on his way to or from Scotland offered a very small coin at St. Cuthbert's shrine, saying, "Sancte Cuthberte, si sanctus sis, ora pro me." But on coming to Bede's shrine, he offered a French crown, saying, "Sancte Bede, quia Sanctus es, ora pro me." His writings are still day by day instructing the whole of the Western Church, and probably will ever continue to do so. The title of "Venerable" seems to have been first given him about the ninth century, and he has often been styled the English Doctor. [No Epistle or Gospel is appointed for this day in the later Salisbury Missals, if in any.]

THE MINOR HOLYDAYS OF JUNE.

1] St. NICOMEDE is supposed to have been a disciple and fellow-labourer of St. Peter. During the persecution of Domitian he buried Felicula, a virgin martyr, with Christian rites. Thus incurring the displeasure of the heathen authorities, he himself was put to the test of being asked to sacrifice to idols. He refused to do so, and was accordingly beaten to death with whips loaded with lead, or, as some say, with a spiked club. His body was thrown into the Tiber, but was recovered by the Christians, and buried. The day of his martyrdom was Sept. 15th, and is then commemorated in the Sacramentary of St. Gregory. He is represented with the instruments of his martyrdom. [Sar. Ep. and Gosp.: Eccus. xiv. 20, and xv. 3—6. St. Matt. xvi. 24—28. During Easter-tide, St. John xv. 1—7.]

5] St. BONIFACE, originally named Winfrid, was of English extraction, but by his missionary labours on the Continent earned for himself the title of Apostle of Germany. He was born at Crediton, in Devonshire, about A.D. 680, and was educated in the monastery of Exeter, where also he made his profession as a monk: he afterwards studied at that of Nutcell, in the diocese of Winchester. Here he made such progress that he was appointed by the Abbot to teach others, and at thirty years of age was ordained priest. Having long had a desire to preach the Gospel to the heathen, in the year 716 he crossed over into Friesland for that purpose. Meeting with great opposition from the King, he was obliged to return, whereupon he was appointed Abbot of Nutcell, much against his will. In the course of two years he succeeded in obtaining a release, and in 719 went to Rome, and was sent by Pope Gregory II. to Germany, where he baptized great numbers of converts, and established the Church system. He also laboured with great success in Friesland, Hesse, and Saxony, after which the Pope consecrated him Bishop. Returning to his mission, he boldly cut down an oak consecrated to Jupiter, and built a chapel with the timber. He also founded many churches, and a monastery, and procured many missionaries from England. Having long laboured with great zeal and success, and obtained the titles of Archbishop and Primate of all Germany, he was martyred near Utrecht at the age of seventy-four. He is represented as an Archbishop, hewing down the oak, or with it prostrate at his feet, and sometimes with a scourge, or a book pierced through with a sword. [Sar. Ep. and Gosp.: 1 Cor. iv. 9—14. St. Matt. x. 23—26. During Easter-tide, St. John xv. 5—7.]

17] St. ALBAN, MARTYR.—Our Calendar differs from the ancient English Calendar and the Modern Roman, which dedicate the 22nd to his memory, in placing St. Alban's day on the 17th of June. St. Alban is the first recorded British martyr, and was born at Verulam, near the present town of St. Alban's, an important Anglo-Roman city. It is thought from his name that he was born of Roman parents. It is recorded that they were of high rank, and sent him to Rome for his education. On his return he was one of the chief citizens of Verulam, and, though as yet a heathen, was known for his humane and charitable disposition. He sheltered a certain priest who was fleeing from persecution, and by his example and instructions was won over to the Christian faith. The Roman governor, hearing that he was harbouring the priest, sent soldiers to seek him, but his host had enabled him to escape and continue his work by exchanging clothes with him, and then confessed himself a Christian. Refusing to sacrifice to idols, he was first scourged, and then beheaded. On the way to martyrdom, the executioner was converted, it is said, by the miracles of the river drying up for them to pass, and a fountain springing forth. Both suffered together, and many of the spectators being converted also, were put to death, about A.D. 303. Upon the spot where they suffered, the great Benedictine Abbey, and the present town of St. Alban's, sprang up. The Abbot of St. Alban's held precedence over all the rest because of the patron being the first canonized Saint and Martyr of Britain. He is represented as a young layman, having a sword and long cross or crucifix: sometimes he bears the martyr's palm, or is in armour and coronet, with a sceptre. The priest whom he had sheltered, whose name was Amphibalus, fled into Wales, and after making many converts, at last received the crown of martyrdom himself. [Sar. Ep. and Gosp.: Wisd. iv. 7—11. 13—15. St. Matt. xvi. 24—28.]

20] It is mentioned above (March 18) that after the barbarous murder of Edward, King of the West Saxons, at Corfe Castle, his body was buried without any solemnity. Three years afterwards, however, it was translated by Elferius, Duke of Mercia, to Shaftesbury, and there solemnly interred, as being that of a king and martyr; and this event is commemorated on the 20th of June. [Sar. Ep. and Gosp.: Eccus. xxxi. 8—11. St. Luke xiv. 26—33.]

JULY hath 31 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g	Calendæ.	Visit. of the Blessed Virgin Mary.	Prov. 11	Luke 13	Prov. 12	Phil. 1
2	A	6. Non.		13	14	14	2
3	b	5. Non.		15	15	16	3
4	c	4. Non.	Translation of S. Mart. B. and C.	17	16	18	4
5	d	3. Non.		19	17	20	Colos. 1
6	e	Pr. Non.		21	18	22	2
7	f	Nonæ.		23	19	24	3
8	g	8. Id.		25	20	26	4
9	A	7. Id.		27	21	28	1 Thess. 1
10	b	6. Id.		29	22	31	2
11	c	5. Id.		Eccles. 1	23	Eccles. 2	3
12	d	4. Id.		3	24	4	4
13	e	3. Id.	Swithun, B. of Winch. Translation.	5	John 1	6	5
14	f	Pr. Id.		7	2	8	2 Thess. 1
15	g	Idus.		9	3	10	2
16	A	17. Cal. Aug.		11	4	12	3
17	b	16. Cal.		Jerem. 1	5	Jerem. 2	1 Tim. 1
18	c	15. Cal.		3	6	4	2, 3
19	d	14. Cal.	Margaret, V. and M. Antioch.	5	7	6	4
20	e	13. Cal.		7	8	8	5
21	f	12. Cal.		9	9	10	6
22	g	11. Cal.	S. Mary Magdalen.	11	10	12	2 Tim. 1
23	A	10. Cal.		13	11	14	2
24	b	9. Cal.		15	12	16	3
25	c	8. Cal.	S. James, Apostle and Martyr. S. Anne, Mother to B. Virgin Mary.		13		4
26	d	7. Cal.		17	14	18	Titus 1
27	e	6. Cal.		19	15	20	2, 3
28	f	5. Cal.	Fast.	21	16	22	Philem.
29	g	4. Cal.		23	17	24	Heb. 1
30	A	3. Cal.		25	18	26	2
31	b	Pr. Cal.		27	19	28	3

Comparative View of the Calendar for JULY.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1				SS. Cosmas and Damian.
2	SS. Processus and Mar-	Visitation of B. V. Mary.	Visitation of B. V. Mary. SS. Pro-	Vestruent of B. V. Mary.
3	[tinianus.		[cessus and Martinianus.	
4		Transl. and Ordination of		
5		[St. Martin.		
6				
7		Transl. of St. Thomas the	Translation of St. Thomas.	
8		[Martyr.	St. Elizabeth of Portugal.	
9				St. Pancratius.
10	The Seven Brethren.	The Seven holy Brethren.	Seven Brethren, and SS. Rufina and	
11		Transl. of St. Benedict.	St. Pius. [Secunda.	
12			SS. John Gualbert, Nabor, and Felix.	
13			St. Anacleto.	St. Gabriel the Archangel.
14			St. Bonaventure.	St. Aquila, Apostle.
15	St. Cyricus.	Transl. of St. Swithun.	St. Swithun.	
16		Transl. of St. Osmund.	B. Virgin Mary of Mount Carmel.	
17		St. Kenelm.	St. Osmund.	St. Marina. [Margaret.]
18		St. Arnulph.	SS. Camillus de Lellis and Sympho-	
19			[rosa, and her seven sons.	
20		St. Margaret.	St. Vincent of Paul.	St. Jude, Apostle.
21		St. Praxedes.	SS. Jerome Emilian and Margaret.	Elijah the Prophet.
22		St. Mary Magdalen.	SS. Henry, Emp., and Praxedes.	
23		St. Apollinaris.	St. Mary Magdalen.	St. Mary Magdalen the
24		St. Christina.	SS. Apollinaris and Liborius.	[Ointment-bearer.
25	St. James, brother of John.	St. James.	SS. Alexius and Christina.	
26		St. Anne.	SS. James, Ap., and Christopher.	St. Anne.
27		The Seven Sleepers.	St. Anne, Mother of the B. V. Mary.	
28		St. Sampson.	St. Pantaleon. [Innocent.	
29	SS. Felix, Simplex, Faus-	SS. Felix and Faustus.	SS. Nazarius, Celsus, Victor, and	SS. Prochorus, Nicanor, Ti-
30	[tinus, and Beatrice.		SS. Martha, Felix, Simplicius, Faus-	[mon, and Parmenas, App.
31	SS. Abdon and Sennes.	SS. Abdon and Sennes.	[tinus, and Beatrice.	
		St. Germanus.	SS. Abdon and Sennes.	SS. Silas, Silvanus, and
			St. Ignatius of Loyola.	[their companions, App.

THE MINOR HOLYDAYS OF JULY.

2] VISITATION OF THE BLESSED VIRGIN MARY.—This minor festival of the Blessed Virgin was instituted A.D. 1389, by Pope Urban VI., and confirmed at the Council of Basle, A.D. 1431, that “she being honoured with this solemnity, might reconcile her son, Who is now angry for the sins of men, by her intercession, and that she might grant peace and amity among the faithful.” The event which it commemorates is the visit of the Blessed Virgin to her cousin Elizabeth recorded in the Gospel for the day. [Sar. Ep. and Gosp.: Cant. ii. 1—4 and 10—14. St. Luke i. 39—47.]

4] TRANSLATION OF ST. MARTIN, BP. AND CONF.—This festival commemorates the translation of the relics of St. Martin from the place of his burial at Cande, in the diocese of Tours, to a basilica dedicated in his honour, immediately adjacent to the city of Tours, A.D. 473. The Sarum Calendar also commemorates his ordination. The keeping of his relics was committed to a fraternity which developed into the famous chapter of St. Martin, of which the King of France was *ex officio* head, under the title of Abbat. The Huguenots tore down the feretory, and burnt the relics, with the exception of some portions which were recovered and still exist. [Sar. Ep. and Gosp.: Ecclus. xlv. 17, 20, 21—23; xlv. 6, 7, 15, 16. St. Luke xii. 32—34.]

15] ST. SWITHUN, BP. OF WINCHESTER.—St. Swithun, or Swithin, was born in the kingdom of the West Saxons, was educated in the monastery attached to Winchester Cathedral, and was ordained priest early in the ninth century by Helmstan, Bishop of that see, whom he succeeded A.D. 838, having been consecrated by Cealnoth, Archbishop of Canterbury. He devoted himself with great zeal to the work of his diocese, and was celebrated for his humility, as well as his austerity, and works of charity. He died July 2, A.D. 862, and was buried at his own request outside the church, where men might walk over him, and the rain water his grave. In A.D. 971 the relics were translated to a rich shrine within the cathedral; but it is recorded that a most violent rain fell on the destined day, and continued for thirty-nine days, whence arose the popular notion that if it rain on St. Swithin's Day, it will for thirty-nine following. The festival is kept on the 15th in honour of this translation; and Winchester Cathedral, which before had been dedicated to St. Peter, was now dedicated also to St. Swithin. When the cathedral was rebuilt by Bishop Walkelyn, the relics were placed in a more costly shrine, A.D. 1093. More than fifty churches in England are dedicated to this saint. [Sar. Ep. and Gosp.: Heb. vii. 23—27. St. Luke xii. 35—40.]

20] ST. MARGARET, V. AND M. OF ANTIOCH.—Little is known respecting this saint except that she suffered martyrdom at Antioch in Pisidia about A.D. 278, probably in the tenth general persecution. The so-called “Acts of St. Margaret” are not at all to be depended on, though it is probable, from the great popularity of the saint, that they were generally accepted in mediæval times. In the Greek Church she is called St. Marina, and commemorated on the 17th; and it is curious that on an old bell at Pitlington, near Durham, are the words *Sancta*

Martina, as if the two forms of the name had been amalgamated. No less than 238 churches are dedicated to St. Margaret; but it is probable that some of these, especially in the North of England, may belong to St. Margaret, Queen of Scotland. She is represented with the martyr's crown and palm; sometimes she stands piercing a dragon with a long cross, or emerges from its rent body, while her robe is yet passing through its mouth. She was esteemed as the patron of women in childbirth. [Sar. Ep. and Gosp.: Ecclus. li. 9—12. St. Matt. xiii. 44—52.]

22] ST. MARY MAGDALEN.—The Western Church anciently recognized Mary Magdalen, the sister of Lazarus, and “the woman that was a sinner,” as one and the same person, while the Eastern Church has held them to be distinct. This opinion having been to a great extent received in England since the Reformation, the special office has been removed from the First Book of Edward VI., and the festival has ceased to be a “red-letter day.” In the Greek Church she is esteemed as the equal of the Apostles, as having been the first witness of the Resurrection. She is supposed to have retired to Ephesus with the Blessed Virgin and St. John, and to have been buried there. Her relics were translated to Constantinople by the Emperor Leo the Philosopher, and placed in a church dedicated to St. Lazarus, as if under the supposition that she was his sister. In Western art she is represented with long golden hair, and always having near her the alabaster box of ointment. She is often pictured as a penitent, in a cave, with a simple cross and a skull, and sometimes she is being carried by angels to heaven. The Collect in the First Book of Edward VI. was as follows:—“Merciful Father, give us grace that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend Thy Divine Majesty, that then we may truly repent and lament the same, after the example of Mary Magdalen, and by a lively faith obtain remission of all our sins, through the only merits of Thy Son our Saviour Christ. Amen.” The Epistle and Gospel were from the Salisbury Missal, as here given. [Sar. Ep. and Gosp.: Prov. xxxi. 10—31. St. Luke vii. 36—50.]

26] ST. ANNE, MOTHER OF THE B. V. M.—We have no information whatever in Holy Scripture respecting the genealogy of the Blessed Virgin, except that she was of the “house and lineage of David.” But St. John Damascene extols the virtue of St. Joachim and St. Anna, speaking of them as her parents; and St. Anne is frequently represented in the catacombs at Rome, with her name in connexion with the figure. She was doubtless honoured in the Primitive Church as the parent of the Mother of God, and as such retains her place in our Calendar. The Emperor Justinian I. built a church at Constantinople in honour of St. Anne, cir. A.D. 550. In the Catacombs and in other early representations she has her hands stretched out as in prayer, and has near her a dove, with a ring or crown in its beak. In Mediæval times she is figured with a book in her hand, teaching the Blessed Virgin to read, and sometimes pointing to the words “*Radix Jesse floruit*.” [Sar. Ep. and Gosp.: Prov. xxxi. 10—31. St. Matt. i. 1—16.]

AUGUST hath 31 Days.

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	Calendæ.	Jerem. 29	John 20	Jerem. 30	Heb. 4
2	d	4. Non.	31	21	32	5
3	e	3. Non.	33	Acts 1	34	6
4	f	Pr. Non.	35	2	36	7
5	g	Nonæ.	37	3	38	8
6	A	8. Id.	39	4	40	9
7	b	7. Id.	41	5	42	10
8	c	6. Id.	43	6	44	11
9	d	5. Id.	45, 46	7	47	12
10	e	4. Id.	48	8	49	13
11	f	3. Id.	50	9	51	James 1
12	g	Pr. Id.	52	10	Lam. 1	2
13	A	Idus.	Lam. 2	11	3	3
14	b	19. Cal. Sept.	4	12	5	4
15	c	18. Cal.	Ezek. 2	13	Ezek. 3	5
16	d	17. Cal.	6	14	7	1 Pet. 1
17	e	16. Cal.	13	15	14	2
18	f	15. Cal.	18	16	33	3
19	g	14. Cal.	34	17	Dan. 1	4
20	A	13. Cal.	Dan. 2	18	3	5
21	b	12. Cal.	4	19	5	2 Pet. 1
22	c	11. Cal.	6	20	7	2
23	d	10. Cal.	8	21	9	3
24	e	9. Cal.	Fast.		22	1 John 1
25	f	8. Cal.	S. Bartholomew, Apostle and Martyr.		23	2
26	g	7. Cal.	10	23	11	3
27	A	6. Cal.	12	24	Hosea 1	4
28	b	5. Cal.	Hos. 2, 3	25	4	5
29	c	4. Cal.	5, 6	26	7	2, 3 John
30	d	3. Cal.	8	27	9	Jude
31	e	Pr. Cal.	10	28	11	Rom. 1
			12	Matt. 1	13	

Comparative View of the Calendar for AUGUST.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1	The Maccabees.	St. Peter's Chains.	St. Peter's Chains, the Holy Machabees.	
2	St. Stephen, Pontiff.	St. Stephen, Pope & Mart.	SS. Alphonsus Liguori and Stephen.	Translation of St. Stephen, [Proto-martyr.
3		Invention of St. Stephen, [Proto-martyr.	Finding of St. Stephen, Proto-mart.	The Seven holy Children at [Ephesus.
4		St. Oswald.	St. Dominic. [V. M. ad Nives.	Transfiguration.
5	SS. Xystus, Felicissimus, [and Agapetus.	Transfiguration.	Dedication of the Church of the B. Transfigur. of our Lord, SS. Xystus, Felicissimus, and Agapitus.	
6		Name of Jesus, St. Donatus.	St. Cajetan.	
7		St. Cyriacus and his fellow.	SS. Cyriacus, Largus, & Smaragdus.	
8		St. Romanus. [martyrs.	St. Romanus.	St. Matthias, Apostle.
9	St. Laurence.	St. Laurence.	St. Laurence.	St. Laurence.
10	St. Tiburtius.	St. Tiburtius.	SS. Tiburtius and Susanna.	
11		[low-martyrs.	St. Clare.	
12		St. Hippolytus and his fel-	SS. Hippolytus and Cassian.	
13		St. Eusebius.	St. Eusebius.	
14	Assumption of St. Mary.	Assumption of B. V. Mary.	Assumption of the B. V. Mary.	The "falling asleep" of [the B. V. Mary.
15			St. Hyacinth.	
16	St. Agapetus.	St. Agapetus.		
17		St. Magnus.		
18			St. Bernard.	St. Thaddeus, Apostle.
19			St. Jane Francis.	Samuel the Prophet.
20	St. Timothy.	SS. Timothy & Apollinaris.	SS. Timothy, Hippolytus, and Sym-	
21		St. Bartholomew.	St. Philip Benitius. [phorian.	
22			St. Bartholomew.	St. Eutyches.
23	St. Bartholomew.		St. Louis, King.	Transl. of St. Bartholomew.
24		St. Rufus.	St. Zephyrinus.	
25		St. Augustine of Hippo.	St. Joseph Calasanctius.	
26	St. Augustine.	Behead. of St. John Bapt.	SS. Augustin and Hermes. [bina.	
27	Passion of St. John Baptist.	SS. Felix and Adauctus.	Decollation of St. John Bapt., St. Sa-	Behead. of St. John Bapt.
28		St. Cuthburga.	SS. Rose of Lima, Felix, & Adauctus.	SS. Alexander, John, and [Paul the younger, Patri-
29			St. Aidan, Bishop of Lindisfarne.	[archs of Constantinople.
30				
31				

1] **LAMMAS DAY.**—The observation of this day as a feast of thanksgiving for the first-fruits of the corn dates from Saxon times, in which it was called *Hlaf-mæsse*, or Loaf-mass, from the offering at the mass of bread made of the new corn. Other explanations, e. g. Lamb-mass, have been given, but the above is certainly the true one, as appears from old Saxon MSS. This is one of the four *Cross-quarter* days, at which rents were formerly due.

6] **TRANSFIGURATION.**—This festival was instituted in the Greek Church as early as A.D. 700, and appears to have been observed at Rome in the time of St. Leo (cir. 450). Pope Calixtus the Third issued a bull for its general observance, A.D. 1457, in remembrance of the deliverance of Belgrade from Mahomet the Second. The glorious mystery of the Transfiguration is related by the three former Evangelists; but the festival has never ranked with the other festivals of our Lord, probably because its theological significance, though great, has appeared to be less evident than that of the rest. [Sar. Ep. and Gosp.: 2 St. Pet. i. 16—19. St. Matt. xvii. 1—9.]

7] **NAME OF JESUS.**—This commemoration was removed at the Reformation from the Second Sunday after the Epiphany, but in Saxon times it was observed on the Feast of the Circumcision. The special point which it sets before us is the peculiar sanctity of that Name at which every knee should bow, and in the power of which countless miracles have been wrought; a sanctity in some respects analogous to that of the Sacred name Jehovah, but representing to us the Love of the Saviour as well as the Majesty of His Godhead. The acknowledged symbol of this name in our Church for many centuries has been *ihc* or *ihs*; Anglicized forms of I.H.C., the first three letters in the Greek form of the name IHCOYC. But I.H.S. is a modern alteration originating with the Jesuits, whose symbol it is, and representing "Jesus Hominum Salvator." [Sar. Ep. and Gosp.: Acts iv. 8—12. St. Matt. i. 20—23.]

10] **ST. LAURENCE**, the Deacon and Martyr, is said to have been of Spanish extraction, but nothing is certainly known respecting his early years. He was ordained Deacon by St. Sixtus II., and soon afterwards appointed chief of the Seven Deacons of Rome. The Christians were at this time suffering under the eighth general persecution, and the Bishop of Rome was led forth to martyrdom in A.D. 258. Laurence, the Deacon, made a most affecting appeal to be allowed to suffer with his "father," whom he had so often assisted in offering the Holy Sacrifice. This did not come to pass; but within a week he drew upon himself the fury of the persecutors by refusing to deliver up the property of the Church, and showing instead the poor Christians as the real treasures of Christ. He was instantly seized, and put to the torture, but could not be compelled to deny Christ. He was then laid on an iron frame with bars like a gridiron, and slowly burnt to death over live coals. He suffered with marvellous patience and tranquillity, praying for the conversion of Rome. Prudentius, in a beautiful hymn, ascribes the final conversion of the city to this martyr's intercession. He is named in the earliest Roman Calendar, A.D. 354, and his name has always been in the Canon of the Roman mass. No less than 250 churches are dedicated to him in England, and he was honoured by a vigil and octave in this country as well as at Rome. He is one of the three "Minor" Saints in the Calendar of Queen Elizabeth's reign. His distinguishing emblem is the gridiron, and he is represented as a young man in alb and dalmatic, carrying a clasped book, or a bag, the latter in allusion to the treasure he refused to deliver up. The Palace of the Escorial, about fifteen miles from Madrid, was built by Philip the Second, A.D. 1563, in place of a monastery dedicated to St. Laurence which he had been obliged to demolish in some military operations. It is built on the plan of a gridiron, which form is also carried into all the details. [Sar. Ep. and Gosp.: 2 Cor. ix. 6—10. St. John xii. 24—26.]

28] **ST. AUGUSTINE**, or Austin, was one of the most illustrious of the Fathers, and is honoured as one of the Four Doctors of the Western Church. He was born of humble parents, A.D. 354, at Togaste, in Numidia. His mother Monica was a Christian; his

father Patricius, a Pagan. Both paid great attention to the education of their son, the mother to his spiritual training, the father to that secular education which was the foundation of his subsequent fame as a scholar. After being taught at home for a while, he was sent to Madaura to be perfected in grammar and rhetoric. Returning home at the age of fifteen, he spent a year in idleness, and, to the great sorrow of his holy mother, acquired dissolute habits. After this he was sent to complete his education at Carthage, and here he plunged still deeper into vice and dissipation. He did, however, devote some portion of his time to study, and began to read the Holy Scriptures, which, of course, he could not at this period of his life appreciate. He then fell into the Manichean heresy, which appears to have accorded but too well with his pride of intellect and profligacy of life. St. Monica was deeply grieved at the errors of her son, and would not even eat with him; but being assured by a holy Bishop that the son of so many prayers and tears could not be lost, she became reconciled to him again. About this time he began to distrust Manichæism, and took to scepticism. Being rhetoric professor at Milan in A.D. 384, he was attracted by the Sermons of St. Ambrose, through whose influence he was gradually converted to the Catholic faith, and was baptized A.D. 387. The *Te Deum* is sometimes called the Hymn of St. Ambrose and St. Augustine, from a tradition that it was composed and sung by them on this occasion. [See p. 10.] After a diligent study of St. Paul's Epistles and of theology generally under the direction of St. Ambrose, he returned to Togaste, where he formed a small society of brethren who devoted themselves to a religious life. In A.D. 391 he was admitted to Holy Orders by Valerius, Bishop of Hippo, whose coadjutor in the episcopate he became in 395, having spent the previous four years in retirement. He began to write against the Donatists in 394. In 396 he succeeded Valerius, and was obliged to occupy the Bishop's residence, but here he also established a community of clergy living by rule, which afterwards developed into the Order of Augustinian Canons. After an episcopate of thirty-five years he lived to see Hippo besieged by the Vandals. Augustine and his clergy earnestly prayed for deliverance from the Church's foes; but in the third month of the siege he died of a fever, on August 28th, A.D. 430, in his seventy-seventh year, and was buried in the Church of St. Stephen. He had been summoned to the third general council, but the Emperor's messenger arrived just too late to find him alive. Nearly fifty years afterwards the African Bishops carried the body with them to Sardinia, whither they were banished by Huneric, and about A.D. 710 it was purchased from the Saracens by the Lombards, and solemnly translated to the Church of St. Peter at Pavia, where it now rests. His festival was observed at Carthage, a century after his death, and is a holyday of obligation in the Spanish dominions. The distinguishing emblem of St. Augustine is a child with a shell, in allusion to his vision of the Infant Jesus pouring water into a hole in the sand of the shore, to show him the impossibility of understanding the mystery of the Trinity. Sometimes a heart, or an eagle, are represented with him. [Sar. Ep. and Gosp.: Eccus. xlvii. 8—11. St. Matt. v. 13—19.]

29] This minor festival of St. JOHN the Baptist commemorates his being beheaded at the instigation of Herodias, as related in Matt. xiv. 1—12. It is probable that the event took place shortly before the Passover, A.D. 32; and that it is celebrated on the 29th of August as the day on which some translation of his relics took place. Portions of his head are said to be still kept at Amiens and at Rome. He was held in great honour in this country, upwards of 390 churches being dedicated to him, and his decollation, and the circumstances connected with it, were favourite subjects in mediæval representations. The nativity of St. John the Baptist (June 24th) is observed as his greater festival, probably because of his miraculous birth, and its connexion with that of our Blessed Lord. The *Agnus Dei* is his distinguishing emblem, and he is represented clad in skins, carrying a vexillum or pennon with the words *Ecce, agnus Dei*. [Prov. x. 28—32, and xi. 3. 6. 8—11. St. Mark vi. 17—29.]

SEPTEMBER hath 30 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Calendæ.	Giles, Abbot and Confessor.	Hos. 14	Matt. 2	Joel 1	Rom. 2
2	g	4. Non.		Joel 2	3	Joel 3	3
3	A	3. Non.		Amos 1	4	Amos 2	4
4	b	Pr. Non.		3	5	4	5
5	c	Nonæ.		5	6	6	6
6	d	8. Id.		7	7	8	7
7	e	7. Id.	Eunuchus, Bishop of Orleans.	9	8	Obadiah.	8
8	f	6. Id.	Nativity of the Blessed Virgin Mary.	Jonah 1	9	John 2, 3	9
9	g	5. Id.		4	10	Micah 1	10
10	A	4. Id.		Micah 2	11	3	11
11	b	3. Id.		4	12	5	12
12	c	Pr. Id.		6	13	7	13
13	d	Idus.		Nah. 1	14	Nah. 2	14
14	e	18. Cal. Oct.	Holy Cross Day.	3	15	Hab. 1	15
15	f	17. Cal.		Hab. 2	16	3	16
16	g	16. Cal.		Zeph. 1	17	Zeph. 2	1 Cor. 1
17	A	15. Cal.	Lambert, Bishop and Martyr.	3	18	Hag. 1	2
18	b	14. Cal.		Hag. 2	19	Zech. 1	3
19	c	13. Cal.		Zech. 2, 3	20	4, 5	4
20	d	12. Cal.	Fast.	6	21	7	5
21	e	11. Cal.	S. Matthew, Ap., Eba., and Mart.		22		6
22	f	10. Cal.		8	23	9	7
23	g	9. Cal.		10	24	11	8
24	A	8. Cal.		12	25	13	9
25	b	7. Cal.		14	26	Mal. 1	10
26	c	6. Cal.	S. Cyprian, Archb. of Carthage and M.	Mal. 2	27	3	11
27	d	5. Cal.		4	28	Tobit 1	12
28	e	4. Cal.		Tobit 2	Mark 1	3	13
29	f	3. Cal.	S. Michael, and all Angels.		*2		*14
30	g	Pr. Cal.	S. Jerome, Pr. Conf. and Doct.	4	3	6	15

* There are proper Second Lessons for both Morning and Evening Prayer, and the ordinary ones were doubtless left in by mistake.

Comparative View of the Calendar for SEPTEMBER.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1		St. Giles.	SS. Raymond Nonnatus, Giles, and [the Twelve Brethren.	New Year's Day. Joshua.
2			St. Stephen, King.	
3				
4		Transl. of St. Cuthbert.		Moses the Prophet.
5		St. Bertinus.	St. Laurence Justinian.	Zacharias, Father of St. [John Baptist.
6				
7				
8	Nativity of St. Mary.	Nativity of B. V. Mary.	Nativity of B. V. Mary. St. Adrian.	Nativity of B. V. Mary.
9		St. Gorgonius.	St. Gorgonius.	SS. Joachim and Anna.
10	SS. Prothus and Jacinthus.	SS. Prothus and Jacinthus.	St. Nicolas of Tolentinum.	
11			SS. Protus and Hyacinth.	
12				
13				
14	SS. Cornelius and Cyprian.	Holy Cross Day. SS. Cor- [nelius and Cyprian.	Exaltation of the Holy Cross.	Exaltation of the Holy [Cross.
15		St. Edith.	St. Nicomedes.	
16			SS. Cornelius and Cyprian, Euphemia, [Lucy and Geminianus.	St. Euphemia.
17		St. Lambert.	Impression of the S. wounds of St. St. Joseph of Cupertino. [Francis.	
18			St. Januarius and his Companions.	
19			St. Eustachius and his Companions.	
20				
21	St. Matthew.	SS. Matthew and Laudus.	St. Matthew.	St. Quadratus, Apostle.
22	St. Maurice and his fellow- [Martyrs.	St. Maurice and his fellow- [Martyrs.	SS. Thomas of Villanova, Maurice [and his Companions.	
23		St. Thecla.	SS. Linus and Thecla.	Conception of St. John B. St. Thecla.
24	Conception of St. John B.		Blessed Virgin Mary of Mercy.	
25		St. Firmin.		
26		St. Cyprian.	SS. Cyprian and Justina.	
27	SS. Cosmas and Damian.	SS. Cosmas and Damian.	SS. Cosmas and Damian.	
28			St. Wenceslaus.	
29	St. Michael.	St. Michael.	St. Michael.	
30	St. Jerome.	St. Jerome.	St. Jerome.	

1] The accounts of the life of ST. GILES, or *Ægidius*, are rather confused, on account of there having been an Abbot of Arles of the same name in the preceding century. The saint commemorated on this day was born at Athens, about the middle of the seventh century, and was of noble parentage. When a young man he sold all that he had, and retired into a forest in the diocese of Nismes, where he lived in seclusion with one companion named Veredemus. Here they lived on such food as the forest afforded, and were nourished also by the milk of a tame hind. The creature having been scented by the King's dogs, was driven to her masters for protection, and thus the King discovered St. Giles in his retreat. Here he gave him land for a monastery of Benedictine monks, where he ruled as abbot for upwards of fifty years, and the spot was called *Vallis Flaviana*, from the name of its founder, *Flavius Wamba*. In A.D. 720 he had to take refuge from the Saracens at Orleans. He was, however, enabled to return to his abbey, where he died, A.D. 725. From his being said to have refused to be cured of a lameness, he is esteemed as the patron of cripples, and the churches dedicated to him, which are numerous both in this country and on the Continent, have generally been in the suburbs of cities, in order to afford poor and lame travellers a ready opportunity of resorting to them, on their entering from the country. [Sar. Ep. and Gosp.: *Ecclus.* xxxix. 5—9. St. Luke xi. 33—36.]

7] ST. EUNUCHUS, or *Evotius*, Bishop of Orleans, was famous in the ancient Western Martyrologies, and hence probably has found a place in our Calendar. There are various stories relating to him, but no important information of a reliable nature, farther than that he flourished about the middle of the fourth century. He is said to have been pointed out as a fit person for the office of a bishop by a dove alighting on his head; but the story is told of others, and is plainly symbolical of his designation for that office by the Holy Ghost.

8] The institution of the Feast of the NATIVITY OF THE BLESSED VIRGIN has been ascribed to Pope Servius, cir. A.D. 695, and was universally celebrated in Medieval times, with octave and vigil. We have no other particulars respecting the parentage of the Blessed Virgin, than that she was "of the house and lineage" of David. Tradition names her father Joachim, and her mother St. Anne (see July 26). [Sar. Ep. and Gosp.: *Ecclus.* xxiv. 17—22, and *Wis.* iv. 1—7. Alternate days during the Octave, St. Matt. i. 1—16. The Octave, St. Luke xi. 27, 28.]

14] HOLY CROSS DAY.—This is also called the Feast of the Exaltation of the Holy Cross; and though it is not in Bede's Calendar, it, as well as the 3rd of May, was called "Roodmas-day" by our Saxon ancestors. It is kept in honour of the public exposition of a portion of the Cross, in the basilica erected at Jerusalem by the Empress Helena (see May 3). This church was solemnly consecrated on Sept. 13, A.D. 335, and on the next day, being Sunday, the precious relic was exposed from a lofty place within the building. The custom was continued annually, and so the festival has been observed on this day ever since, both in the East and in the West. This festival also commemorates that famous appearance of the "sign of the Son of Man in the heavens" which is said to have decided the conversion of the Emperor Constantine; and another event connected with it is the recovery by Heraclius (A.D. 629) of that portion of the Cross which had been carried away from Jerusalem by Chosroes, King of the Persians, A.D. 614. There are no less than 106 churches in England under the designation either of Holy Rood or of St. Cross.

The Ember Days in September are the Wednesday, Friday, and Saturday after Holy Cross Day. [Sar. Ep. and Gosp.: *Gal.* v. 10—12, and *vi.* 12—14. St. John xii. 31—36.]

17] ST. LAMBERT, or *Landeber*, was born of Christian parents of rank and wealth, at Maestricht, where, after a careful education, he was committed to the care of St. Theodard, the Bishop, at whose death he succeeded to the see. When Childeric, King of France, was dethroned and murdered, in A.D. 673, Lambert, who was known to be his friend, was driven into exile. Being afterwards restored, he laboured much for the conversion of the heathen. In the fortieth year of his episcopate he was murdered, on the 17th of September, A.D. 709, having incurred the

anger of the King's officer, Pepin, Lord of Herstal, by boldly rebuking vice; and thus he came to be considered a martyr. Through the translation of his relics thither, the village of Liège became a city; but the Cathedral of St. Lambert was destroyed at the Revolution. [Sar. Ep. and Gosp.: *Heb.* v. 1—6. St. Matt. ix. 35—38, and *x.* 7, 8, 16.]

26] ST. CYPRIAN, ARCHBISHOP OF CARTHAGE, AND MARTYR.—This festival was originally kept, together with that of St. Cornelius, Bishop of Rome, on the 14th of September, but on account of Holy Cross Day, was transferred to the 16th, on which day the Eastern and Roman Churches still keep it, as did the Mediæval English Church. In the Sarum and Roman Calendars the 26th was devoted to another St. Cyprian, a converted magician of Antioch. The famous St. Cyprian, of Carthage, was born in that city to the rank of a senator, and for many years he was celebrated for his eloquence, and as a teacher of rhetoric. When past middle age he was converted, and having been prepared for baptism by a priest named Cæcilius, he took from him his Christian name. Being ordained priest, he soon after this succeeded Donatus in the see of Carthage, A.D. 248. He is described as having been a model of what a bishop ought to be. But the Decian persecution soon disturbed the Church, and the decree reached Carthage, A.D. 250. The heathen furiously raged together, crying, "*Cyprianus ad leones; Cyprianus ad bestias,*" and also calling him *Coprianus* in contempt, thus fulfilling literally the words of St. Paul (1 Cor. iv. 13). He used the liberty which our Lord had given (St. Matt. x. 23) to flee from persecution for the sake of his flock, and after the death of the tyrant was enabled to return. Great difficulty was now felt respecting the restoration of those who had lapsed, and St. Cyprian assembled a synod, at which a wise and moderate conclusion was arrived at. About A.D. 255 arose that famous controversy with St. Stephen, Bishop of Rome, on the subject of heretical baptism, which shows so conclusively that the African Church did not consider that the word of the Bishops of Rome at once settled any such matter. St. Cyprian held, contrary to the opinion which has generally prevailed since, that such baptism, even if administered with the right words and the right matter, was invalid. He was at last beheaded by the Emperor Galerius, Sept. 14, A.D. 258. His works have great value. [Sar. Ep. and Gosp.: *Wis.* v. 15—19. St. Matt. x. 23—25.]

30] ST. JEROME, PRIEST, CONFESSOR, AND DOCTOR.—This celebrated Father was born at Stridonium (now Sdrigni), in Italy, near Aquileia, about A.D. 342. He was educated in his native town for some years, and then was sent to Rome to study under Donatus and Victorinus, two famous grammarians. Here he made great progress, being stimulated by the feeling that the Christians were despised as too illiterate to worthily explain their tenets. He then travelled through Thrace and the provinces of Asia Minor, after which, in disgust at the half-pagan manners of the Christians, he retired, at the age of thirty-one, to a desert in Syria, where he led a very austere and studious life. Here he studied Hebrew with a converted Jew; and after visiting Jerusalem and Bethlehem was ordained priest at Antioch, A.D. 378. After this he led a very wandering life, studying at all the great seats of learning, and living in constant mortification. The latter part of his life was mainly occupied in writing against heretics. He peacefully departed, Sept. 30, A.D. 420, and was buried in a monastery he had founded at Bethlehem, whence his body was afterwards translated to the Church of St. Maria Maggiore at Rome. His greatest work was the translation of the Scriptures into Latin, and he was well fitted for it by his knowledge of Eastern languages, localities, manners, and customs. This formed the basis of the Latin Vulgate, from which were taken most of the portions of Scripture used in the Western Offices, and which has been universally received in the Latin Church.

St. Jerome is represented as an old man engaged in study, with a skull near him. He has generally a lion by his side, and wears or has near him a broad hat, having cords ending in plain tassels, similar to that of a cardinal, but the cords of the latter end in a sort of network terminating in tassels. [Sar. Ep. and Gosp.: *Ecclus.* xlvii. 8—11. St. Matt. v. 13—19.]

OCTOBER hath 31 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Calendæ.	Remigius, Bishop of Rhemes.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	6. Non.		9	5	10	2 Cor. 1
3	c	5. Non.		11	6	12	2
4	d	4. Non.		13	7	14	3
5	e	3. Non.		Judith 1	8	Judith 2	4
6	f	Pr. Non.	Faith, Virgin and Martyr.	3	9	4	5
7	g	Nonæ.		5	10	6	6
8	A	8. Id.		7	11	8	7
9	b	7. Id.	S. Denys, Areop. B. and M.	9	12	10	8
10	c	6. Id.		11	13	12	9
11	d	5. Id.		13	14	14	10
12	e	4. Id.		15	15	16	11
13	f	3. Id.	Translation of King Edward Confessor.	Wisdom 1	16	Wisdom 2	12
14	g	Pr. Id.		3	Lu. 1 to 39	4	13
15	A	Idus.		5	1	6	Galat. 1
16	b	17. Cal. Nov.		7	2	8	2
17	c	16. Cal.	Etheldreda, Virg.	9	3	10	3
18	d	15. Cal.	S. Luke, Evangelist.		4		4
19	e	14. Cal.		11	5	12	5
20	f	13. Cal.		13	6	14	6
21	g	12. Cal.		15	7	16	Ephes. 1
22	A	11. Cal.		17	8	18	2
23	b	10. Cal.		19	9	Ecclus. 1	3
24	c	9. Cal.		Ecclus. 2	10	3	4
25	d	8. Cal.	Crispin, Martyr.	4	11	5	5
26	e	7. Cal.		6	12	7	6
27	f	6. Cal.		8	13	9	Phil. 1
28	g	5. Cal.	S. Simon & S. Jude, Ap. & Mart.		14		2
29	A	4. Cal.		10	15	11	3
30	b	3. Cal.		12	16	13	4
31	c	Pr. Cal.		14	17	15	Colos. 1

Comparative View of the Calendar for OCTOBER.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1	St. Remedius.	SS. Remigius and Melorus.	St. Remigius.	St. Ananias, Apostle.
2		SS. Thomas of Hereford [and Leger.	The Guardian Angels.	SS. Cyprian and Justina.
3	"Passio duorum Heuved- [dorum."		St. Thomas, Bishop of Hereford.	St. Dionysius the Areopagite.
4			St. Francis of Assisium.	
5			SS. Placidus and Companions.	
6		St. Faith.	St. Bruno.	St. Thomas, Apostle.
7		SS. Marcus and Marcellian.	SS. Mark, Sergius, Bacchus, Marcellus, and Apuleius.	
8		[Martyrs.	St. Bridget.	
9	SS. Marcellinus and Genuus.	St. Dionysius and his fellow-	SS. Dionysius, Rusticus, and Eleutherius.	St. James, son of Alphæus.
10	St. Paulinus.	St. Geron & his fellow-Mart.	St. Paulinus.	
11		St. Nicholas and his fellow-	St. Francis Borgia.	St. Philip the Deacon.
12		[Martyrs.	St. Wilfrid.	
13		Transl. of St. Edward Conf.	St. Edward, King.	
14		St. Calixtus.	St. Callistus.	
15		St. Wulfran.	St. Teresa.	St. Lucian of Antioch.
16		St. Michael of the Mount.		St. Longinus the Centurion.
17		St. Etheldreda.	St. Hedwiges.	Hosea the Prophet.
18	St. Luke.	St. Luke.	St. Luke, Evangelist. &	St. Luke, Apostle and Ev.
19		St. Frideswide.	St. Peter of Alcantara.	Joel the Prophet.
20				
21		The 11,000 Virgins.	SS. Ursula and Companions, and [Hilarion.	
22			St. John Cantius.	
23		St. Romanus.	Feast of our Most Holy Redeemer.	St. James, Apostle and [brother of God.
24			St. Raphael, Archangel.	
25		SS. Crispin and Crispinian.	SS. John of Beverley, Chrysanthus, St. Evaristus. [and Daria.	
26				
27				
28	SS. Simon and Jude.	SS. Simon and Jude.	SS. Simon and Jude.	The Patriarch Abraham.
29			Venerable Bede.	[banus, &c.
30				SS. Stachys, Amplias, Ur-
31		St. Quintin.		

1] **ST. REMIGIUS, BISHOP OF RHEIMS.**—This saint, often called St. Remi, the "Apostle of France," was born about A.D. 439, of noble parents, long after their other children, his birth having been foretold by a hermit named Montanus. He received an education suitable to his station, and was always remarkable for the holiness of his life. So celebrated was he for his spiritual and other qualifications, that he was made Bishop of Rheims in the twenty-second year of his age, and was afterwards made Primate of Gaul, since which time Rheims has been the Metropolitan See of France. He is most known as having been instrumental in the conversion of King Clovis, from whom the subsequent French kings appear to have derived the titles of "Eldest Son of the Church," and "Most Christian King." The *ampulla* with which St. Remi anointed Clovis at his baptism is still preserved at Rheims, and has generally been used at the coronations of the French kings. He died in the ninety-sixth year of his age, and seventy-third of his episcopate, and was buried in the Church of St. Christopher at Rheims. His body was translated to the Benedictine Abbey, Oct. 1st, 1049, since which, Oct. 1st has been his festival instead of Jan. 13th, the day of his death. His distinguishing emblem is a dove bearing the *ampulla*. [Sar. Ep. and Gosp.: Heb. vii. 23—27. St. Luke xii. 35—40.]

6] **ST. FAITH, V. AND M.**—This Virgin Martyr, also called Fides, suffered under Datian, the Roman Prefect of Gaul, in the latter part of the third century. She was born of Christian parents, and while still very young was brought to her trial. Refusing to sacrifice to Diana, she boldly confessed Christ, notwithstanding the most horrible tortures; endeavouring, as she said, to support in reality what her name signified. She was at last beheaded, having been previously beaten with rods, and bound with chains to a brazen bed, under which fire was placed; when several of the spectators, rebuking the tyrant, and following her example in refusing to sacrifice, suffered with her. St. Vincent (see Jan. 22) endured many tortures under this same Datian, who appears to have been one of the greatest monsters of cruelty that the ages of persecution ever produced. St. Faith is represented with the instruments of her martyrdom, and wears the crown of victory. Sixteen churches, including that under the choir of St. Paul's Cathedral, which is now used only for burials, are dedicated to her. [Sar. Ep. and Gosp.: Eccles. ii. 9—12. St. Matt. xiii. 44—52.]

9] **ST. DENYS AREOP., B. AND M.**—It would seem that in the Roman and Sarum Missals this saint has been confounded with the Patron of France, for the "companions" of this later St. Denys are mentioned together with him in the Calendar, Collect, &c., while the Epistle is from the Acts of the Apostles, and relates to the conversion of "Dionysius the Areopagite," the "woman named Damaris, and others with them;" an inconsistency which remains to this day in the Roman Offices. St. Denys, or Dionysius, was a member of the Upper Council of Athens, which held its sittings on "Mars' Hill," and was converted by the preaching of St. Paul when the Apostle was brought before that Court. Eusebius mentions him as having been first Bishop of Athens, where also he is related to have suffered martyrdom under Domitian, cir. A.D. 96. The celebrated treatise on the Heavenly Hierarchies, ascribed to him, is generally considered to be spurious. In the Greek Church he is commemorated on the third of the month. This saint has no distinguishing emblem, but his namesake of France bears a mitred head in his hands, symbolizing his death by decapitation. [Sar. Ep. and Gosp.: Acts xvii. 16—34. St. Luke vi. 17—23.]

13] **TRANSL. OF KING EDWARD CONF.**—St. Edward the Confessor is pre-eminently our national saint. He was born in Oxfordshire, and succeeded his father, King Ethelred, A.D. 1041. Having suffered much at the hands of the Danes, he had in his youth vowed to make a pilgrimage to Rome, and wished to fulfil his intention as soon as he became King. But such was the danger attending his absence from England, that Leo IX. dispensed with the performance of the vow on condition that he would give to the poor the money the pilgrimage would have cost him, and found or re-found a monastery in honour of St. Peter.

This led to the re-establishment of the then ancient Abbey of Westminster on a new and magnificent footing. The buildings were completed and solemnly dedicated to St. Peter on the Feast of the Holy Innocents, A.D. 1065, and considerable portions of them remain to this day. The King was unable, through sickness, to be present at the dedication, and only just lived to know that the work was accomplished, for he died January 5th, A.D. 1066, and was buried in the new Abbey Church before the high altar, a great concourse of nobles and ecclesiastics attending. His tomb was adorned with silver and gold by William the Conqueror, and enclosed in a shrine. The body was removed by St. Thomas of Canterbury to a richer shrine, Oct. 13th, A.D. 1163, and after the rebuilding of the church by Henry III., that monarch had a most sumptuous shrine erected, the wreck of which still remains, with a superstructure of wood in the debased style of the sixteenth century. The former translation, which was probably connected with the canonization of the saint, is the one commemorated. The touching for the King's Evil dates from St. Edward, and was last performed by Queen Anne, in whose reign a special Office was used. The same power was claimed by the Kings of France for many ages. A ring given by St. Edward in his last illness to the Abbot of Westminster was long preserved as a relic, and applied to the cure of nervous diseases. Succeeding kings used to bless rings on Good Friday for the same purpose, and these were called "cramp rings." St. Edward the Confessor is distinguished by holding the ring (often disproportionately large) in his hand. The arms attributed to him are, *Az.* a cross patonce between five martlets, *Or*; but these belong to a much later period. [Sar. Ep. and Gosp.: Eccles. xxxix. 5—9. St. Luke xi. 33—36.]

17] **ST. ETHELDREDA, VIRGIN QUEEN.**—St. Etheldreda was born in Suffolk, in the seventh century, and was the daughter of Anna, King of the East Angles, whose queen was a sister of St. Hilda, Abbess of Whitby. Having been religiously brought up, she was married to the Prince of the Girvii. Being left a widow, she retired to Ely, where she led a solitary and mortified life. In A.D. 660 she was married to Egfrid, a Northumbrian prince, with whom she lived as a sister rather than a wife for twelve years. On his succeeding to the throne she retired to a monastery, from which the King attempted to withdraw her, whereupon she fled to her old retreat at Ely. Here she founded a convent, over which she presided as abbess for some years, and at last died during a pestilence, June 23rd, A.D. 679. She was succeeded by her sister, St. Sexburga, who translated her remains, and placed them in a coffin of white marble, Oct. 17th, A.D. 695. Her history is represented in sculptures under the lantern of Ely Cathedral, which arose out of the monastery founded by her. She is represented as an abbess with pastoral staff, a celestial crown on her head, and the insignia of earthly royalty lying behind her. [Sar. Ep. and Gosp.: 2 Cor. x. 17—xi. 2. St. Matt. xxv. 1—13.]

25] **ST. CRISPIN, MARTYR.**—In the ancient Calendar, St. Crispin was commemorated together with his twin brother Crispinian. They were famous in France owing to their having been among the companions of St. Denys, together with St. Quintin and others who came as missionaries from Rome into Gaul in the third century. Fixing their abode at Soissons, they preached and instructed the people by day, and when not so engaged, exercised the trade of shoe-making for a maintenance, supplying the poor free of charge. Hence they have been considered the tutelary saints or patrons of that craft, and of two famous societies in France, called *Frères Cordonniers*. The two brothers were beheaded Oct. 25th, A.D. 288, after severe tortures, under Rictius Varus, the Roman Governor of Soissons, during the progress of the Emperor Maximian through Gaul. In the sixth century a church was built and dedicated to them at Soissons, their probable place of interment, though there is a curious tradition in Kent that they were buried at Stones End, in that county. Their emblems are the martyr's palm and the shoemaker's awl, or knife. There is an interesting reference to the "Feast of Crispian" in Shakespeare (Henry V., Act iv. Sc. iii.), in connexion with the great battle of Agincourt. [Sar. Ep. and Gosp.: 1 Cor. iv. 9—14. St. Matt. x. 16—22.]

NOVEMBER hath 30 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Calendæ.	All Saints' Day.				
2	e	4. Non.		Ecclus. 16	Luke 18	Ecclus. 17	Colos. 2
3	f	3. Non.		18	19	19	3
4	g	Pr. Non.		20	20	21	4
5	A	Nonæ.	Baptists' Conspiracy.	22	21	23	1 Thess. 1
6	b	8. Id.	Leonard, Confessor.	24	22	a 25	2
7	c	7. Id.		27	23	28	3
8	d	6. Id.		29	24	b 30	4
9	e	5. Id.		31	John 1	32	5
10	f	4. Id.		33	2	34	2 Thess. 1
11	g	3. Id.	S. Martin, Bishop and Confessor.	35	3	36	2
12	A	Pr. Id.		37	4	38	3
13	b	Idus.	Britius, Bishop.	39	5	40	1 Tim. 1
14	c	18. Cal. Dec.		41	6	42	2, 3
15	d	17. Cal.	Machutus, Bishop.	43	7	44	4
16	e	16. Cal.		45	8	c 46	5
17	f	15. Cal.	Hugh, Bishop of Lincoln.	47	9	48	6
18	g	14. Cal.		49	10	50	2 Tim. 1
19	A	13. Cal.		51	11	Baruch 1	2
20	b	12. Cal.	Edmund, King and Martyr.	Baruch 2	12	3	3
21	c	11. Cal.		4	13	5	4
22	d	10. Cal.	Cecilia, Virgin and Martyr.	6	14	Hist. of Susan.	Titus 1
23	e	9. Cal.	S. Clement, I. Bp. of Rome and Mart.	Bell & ye Drag.	15	Isa. 1	2, 3
24	f	8. Cal.		Isa. 2	16	3	Philem.
25	g	7. Cal.	Katharine, Virgin and Martyr.	4	17	5	Heb. 1
26	A	6. Cal.		6	18	7	2
27	b	5. Cal.		8	19	9	3
28	c	4. Cal.		10	20	11	4
29	d	3. Cal.	Fast.	12	21	13	5
30	e	Pr. Cal.	S. Andrew, Apost. and Mart.		Acts 1		6

Note, that ^a Ecclus. 25 is to be read only to Verse 13. And ^b Ecclus. 30, only to Verse 18. And ^c Ecclus. 46, only to Verse 20.

Comparative View of the Calendar for NOVEMBER.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1		All Saints.	All Saints.	SS. Cosmas and Damian.
2		Commemoration of the de-	Commemoration of the departed.	
3		St. Winifred. [parted.	St. Winifred.	
4			SS. Charles Borromeo, Vitalis, and	
5			[Agricola.	
6		St. Leonard.		
7				
8	The four Crowned Saints.	The four Crowned Martyrs.	The four Crowned Martyrs.	SS. Michael and all Angels.
9		St. Theodore.	Dedication of our Saviour's Church.	St. Onesiphorus.
10			SS. Andrew Avellius, Tryphon, Re-	SS. Olympas, Rhodion, So-
			[spicius, and Nympha.	[sipater, &c.
11	St. Martin.	SS. Martin and Menna.	SS. Martin and Mennas.	
12			St. Martin, Priest and Martyr.	
13		St. Britius.	St. Didacus.	St. John Chrysostom.
14		Transl. of St. Erkenwald.	St. Erconwald, Bishop of London.	St. Philip, Apostle.
15		St. Machutus.	St. Gertrude.	
16		St. Edmund, Archbishop.	St. Edmund, Archbishop.	St. Matthew, Ap. & Evang.
17		St. Hugh.	St. Hugh.	St. Gregory Thaumaturgus.
18			Dedication of Churches of SS. Peter	
			[and Paul.	
19			SS. Elizabeth and Pontianus.	Obadiah the Prophet.
20		St. Edmund, K. and Mart.	St. Edmund, King and Martyr.	
21			Presentation of Blessed Virgin Mary.	Presentation of B. V. Mary.
22	St. Cecilia.	St. Cecilia.	St. Cecilia.	SS. Philemon and Cecilia.
23	St. Clement.	St. Clement.	St. Clement.	
24	St. Crisogonus.	St. Crisogonus.	SS. John of the Cross, and Chryso-	SS. Clement of Rome and
25		St. Katharine.	St. Catharine. [gonus.	[Peter of Alexandria.
26		St. Linus.	St. Felix Valois.	
27			St. Gregory Thaumaturgus.	
28				
29	St. Saturninus.	SS. Saturninus & Sisinnius.	St. Saturninus.	
30	St. Andrew.	St. Andrew.	St. Andrew.	St. Andrew.

6] **ST. LEONARD, DEACON AND CONFESSOR.**—This saint was in his youth a nobleman of high station in the court of Clovis I., King of France. Being converted by St. Remigius, he resolved to embrace the religious life, notwithstanding the earnest importunity of the King. After remaining some time in the monastery of Micy, near Orleans, he retreated to a hermitage in a forest near Limoges, converting many as he went along. He was not allowed to remain here in solitude; for many hearing of his fame flocked to him, and eventually a monastery arose on the spot, over which he presided, and which was endowed by the King with a great part of the surrounding forest. He always took a great interest in prisoners and captives; and it is said that King Clovis granted him the privilege of releasing all whom he deemed worthy. Hence he became the patron of prisoners. He died in peace A.D. 599, and became very famous both in France and in England. He is sometimes represented as a deacon, and sometimes as a Benedictine abbot, with pastoral staff and book. Often he has chains or fetters in his hands, or a prisoner chained near him. [Sar. Ep. and Gosp.: Eccles. xxxix. 5—9. St. Luke xi. 33—36.]

11] **ST. MARTIN, BISHOP AND CONFESSOR.**—St. Martin was the son of a Roman military tribune in Constantine's army, and was born in Hungary about A.D. 316. He became a catechumen while yet a child, and was compelled to enter the army in his fifteenth year, but nobly gave away in alms the whole of his pay except what he required for his subsistence. The well-known story of his dividing his military cloak with his sword, and giving half to a poor naked beggar at the gate of Amiens, is recorded by St. Sulpicius. It is said that he afterwards saw in a dream our Lord in the half of the cloak he had given to the poor man, and thought he heard Him say, "Martin, who is but a catechumen, hath covered Me with this garment." This dream at once determined him to receive holy Baptism, being about eighteen years old. Two years after this he sought his discharge, but being reproached with cowardice, he offered to face the enemy unarmed at the head of his troop, protected only by the sign of the Cross. Peace ensuing, he was released from further service. He then retired into solitude, from which he was withdrawn by St. Hilary, Bishop of Poitiers, who wished to ordain him deacon, but he would only consent at that time to be an exorcist. While on his way to visit his parents he was attacked by robbers, one of whom was converted on the spot. His mother and many of his countrymen were also converted, but his father remained a Pagan. He now met with great persecution from the Arians, who being at the height of their power, had succeeded in expelling St. Hilary from his bishopric, A.D. 356. St. Martin retired into solitude near Genoa, but about A.D. 360 rejoined St. Hilary, who had been restored to his see, and founded a monastery, said to have been the first in Gaul. The see of Tours becoming vacant, he was obliged against his will to accept it, but he determined to live a hermit's life notwithstanding. This, as in the case of St. Leonard, ended in his gathering around him a large number of recluses, which led to the establishment of one of the largest abbeys in France. St. Martin died November 8th, A.D. 397, and was buried at Cande, a monastery at the extremity of his diocese. [See July 4th.] St. Martin's cope (*cappa*) used to be carried into battle, and kept in a tent where Mass was said; hence the origin of the term *capella*, as applied to places for religious services other than parish churches. In process of time, a blue banner, divided to represent St. Martin's cloak, was carried instead, until it in turn was eclipsed by the famous *Oriflamme*, or banner of St. Denys. The ancient Gauls held St. Martin in such veneration that they even reckoned their years from the day of his death. "Martinmas" is still one of the four Cross-quarter days, coinciding with the Roman *Vinalia*; hence, perhaps, the origin of Martinmas festivities. There are no less than 160 churches dedicated to St. Martin in England alone, and he was still more popular in France. He is generally represented dividing his cloak with the beggar. [Sar. Ep. and Gosp.: Eccles. xlv. 17, 20, 21—23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14—23.]

13] **ST. BRITUS, BISHOP.**—St. Britius, or Brice, was an inmate of the religious house presided over by St. Martin, but gave much offence by his irregularities of conduct. St. Martin, however,

seeing in him the germ of good, ordained him deacon and priest, and foretold that he would one day succeed him in the see of Tours. Before the death of St. Martin a crisis came about in the spiritual life of Britius. Having been severely rebuked by his master, he reviled him in return, but soon repented, and bitterly lamented his former evil ways. On the death of St. Martin he was elected to succeed him, but his former sins were visited on him in this world, for he was grossly slandered, and banished from his see for seven years. He then returned, and remained in quiet possession for seven years more, after which he died, A.D. 444. He was buried near to St. Martin, in a chapel which he had himself built over the tomb of his spiritual father. He is represented as a Bishop with a child in his arms, or with burning coals in his hands or chasuble, in allusion to the belief that he was the first to undergo the Fiery Ordeal which afterwards became so general among Northern nations. [Sar. Ep. and Gosp.: Wisd. x. 10—14. St. Luke xix. 12—28.]

15] **ST. MACHUTUS, BISHOP.**—This saint, known also as St. Malo, (a Welshman,) was baptized and educated by the Irish Abbot of a monastery in the valley of Llan Carvan, where he was born. During the civil commotions of the age he fled into Brittany, and there led an ascetic life in an island, whence he used to go and preach to the pagans on the mainland. About A.D. 541 he was appointed Bishop of Aleth, but was driven by persecution to take refuge in Aquitaine. In his old age he was enabled to visit his people again, and give them his blessing. He died A.D. 564, while on his way to visit St. Leontius, Archbishop of Saintes, who had befriended him in his exile. The town of St. Malo is named from his body having once rested there. He is represented as a Bishop, with a child at his feet. [Sar. Ep. and Gosp.: Eccles. xlv. 17, 20—23; xlv. 6, 7, 15, 16. St. Luke xix. 12—28.]

17] **HUGH, BP. OF LINCOLN.**—St. Hugh, or Hugh de Grenoble, was born of a noble Burgundian family, A.D. 1140. Ordained at the age of nineteen, he joined the Carthusians, or Reformed Benedictines, and about A.D. 1181 came to preside over the first Carthusian monastery in Britain, at Witham, in Somersetshire, at the request of its royal founder, Henry II. Five years after, the see of Lincoln having been long vacant, the King directed the dean and chapter to elect a new bishop, and to his great satisfaction they decided on the Prior of Witham. He reluctantly accepted his new office; but, once consecrated, discharged his episcopal duties in a most exemplary manner, yearly retiring, however, to his old monastery, and living as a brother, with no other distinction than the episcopal ring. He was overtaken by his last illness on his way back, after one of these visits, and died Nov. 17, A.D. 1200, as the clergy were singing the Compline *Nunc Dimittis* in his presence. He was solemnly buried in Lincoln Minster, a great part of which had been built under his direction; and two years afterwards his body was translated to the shrine behind the high altar. He is represented in the Carthusian habit, with cope, mitre, and pastoral staff, and has the swan by his side, or three flowers in his hand, or is defended from lightning by an angel. It is a curious fact that in some Lincolnshire churchwardens' accounts, of the time of Queen Elizabeth, are frequent entries relative to ringing the bells on the 17th of November, for the anniversary of her accession, but that it is almost always called *St. Hugh's Day*. In Clee Church is a venerable memorial of St. Hugh in the original dedication inscription: H · ECCL'IA · DEDICATA · ET · IN · HONORE · S'CE · T'NITATIS · ET · S'CE · MARIE · V · III · N · MARTII · A · DNO · HVGONE · LINCOLNIE · SI · EPO · ANNO · AB · P · CARNACIONE · DNI · M · C · XC · II · TE · PORE · RICARDI · REGIS. [Sar. Ep. and Gosp.: Eccles. xlv. 1—5. St. Mark xiii. 33—37.]

20] **ST. EDMUND, KING AND MARTYR.**—This Saxon saint was born A.D. 841, and was crowned King of East Anglia in the fourteenth year of his age. He lived a most saintly life; and restored the churches and monasteries that had been destroyed in the recent wars. About A.D. 870, the Danes made an incursion on our eastern shores, ravaging churches and monasteries wherever they came. Edmund gave them battle, but finding it a hopeless case, fled to a church, and earnestly prayed for constancy in the sufferings which he saw impending. The Danes dragged him

DECEMBER hath 31 Days.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Calendæ.		Isa. 14	Acts 2	Isa. 15	Heb. 7
2	g	4. Non.		16	3	17	8
3	A	3. Non.		18	4	19	9
4	b	Pr. Non.		20, 21	5	22	10
5	c	Nonæ.		23	6	24	11
6	d	8. Id.	Nicolas, Bishop of Myra in Lycia.	25	7 to v. 30	26	12
7	e	7. Id.		27	7	28	13
8	f	6. Id.	Conception of the Blessed Virgin Mary.	29	8	30	James 1
9	g	5. Id.		31	9	32	2
10	A	4. Id.		33	10	34	3
11	b	3. Id.		35	11	36	4
12	c	Pr. Id.		37	12	38	5
13	d	Idus.	Lucy, Virgin and Martyr.	39	13	40	1 Pet. 1
14	e	19. Cal. Jan.		41	14	42	2
15	f	18. Cal.		43	15	44	3
16	g	17. Cal.	O Sapientia.	45	16	46	4
17	A	16. Cal.		47	17	48	5
18	b	15. Cal.		49	18	50	2 Pet. 1
19	c	14. Cal.		51	19	52	2
20	d	13. Cal.	Fast.	53	20	54	3
21	e	12. Cal.	S. Thomas, Apostle and Martyr.		21		1 John 1
22	f	11. Cal.		55	22	56	2
23	g	10. Cal.		57	23	58	3
24	A	9. Cal.	Fast.	59	24	60	4
25	b	8. Cal.	Christmas Day.				
26	c	7. Cal.	S. Stephen, the first Martyr.				
27	d	6. Cal.	S. John, Apostle and Evangelist.				
28	e	5. Cal.	Innocents' Day.		25		5
29	f	4. Cal.		61	26	62	2 John
30	g	3. Cal.		63	27	64	3 John
31	A	Pr. Cal.	Silvester, Bishop of Rome.	65	28	66	Jude

Comparative View of the Calendar for DECEMBER.

	Bede, A.D. 735.	Salisbury Use, A.D. 1514.	Modern Roman.	Eastern.
1				Nahum the Prophet.
2			St. Bibiana.	Habakkuk the Prophet.
3			St. Francis Xavier.	Zephaniah the Prophet.
4		St. Osmund.	SS. Peter Chrysologus and Barbara.	SS. Barbara and John Da-
5			SS. Birinus and Sabbas.	St. Sabbas. [mascene.
6		St. Nicolas.	St. Nicolas.	St. Nicolas.
7			St. Ambrose.	St. Ambrose.
8		Conception of B. V. Mary.	Conception of B. Virgin Mary.	
9				Conception of St. Anne.
10				
11	St. Damasus.		St. Damasus.	
12		St. Lucy.	St. Lucy.	St. Spiridion.
13				St. Lucy.
14				
15				
16		O Sapientia.	St. Eusebius.	Haggai the Prophet.
17	St. Ignatius.			Daniel the Prophet and the
18				[three children.
19			Expectation of Blessed Virgin Mary.	St. Sebastian and his Com-
20				[panions.
21	St. Thomas.	St. Thomas.	St. Thomas.	St. Ignatius.
22				St. Juliana.
23	St. Eugenia.			
24				St. Eugenia.
25	Nativity of our Lord.	Nativity of our Lord.	Nativity of our Lord.	Nativity of our Lord.
26	St. Stephen.	St. Stephen, Proto-martyr.	St. Stephen, Proto-martyr.	SS. Mary and Joseph.
27	St. John, Evangelist.	St. John, Evangelist.	St. John, Evangelist.	St. Stephen.
28	Innocents.	Holy Innocents.	Holy Innocents.	
29		St. Thomas, Abp. of Can-	St. Thomas of Canterbury.	Holy Innocents.
30		[terbury.		
31	St. Silvester.	St. Silvester.	St. Silvester.	

THE MINOR HOLYDAYS OF NOVEMBER (*continued*).

forth, and scourged him; then binding him to a tree, they pierced him to death with many arrows, and having cut off his head, cast it into a thicket. Here it was found about a year after, and placed with his body. In A.D. 903 his remains were translated to the place now called Bury St. Edmunds, where an abbey was founded. He is represented crowned, clothed, tied to a tree, full of arrows, and frequently with the arms of the abbey (*as*. 3 crowns *or*, each pierced with two arrows in saltire of the second). By this and the crown he is distinguished from St. Sebastian, who is moreover represented almost without clothing. [Sar. Ep. and Gosp.: Ecclus. xxi. 8—11. St. Luke xiv. 26—33.]

22] ST. CECILIA, VIRGIN AND MARTYR.—The name of St. Cecilia has always been dear in connexion with music, of which she is considered the patron. Very little, however, is known about her personal history, which is much mixed up with legends. Dryden alludes to one of these legends in the well-known lines:—

“He raised a mortal to the skies,
She drew an angel down.”

Her husband Valerian had been converted through her, and suffered martyrdom with her, A.D. 230, or, according to some, about fifty years earlier. A church was dedicated to her honour at Rome early in the sixth century, and still gives a title to a Cardinal. It appears pretty certain that her body was discovered there A.D. 1599. The “Acts of St. Cecilia” describe her as having been frequently employed in music, and accordingly she is represented singing, and playing on a small organ or other instrument. She is also figured as being scalded to death in a caldron, or holding a sword as well as a musical instrument. [Sar. Ep. and Gosp.: Ecclus. li. 9—12. St. Matt. xiii. 44—52.]

23] ST. CLEMENT, BISHOP OF ROME, AND MARTYR.—We know very little about the early history of St. Clement, but he has

always been believed to be the “fellow-labourer” mentioned by St. Paul (Phil. iv. 3) as having his name “written in the Book of Life.” From his having been contemporary with the Apostles, he is reckoned among the “Apostolical Fathers,” and is called “Clemens Romanus,” to distinguish him from Clement of Alexandria. In A.D. 91 he was made third Bishop of Rome, where he remained through the persecution of Domitian. About A.D. 96, the year of this tyrant’s death, St. Clement wrote his First Epistle to the Corinthians, which was publicly read in the Churches, and for a long time esteemed almost equally with the Canonical Epistles. He probably suffered under Trajan, about A.D. 100, being cast into the sea bound to an anchor, which is his distinguishing emblem, as may be seen in several parts of the church and parish of St. Clement Danes, in the Strand, London. [Sar. Ep. and Gosp.: Phil. iv. 1—3. St. Luke xix. 12—28.]

25] ST. KATHARINE, VIRGIN AND MARTYR.—There is very little reliable information respecting St. Katharine, but she has always been highly venerated in both East and West. She is said to have been royally descended, and of great learning and ability, so that she confuted even heathen philosophers, with whom she had to dispute before Maximin the Emperor, and was the means of their conversion. They, confessing Christ, were burnt to death, but the saintly woman was reserved for a further trial. Refusing to sacrifice her chastity to the lust of the tyrant, she was first torn on spiked wheels, and then slain with a sword. In the eighth century her body was translated to the monastery of Mount Sinai by holy monks, who in mediæval legends were transformed into angels. St. Katharine is accounted the patron of secular, as St. Jerome is of theological, learning. She is represented crowned, with the martyr’s palm, or a book, or sword, in her hand, and the spiked wheel by her side. [Sar. Ep. and Gosp.: Ecclus. li. 1—8. St. Matt. xiii. 44—52.]

THE MINOR HOLYDAYS OF DECEMBER.

6] ST. NICOLAS, BISHOP AND CONFESSOR.—St. Nicolas was a native of Patara, in Asia Minor; and having grown up in the fear of God, was appointed abbot of the monastery of the Holy Zion. Some time after this he was made Bishop of Myra, in Lycia, and here acquired a great reputation for sanctity and deeds of charity. He died A.D. 342, and was buried in his church at Myra, whence his remains were carried off, in A.D. 1087, to Bari on the Adriatic, for fear they should be desecrated by the Mohammedans. This was done by some merchants, and St. Nicolas has hence been accounted the patron of merchants and seafaring men. Many of the churches dedicated to him are at seaport towns. He is also considered the patron of children and schoolboys, from his remarkable humility and simplicity, and because he took great interest in their instruction. He is represented as a Bishop, with three golden balls, the original significance of which is not known; also with children around him being raised to life from a tub, in which their murdered bodies had been concealed; also with an anchor or ship. The mediæval ceremonies connected with the “Boy-bishop” began on St. Nicolas’ day, and lasted till Childermas or Holy Innocents’ day. [Sar. Ep. and Gosp.: Ecclus. xlv. 17—23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14—23.]

8] CONCEPTION OF THE B. V. M.—It appears probable that a belief in the “Immaculate Conception” led to the original institution of this festival, though it may be regarded as celebrating the joyful dawn of the Incarnation of our Lord without any particular reference to the novel doctrine. Its observance began in the East in early times, but did not become general in the West till the fifteenth century. Its introduction into Britain has been ascribed, on doubtful grounds, to St. Anselm, long after whose time the observance of it was optional. [Sar. Ep. and Gosp.: Ecclus. xxiv. 17—22. St. Matt. i. 1—16.]

13] ST. LUCY, VIRGIN AND MARTYR.—St. Lucy was the daughter of a Christian lady in Syracuse, named Eutychia, and was born in the latter part of the third century. Being asked in marriage by a young nobleman of Syracuse, who was a pagan, she declined his suit, having made a private vow of celibacy long before. Her

mother was not aware of this, and wished her to marry the youth; but being restored from dangerous sickness at the prayers of her daughter, no longer opposed her resolution, of which, indeed, she now became aware for the first time. St. Lucy then sold all her goods to feed the poor, and openly professed her dedication to Christ. The young nobleman now hated her, and accused her before the Governor Paschasius, during the Dioclesian persecution. She boldly confessed Christ before her judges, and was condemned to what was far worse than death, but was delivered by God. After this she was tortured by fire, and her flesh torn with hot pincers, soon after which she died in prison, without having failed in her most severe trial, about A.D. 304. St. Lucy bears the martyr’s palm, a lamp, in allusion to her name, and a book, or dish, on which are two eye-balls, while sometimes rays of light are emitted from a wound in her throat. She also has the pincers fastened on to her breast. The festival of St. Lucy regulates the Ember Days in December. [Sar. Ep. and Gosp.: Ecclus. li. 9—12. St. Matt. xiii. 44—52.]

16] O SAPIENTIA.—These words mark the first of the days on which the eight Greater Antiphons were sung. [See p. 76.]

31] ST. SILVESTER, BP. OF ROME, AND CONFESSOR.—St. Silvester was born at Rome in the latter part of the third century, and was ordained priest just before the Dioclesian persecution, during which he was well known among the faithful for his zeal and piety. He was made Bishop of Rome A.D. 314, and was summoned to attend the Councils of Arles and Nice, but was unable through weak health to be present in person. Having filled the see for nearly twenty-two years, he died, Dec. 31, A.D. 335, and was buried in the cemetery of Priscilla on the Salarian Way, whence his remains were removed to a church dedicated in his name about the end of the seventh century. There is a tradition respecting him, that he restored an ox to life which had been killed by magic; and the ox is accordingly his distinguishing emblem. He is represented as a Bishop, holding the cross and book, or the portraits of St. Peter and St. Paul. [Sar. Ep. and Gosp.: Ecclus. l. 1, 4, 5—12. 15. 21—23. St. Matt. xxv. 14—23.]

AN INTRODUCTION

TO

MORNING AND EVENING PRAYER.

THE ordinary daily Offices of the Christian Church were derived from the Jewish economy; the celebration of the Holy Eucharist being the distinctive devotional characteristic of Christianity. As David sang, "seven times a day do I praise Thee" [Ps. cxix. 164]; and as Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God" [Dan. vi. 10], so down to that period during which the old and the new economy overlapped each other, a constant habit of praise and prayer in connexion with the morning and evening sacrifice, and at other hours of the day, was maintained in the Temple at Jerusalem, and in the Synagogues elsewhere. The Apostles continued the practice of devout Jews, and are spoken of in the book of their Acts as being in the Temple at the hour of prayer, or as offering their prayers elsewhere at the same hour. It was while "they were all with one accord in one place" at "the *third hour* of the day" [Acts ii. 1. 15] that the Holy Ghost descended upon them: "Peter went up upon the house-top to pray about the *sixth hour*" [Ibid. x. 9]: "Peter and John went up together into the temple at the hour of prayer, being the *ninth hour*" [Ibid. iii. 1]: "at midnight Paul and Silas prayed and sang praises unto God" [Ibid. xvi. 25]: and in the early zeal of their first love all the believers "continued stedfastly . . . in the prayers" [*ταῖς προσευχαῖς*] "daily with one accord in the Temple" [Ibid. ii. 42. 46], as a regular part of the system of that fellowship into which they had been baptized.

When the habits of the Church began to be settled, it appears that the opening and the close of each day were appointed as the principal hours of prayer; and that the three intermediate times, the third, sixth, and ninth hour, were still recognized, and marked by public worship. Tertullian, after giving the Scriptural examples cited above, goes on to say that though these "stand simply without any precept for their observance, yet let it be thought good to establish any sort of presumption which may both render more strict the admonition to pray, and, as it were by a law, force us away sometimes from our business to this service, (even as was the custom of Daniel also, according no doubt to the rule of Israel,) that so we should pray at least not seldom more than three times a day, we who are debtors to the Three, the Father, and the Son, and the Holy Ghost, *exclusive, that is, of the regular prayers which are due, without any admonition, at the beginning of day and night.*" [Tert. de Orat. ix. 26.] In his treatise on fasting he also calls the third, sixth, and ninth hours, "Apostolic hours of prayer." St. Cyprian refers to the habits of Old Testament saints, and draws the rational conclusion that the events of the Gospel gave proof that there was a "sacrament," or mystery, in the ancient practice of

righteous men offering prayers at these seasons, as if the spiritual instincts of good men were already moving in the light of the Cross. "But to us, dearest brethren," he says, "besides the hours of ancient time observed, both seasons and sacraments of prayer are increased in number. In the morning we must pray," not waiting, that is, for the third hour, "that the Resurrection of the Lord may be commemorated with an early worship. This of old the Holy Spirit set forth in the Psalms, saying, 'My King and My God, unto Thee will I cry: My voice shalt Thou hear in the morning; in the morning will I stand before Thee, and will look up.' [Ps. v. 2.] And again, by the prophet the Lord saith, 'Early in the morning shall they seek Me, saying, Come and let us return unto the Lord our God.' [Hosea vi. 1.] At sunset likewise, and the close of day, needful is it that we should again pray. For as Christ is the true Sun and the true Day, when at the going down of this world's sun and light we make prayer and petition that the day may again return unto us, we are petitioning for that coming of Christ, which will give to us the grace of the Light eternal." [Cyprian. de Orat. Dom. xxii.] In the Apostolical Constitutions the same habit of the Church is referred to in very distinct terms: "Ye shall make prayers . . . In the *morning* giving thanks, because the Lord hath enlightened you, removing the night, and bringing the day: at the *third hour*, because the Lord at that time received sentence from Pilate; at the *sixth hour*, because in it He was crucified; at the *ninth hour*, because all things were shaken when the Lord was crucified, trembling at the audacity of the impious Jews, not enduring that their Lord should be insulted; at *evening* giving thanks, because He hath given the night for rest from our daily labours; at *cock-crowing*, because that hour gives the glad tidings that the day is dawning in which to work the works of light." [Apostol. Constit. viii. 34.]

No account has come down to us which tells exactly of what these Primitive daily Offices consisted; but St. Basil in the fourth century speaks of them as being made up of psalmody mingled with prayers, and specifies the nineteenth psalm as one which was invariably used at the sixth hour. The fifty-first psalm is also shown, from him and other writers, to have been constantly used in the night service; and the sixty-third was called the "Morning Psalm," being used at the beginning of the early service. The "Gloria in Excelsis" is also spoken of by St. Chrysostom as "the Morning Hymn" [see note in Communion Service], and the repetition of the Kyrie Eleison many times seems to have formed another part of these ancient services.

The daily Offices of the Eastern Church are of greater antiquity than those of the Western, and there is little doubt that

they represent, substantially, the form into which the Primitive Offices for the hours of Prayer eventually settled down¹. Sufficient points of resemblance have been traced between these and the daily prayers used under the Jewish economy, to make it almost certain that the former were originally derived from the latter². But there are also many particulars in which the Western daily Offices, and especially those of the English Church³, are analogous to those of the East, and although they cannot be traced higher, in their familiar form, than the Rule of St. Benedict [A.D. 530], it can hardly be doubted that men like SS. Benedict and Gregory would build upon the old foundations of Primitive Services, such as those now represented by the hours of the Eastern Church. In the Ancient Sacramentaries there are several series of Collects for daily use: one set of twenty-three in that of St. Gregory, being entitled "*Orationes de Adventu Domini quotidianis diebus*;" another, of twenty, apparently for Lent, being headed "*Orationes pro peccatis*;" a third of many more in number being called "*Orationes quotidianæ*." There are also other sets in the same Sacramentary, "*ad Matutinos lucentes die*," "*Orationes Matutinales*," "*Vespertinales*," and "*ad Completorium*." What place such Collects occupied in the daily Offices is not quite clear, but they plainly show that the Primitive habit of the Church was kept up, and that daily prayers were continually being offered in the Western as well as in the Eastern Church. Lessons from Holy Scripture were only read in the Synagogue on the Sabbath day; in the Temple none at all (except the Decalogue) were ever read. This custom was continued throughout the Church even until the time of St. Gregory: Epistles and Gospels being read at the Holy Communion, but no Lessons at the hours of Prayer. St. Gregory established a system which afterwards developed into that of the Breviary Lessons, but in the Eastern Church the Primitive practice of reading Holy Scripture at the celebration of the Eucharist, and on Sunday only at other offices, is still maintained.

In Mediæval times the daily Offices were developed into a very beautiful, but a very complex form; being moulded exclusively to the capacities of clergy and laity living in communities, separated from the world especially for a work of prayer and praise, which was seldom interrupted by the calls of other avocations. Those used in England differed in several important respects from the Roman Breviary⁴, and are supposed to have had the same origin as the Communion Office, the lineage of which is traced at p. 147 to the Church of Ephesus. Like those of the Eastern and Roman Churches, they consisted nominally of seven separate services or hours [see p. xxviii], but as in those churches

at the present day these seven hours are aggregated into three, or even two services, so it is probable was the case, to a great extent, in the Mediæval Church of England, and the whole seven were only kept by a small number of the most strict among the Clergy and religious. The Reformers *condensed* the seven hours, instead of *aggregating* them, and thus gave us Mattins and Evensong, as in the manner shown by the Table at p. xxix. At the same time, the publication of Edward VI.'s and Queen Elizabeth's Primers showed that they by no means intended to hinder, but rather to encourage those who still wished to observe the ancient hours of Prayer: and the Devotions of Bishop Cosin, with other Manuals framed on the same model, have given many devout souls the opportunity of supplementing the public Mattins and Evensong with prayers at other hours that equally breathed the spirit of the ancient Church.

In making this change the Reformers were doubtless endeavouring to secure by a modification of the Services what the theory of the Church had always required, the attendance of the Laity as well as the Clergy at the Daily Offices of Praise and Prayer. From very early days the Church of England had enjoined the Laity to be present at them, as may be seen in the collection of Decrees and Canons on the subject printed by Maskell [Mon. Rit. Ang. II. xxv.—xxxi.]; but these injunctions appear to have been little obeyed, and their constant absence led the clergy to deal with the Breviary as if it was intended for their own use alone, its structure becoming so complex that none but those who had been long used to handle it could possibly follow the course of the services day by day. In forming out of these complex services such simple and intelligible ones as our present Morning and Evening Prayer, a new opportunity was offered to the Laity of uniting their hearts and voices with that of the Clergy in a constant service of daily praise and prayer.

Churches without such an offering of Morning and Evening Prayer are clearly alien to the system and principles of the Book of Common Prayer; and to make the offering in the total absence of worshippers seems scarcely less so. But as every Church receives blessing from God in proportion as it renders to Him the honour due unto His Name, so it is much to be wished that increased knowledge of devotional principles may lead on to such increase of devotional practice as may make the omission of the daily Offices rare in the Churches of our land. Then indeed might the time come when the Church of England could say, "Thou, O God, sentest a gracious rain upon Thine inheritance; and refreshedst it when it was weary." It might look for the development of a perennial vigour springing from that "third hour of the day" when the Apostles first went forth in the might of their supernatural endowments; and hope to meet with answers from on high, as sure as that which was given to Elijah "about the time of the Evening Sacrifice."

¹ They are given at length in Neale's *Introd. Hist. of Eastern Church*, vol. ii. ch. iv.

² Archd. Freeman's *Princ. Div. Serv.* I. 65. ³ *Ibid.* 106. ⁴ *Ibid.* 246.

PRaised BE THE LORD DAILY : EVEN THE GOD WHO HELPETH US, AND POURETH HIS BENEFITS UPON US.

DAY BY DAY WE MAGNIFY THEE,

AND WE WORSHIP THY NAME : EVER WORLD WITHOUT END.

THE ORDER FOR MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained and be in use as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

The second part of this important Rubric—the Interpretation Clause to the Ritual Law of the Church of England—is fully explained and illustrated in the Third Section of the Ritual Introduction, p. lrv.

The first part of it is still exactly in the form in which it was printed in the Prayer Book of Queen Elizabeth's reign [A.D. 1559]. In the Second Prayer Book of Edward VI., it stood in this form: "¶ The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the Minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place, and the chancels shall remain as they have done in times past." In the Prayer Book of 1549 the rubric at the head of Morning Prayer was, "The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the *Pater noster*."

The "reading-desk" was not invented until after the rubric had taken its present form, and the "accustomed place" was the "pue" (beginning then to be so called) in which the Clergy and singers sat, and which was ordinarily situated on either side of the chancel. In the Advertisements of 1565, it was directed "that the Common Prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the

largeness and straitness of the church and choir, so that the people may be most edified." [Cardw. Docum. Ann. i. 291.] Such lawless bishops as Scambler of Peterborough, who knew no rule but "*sic volo, sic jubeo*," forbade the service to be said in the chancel at all, under the singular plea used against it by the foreigner Bucer, that such a practice was "Antichristian." Thus the erection of reading-deaks in the nave became common, the "clerks" were reduced to one, the authorized mode of Divine Worship died out in a vast number of churches during the seventeenth and eighteenth centuries, and instead of the chancels remaining as they had done in times past, they were too often looked on either as a kind of lumber-room, to be cleared out once a quarter for the administration of the Holy Communion; or as a part of the church where the most comfortable and honourable seats were provided for the richer laity. Such customs have tended to obscure the sense of the rubric, and are recalled to memory only for the purpose of explaining how it came to be so disregarded in modern times. In *Griffin v. Dighton*, Chief Justice Erle decided (on appeal in 1864) that the chancel is the place appointed for the Clergyman and for those who assist him in the performance of Divine Service; and that it is entirely under his control as to access and use, subject to the jurisdiction of the Ordinary.

THE
ORDER
FOR
MORNING PRAYER,
DAILY THROUGHOUT THE YEAR.

"Executor offi- ¶ At the beginning of Morning Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

Ezek. xviii. 27. **W**HEN the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

I acknowledge my transgressions, *Ps. li. 3.*
and my sin is ever before me.

Hide thy face from my sins, and *Ps. li. 9.*
blot out mine iniquities.

The Sacrifices of God are a broken *Ps. li. 17.*
spirit : a broken and a contrite heart,
O God, thou wilt not despise.

Rend your hearts, and not your gar- *Joel ii. 13.*
ments, and turn unto the Lord your

The Order for Morning Prayer] The word "Order" in the sense here intended has almost passed out of use. It simply means *regulation* or *ordinance*, according to its derivation from the Latin word *ordo*. Morning Prayer was called by the ancient popular name of "Mattins" (abbreviated from *Matutina*), in the original English Prayer Book of 1549; and that name is still retained in the three Tables of Proper Lessons and Proper Psalms, and also in the Elizabethan Act of Uniformity.

THE SENTENCES.

The ancient Mattins of the Church of England began with, "In the name of the Father, and of the Son, and of the Holy Ghost," (and the sign of the Cross,) followed by an inaudible recitation of the Lord's Prayer by the Priest who officiated. Then was said, "O Lord, open Thou my lips: And my mouth shall shew forth Thy praise." This opening of the service was retained in the 1549 Prayer Book, but the Lord's Prayer was directed to be said "with a loud voice," instead of *secreto*. In the 1552 Prayer Book, these Sentences, with the Exhortation, Confession, and Absolution, were prefixed to Morning Prayer, but not to Evening Prayer. This addition was suggested, probably, by the second reformed Breviary of Cardinal Quignonez, in which the ancient Confession and Absolution, hereafter given, were placed at the beginning of Mattins. But other reasons are also apparent

for the change. In the first place, the full effect of the dissolution of Monasteries was making itself felt by ritualists, and a penitential prefix to the service was considered more appropriate for a mixed congregation than the previous mode of opening it, which was suitable for communities professedly spending nearly their whole time in the religious portion of a Christian's duty. And, in the second place, a relaxation of the rule about private Confession made it expedient to place a public Confession and Absolution within the reach of all, day by day.

The Sentences themselves (which had nearly all been previously in use as *Capitula*, during Lent) are a reproduction at the beginning of Divine Service of the Invitatories which were prefixed to the *Venite* in the ancient Mattins. In both cases the object is to give the key-note to the service which is to follow. In the Salisbury use two such Sentences, with a Versicle and Collect, were prefixed to Mattins on Easter Day. These were still ordered to be "solemnly sung or said" in the same place in the 1549 Prayer Book; but on the appointment of the Sentences now in use, the former were directed to be used instead of *Venite*, and are printed before the Easter Collect. It was in this light that the Sentences were viewed by Bp. Andrewes, who suggested some others in the following note: "Adde huc, quod ad invitandam penitentiam egregia sunt misericordiae et longanimitatis encomia. *Ps. lxxviii. 38. Jer. iii. 7. 12. Heb. iv.*"

God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Dan. ix. 9, 10. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us.

Jer. x. 24. O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing.
Ps. vi. 1.

Matt. iii. 2. Repent ye; for the Kingdom of Heaven is at hand.

Luke xv. 18, 19. I will arise and go to my Father, and will say unto him; Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

Ps. cxliii. 2. Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified.

1 John i. 8, 9. If we say that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our

sins, and to cleanse us from all unrighteousness.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble, and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things, which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you as many as are here present, to

Phil. iv. 1.

See the above sentences.

Lev. v. 5.

Josh. vii. 19.

Prov. xxviii. 13.

Ps. xxvi. 4.

John xv. 22.

Gen. xvii. 1.

Matt. vi. 14.

Jer. iii. 13.

Ps. li. 3, 17.

Matt. iii. 2.

Isa. iv. 7.

Joel ii. 13, 14.

Ps. lxxxvi. 5.

* *Ps. xxxviii. 18.*

Luke xviii. 13.

Joel i. 14.

Hos. xiv. 1, 2.

2 Chron. vi. 18—

21. vii. 16.

Ps. c. 4.

xxxv. 18.

1 Chron. xvi. 8, 9.

Ps. cxlix. 1.

* *xcv. 2.*

Deut. xxxi. 11, 12.

Acts xlii. 44.

2 Chron. vii. 13.

Isa. lvi. 7.

Matt. vii. 6. 11.

As Invitatories intended to give the key-note to the Service, they may be advantageously used in the following, or some similar, order, appropriate to the various days and seasons.

Advent: "Repent ye." "Enter not." "O Lord, correct me."

Lent: "The sacrifices." "Bend your heart."

Fridays and Vigils: "I acknowledge."

Wednesdays: "Hide thy face."

Ordinary days: "When the wicked man." "I will arise." "If we say."

Sundays, other holy days, and Eves: "To the Lord our God."

There is a well-known traditional practice of singing one of these Sentences as an anthem; "I will arise" being very frequently so used. Such a practice seems to be in strict keeping with their character as Invitatories, and in analogy with the use of the Easter Sentences referred to; as also with such a use of the Offertory Sentences in the Communion Service.

Read with a loud voice] This is an ecclesiastical or technical phrase, the explanation of which is to be found in a Rubric before the *Tu Deum* in the previous editions of the Prayer Book: "Then shall be read two Lessons distinctly with a loud voice." "Then shall the Lessons be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel." It is the *clara vox* of older ritualists, and presupposes a musical intonation, with or without inflection, to be the customary way of reciting Divine Service.

In Bishop Cosin's revision he appended to the word "minister" the following note:—"That is, he who at that time ministereth or celebrateth Divine Service;" and although it was not deemed necessary at the time to print this note, it is valuable to us now as showing the technical meaning which was attached to the word Minister, when used in the Rubric. He also added Isaiah lv. 6, 7, and 1 John i. 9, the latter verse being adopted, but not the former; and "or more" after "some one" in the Rubric.

Some may consider that the terms of the Rubric, both here and the Offertory Sentences, strictly limit the recitation of them

to the clergyman officiating. There is, however, no ritual principle by which they are so limited.

THE EXHORTATION.

There is an analogy between this Exhortation and some which were used, at the Holy Communion and in Lent, in the ancient services of the Church of England. There is also a trace of similarity between it and the opening of Pullain's *L'Ordre des Prières Ecclésiastiques*, printed for the use of the German refugees at Glastonbury, in 1552. The words of the latter are, "Mes Frères, qu'un chacun de vous se présente devant la face du Seigneur, avec confession de ses fautes et péchez, suyvant de tout son cuer mes [pa]rolles¹." But there is too little resemblance between our Exhortation and these to give any critical ground for supposing that it was founded upon any of them; and it must be concluded that those who revised the Prayer Book in 1552 were entirely responsible for its composition.

It has been called a short homily on Divine worship; and may also be taken as following up the general Invitatory, as it was followed formerly by the *Venite*. It was probably inserted here under the impression that the people at large were extremely ignorant of the true nature of Divine worship at the time. Five principal parts of worship are mentioned in it. (1) Confession of sin; (2) Absolution; (3) Thanksgiving and Praise; (4) The hearing of God's Word; (5) Prayer for spiritual and bodily benefits. In this structure also it bears some analogy to the *Venite*.

The Minister celebrating Divine Service is directed to "say" this Exhortation, "saying" being the ritual term for reciting on one musical note, or "monotoning," as distinguished from "singing," which is reciting with musical inflections, and from "reading," which is a general term, including both methods. If the Exhortation is said from memory, and with the face turned towards the congregation, it becomes much more expressive of the intention with which it was placed here, than when said as a mere

¹ This book was also printed in Latin, perhaps before it came out in French. The French edition seems to be very rare.

2 Cor. x. 1.
Acts iv. 24.
Eccles. v. 1, 2.
Ex. xxv. 21, 22.
Heb. iv. 16.

accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

Isa. lxiii. 16.
Luke vi. 36.
Isa. lxi. 6.
Ps. cxix. 176.
Jer. xviii. 12.

Jer. xvii. 9.
Eph. ii. 2, 3.

Dan. ix. 9, 10.

Rom. vii. 12.
1 John iii. 4.
Lam. iii. 40, 42.

ALMIGHTY, and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And

we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

Isa. lix. 12, 13.
Gal. v. 17.
Ps. xxxviii. 3.
li. 1—5.
Luke xviii. 13.
Prov. xxviii. 13.
Joel ii. 17.
Jer. lxi. 23.
Hos. xiv. 1, 2.
Ps. xliii. 3.
li. 12.
Matt. i. 21.
Acts x. 36, 43.
2 Cor. i. 20.
1 John i. 9.
John xvi. 23, 24.
Titus ii. 11, 12.
John xv. 8.

Eph. iii. 20, 21.

form for passing away a few seconds, while the congregation is settling into a devotional frame of mind.

The concluding words, "after me," were erased by Bishop Cosin, for what reason is not apparent, and were restored by the Committee of Revision. They define the manner in which the Confession is to be said; as also do the words "humble voice," which represent the *submissa vox* of old rubrics.

THE GENERAL CONFESSION.

After the Minister, all kneeling] Bishop Cosin erased the word "after" in this Rubric, and substituted "*with*;" but the original word was carefully restored, showing that a distinction was intended between the two words in their ritual use. "*After the Minister*" means, that each clause is to be said first by the Minister alone, and then repeated by "the whole congregation" alone—i. e. while the Minister remains silent, as in the case of a response after a versicle. "*With*" the Minister means simultaneous recitation by him and the congregation together, and is ordered in the Rubric before the Lord's Prayer. The word "all" was also one of Bishop Cosin's additions, and is illustrated by his note in another volume: "Kneeling is the most fit gesture for humble penitents; and being so, it is strange to see how in most places, men are suffered to sit rudely and carelessly on their seats all the while this Confession is read; and others that be in church are nothing affected with it. They think it a thing of indifference forsooth, if the heart be right." This sitting posture during public confessions was one of the abuses that scandalized the Puritans; and they sought to have a Canon passed, enjoining all to kneel. The eighteenth Canon does indeed direct that "all manner of persons then present shall reverently kneel upon their knees when the general Confession, Litany, and other prayers are read . . . testifying by these outward ceremonies and gestures, their inward humility."

The gesture of kneeling here and elsewhere is not only a mark of personal humility and reverence, but also one of those acts required of every one as an individual component part of the body which forms the congregation; and to neglect it is to neglect a duty which is owing to God and man in this respect, as well as the other. We have no right to conspicuous private gestures in a public devotional assembly; nor are the gestures which we there use (in conformity to the rules of the Church) to be necessarily interpreted as hypocritical because our personal habits or feelings may not be entirely consistent with them. As the clergy have an *official* duty in church, irrespective of their personal characters, so also have the laity. It may be added, that a respectful conformity to rules enjoining such official duties, may often lead onward to true personal reverence and holiness.

As far as present researches show, the general Confession appears to be an original composition of some of the revisers of 1552; but its principal features are, of course, represented in con-

fessional formularies of the Ancient Church, the ideas being a common heritage of every age and country. It has not undergone any alteration since its first introduction into morning prayer.

It has been observed¹, that this general Confession appears to be founded on Romans vii. 8—25.

We have followed too much the devices and desires of our own hearts. Sin . . . wrought in me all concupiscence.

We have offended against Thy holy laws. The law is holy . . . but I am carnal, sold under sin.

We have left undone those things which we ought to have done. The good that I would, I do not.

We have done those things which we ought not to have done. But the evil which I would not, that I do.

And there is no health in us. In me dwelleth no good thing. O . . . the body of this death.

But Thou, O Lord, have mercy upon us miserable offenders. O wretched man that I am, who shall deliver me?

According to Thy promises, declared unto mankind in Christ Jesu our Lord. I thank God, through Jesus Christ our Lord.

All the phrases of the Confession have, however, a Scriptural ring; and it was very likely compiled almost *verbatim* from some old English version of the Bible, or else freely rendered (according to the habit of the day in sermons) from the Vulgate Psalms, and other Scriptures indicated above in the margin.

The manner and spirit in which a general confession of sins may be made personally and particularly applicable, is pointedly set forth in a Rubric which precedes the Confession to be used on board ship when there is danger of shipwreck: "When there is imminent danger, as many as can be spared from necessary service in the ship, shall be called together, and make an humble Confession of their sin to God, in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him, saying as followeth." That a confession so made can be otherwise than acceptable to the Good Shepherd and Physician of our souls it is impossible to doubt. That further and more detailed confession is also at times necessary, the provisions made by the Church for her penitents, and the private habits of all pious Christians, make equally certain.

The "Amen" is part of the Confession, and is to be said by both minister and people, as is indicated by the type in which it is printed.

¹ Archd. Freeman's "Principles of Divine Service," i. 320.

¶ *The Absolution or Remission of sins to be pronounced by the Priest alone, standing; the people still kneeling.*

2 Cor. i. 3.

Ezek. xlviii. 31, 32.
2 Pet. iii. 9.

Ezek. xxxiii. 11.

John xx. 21, 22.
Luke xxiv. 47.

2 Cor. ii. 10.
v. 18—20.
Isa. xlii. 23.
Ps. lxxxvi. 3.

Acts ii. 38. xiii.
38, 39.

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the absolution, and remission of their sins: He pardoneth and absolveth all them that

[LORD God, which dost not suffer sinners to perish and die in their works, but rather wilt that they shall convert and live, we humbly pray Thee to forgive us now while we have time and space

Marshall's Primer, at end of Litany.

Cf. Greg. Sabb. in xii. lect. mens i.

. . . Misereatur vestri omnipotens Deus, Salisbury Use.
et dimittat vobis omnia peccata vestra :

THE ABSOLUTION.

by the Priest alone, standing] This Rubric stood in the form "by the Minister alone," until 1661. Bishop Cosin altered it to "by the Minister alone standing, and all the people still kneeling," and his alteration subsequently developed into the existing words before the revision was completed. The reason for inserting the word "standing" was that some of the clergy had been accustomed to read it on their knees, although, as Bishop Andrewes wrote, "because he speaks it *authoritative*, in the name of Christ and His Church, the Minister must not kneel, but stand up," and this posture was observed by the majority. The other three words, "the Priest alone," have a history which fixes their meaning. At the Savoy Conference of 1661, the Presbyterians' 11th "exception" to the Prayer Book was to the effect that as the word "Minister" was used in the rubric before the Absolution, and not "Priest," or "Curate," therefore it should be used instead of those words throughout the book. To this it was replied by the Church of England Commissioners that it would be unreasonable to use the word Minister alone, for "since some parts of the Liturgy may be performed by a Deacon, others by none under the order of a Priest, viz., Absolution, Consecration, it is fit that some such word as Priest should be used for those officers, and not Minister, which signifies at large every one that ministers in that holy office, of what Order soever he be." The word "Minister" had formerly been used as identical with "Priest," as may be seen by the 82nd Canon, which forbids Bishops to "make any person, of what qualities or gifts soever, a Deacon and a Minister both together in one day." This distinctive meaning had now passed away, and "Ministers" was colloquially the name for Dissenting preachers, and for Clergymen of every Order. By the insertion of the new word, therefore, the whole Rubric was intended to enjoin, not only that the congregation are not to repeat the Absolution, as they have repeated the Confession, but also that it must not be said by a Deacon. If a Deacon says Morning or Evening Prayer, in the presence of a Priest, the latter should say the Absolution, and if no Priest is present, the Deacon should make a pause, to give opportunity for the offering up of a short secret prayer by himself and the congregation, and then pass on to the Lord's Prayer.

The Absolution was composed by the Revisers of 1552, evidently with the old form of Absolution, which was used in the Prime and Compline Services, before them. There is also some similarity between the opening words and those of a Prayer which was placed at the end of the Litany in the Primer of 1535; and which again, from the prayer, "forgive us now while we have time and space," seems to have been founded on the ancient Absolution, with its "*spatium vcræ penitentia*," though the first part is identical with a Lenten Collect of St. Gregory's Sacramentary.

Some phrases, a good deal like those of our Absolution, are also found in the form of prayer got up by John à Lasco, or Laaki, a Polish refugee, for the German congregation which he was allowed to gather together at Austin-friars in London; but the

likeness is not such as to make it probable that the English form was derived from his Latin one, though it does rather indicate that both were in part derived from some such originals as those printed in the text above.

Two questions have been raised with respect to this form of Absolution. First, whether those who composed it, and placed it where it is, intended it for an Absolution of penitent sinners, or merely for a declaration of God's mercy. Secondly, whether, irrespective of their intention, it is so constructed as to be effective for the remission of sins.

(1) The first question is all but decided by the title. Here, in the Communion Service, and in the Prayers to be used at Sea, the same word, "Absolution," is used for designating two different forms; and in the Visitation of the Sick, the third form in use by the Church of England is spoken of in the direction "the Priest shall absolve him." It seems beyond all probability that this designation could have been used of all three forms without any verbal distinction, and yet that a real difference of meaning lay hidden under the use of it, and that to such an extent as to make it in one place contradictory of itself in another place. What the word "Absolution" in the rubrical title so far proves, is confirmed by the addition made to it at the Hampton Court Conference of 1604, when it was altered to the "Absolution, or remission of sins," clearly showing what opinion the Divines there assembled held respecting the intention with which the form was inserted fifty-one years before. It is still further confirmed by a note of Bishop Andrewes (one already quoted), in which, after saying that the Absolution is pronounced *authoritative*, he adds, "For authority of Absolution, see Ezek. xxxiii. 12. Job xxxiii. 23. Num. vi. 24. 2 Sam. xii. 13. John xx. 23." An examination of these passages of Scripture will show that Bishop Andrewes (one of the most learned theologians and Scriptural scholars that the Church of England has ever had) must certainly have supposed that this was intended for an actual Absolution; and that, in his opinion, it was such.

(2) The Absolution itself is constructed on a similar principle to that on which Collects are formed; and as the precatory part of a Collect is sometimes very short and condensed¹, so here the actual words of Absolution are only "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel." The preceding portion is a statement of the antecedent reasons—God's mercy, and the delegation of His authority—for pronouncing Absolution; and what follows is an authoritative exhortation to follow up the words of temporary confession and absolution with prayer for perseverance and final pardon. The words which thus form the essence of the Absolution are of a declaratory kind, while those in the old Morning and Evening Services of the Church were precatory, as may be seen from the original Latin form printed above, and its English translation in the note below; but the change has rather strengthened than weakened the force of the form adopted. Nor must we be led

¹ See "Introduction to the Collects, Epistles, and Gospels."

Mark i. 14, 15.
Acts xx. 21.
Acts v. 31.
2 Cor. vii. 10.
Ezek. xxxvi. 26, 27.
Luke xi. 13.
Eccles. v. 1, 2.
Ps. xix. 14.
3 Cor. vii. 21.
1 Pet. i. 15. iv. 2, 3.
* Ps. xxxviii. 38.
Matt. xxv. 34, 46.
Rev. xxii. 12, 14.

truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

* Ps. cvi. 46.
Deut. xxvii. 18.
Rev. xix. 4.

¶ *The people shall answer here, and at the end of all other prayers, Amen.*

Acts xx. 26.
2 Chron. vi. 13.
xxi. 5.
Luke xxii. 4.

¶ *Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

Matt. vi. 9, 13.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy

liberet vos ab omni malo; conservet et confirmet in bono; et ad vitam perducatur æternam. Amen. Cf. Absolution at Holy Communion.

Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ pœnitentiæ, emendationem vitæ, gratiam et consolationem Sancti Spiritus, tribuat vobis omnipotens et misericors Dominus. Amen.]

Ad Matutinas . . . dicat sacerdos Pater Noster Salisbury Use. et Ave Maria.

[ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, Ματθ. vi. 9, 13. ἀγασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ

away by the word "declaratory," so often used to distinguish this from the other two forms of Absolution used in the Prayer Book; for to "declare" God's pardon of sinners is to give effect to that pardon, as when the authorized subordinate of an earthly sovereign declares pardon in that sovereign's name. This form is, in fact, closely analogous to the formulary of Baptism used in the Eastern Church,—“The servant of God (N.) is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen.” And as these words are undoubtedly sufficient for fulfilling our Lord's words, “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” so are the absolving words of our Absolution sufficient to fulfil His other words, “Whose soever sins ye remit, they are remitted unto them.”

The special form in which the Absolution is moulded was probably adopted from a careful consideration of the use which was to be made of it. It is an Absolution uttered over a mixed congregation, and yet it can only be efficacious towards those who have honestly said the Confession as it is intended to be said. The conditions of pardon are therefore distinctly expressed, that the impenitent may not be misled, and take to themselves a forgiveness to which they have no claim. And as it is a public Absolution, “He pardoneth and absolveth” is adopted in analogy with the “*tribuat vobis omnipotens et misericors Dominus*,” rather than the positive form, “by His authority I absolve,” as used in absolving individual penitents¹.

The effect of this Absolution in the daily services of the Church is (1) to reconcile the Church, as a community, daily to her God, through the mercies of Christ; (2) to prepare each person present for the work of offering praise to Him; (3) to convey pardon of

sin to an extent correlative with the extent of penitence in those over whom it is uttered. As was said in the case of the general Confession, that it does not supersede a particular confession; so it must be remembered that the general Absolution does not supersede a particular one. But the necessity for absolution is so great, that the Church has provided against any one being without it by this daily utterance of it, in which it is cast abroad as the Sower sowed his seed, or as God sends His rain upon the just and the unjust. It is a ministration in close analogy with the continual superabundance of the mercies of God in Christ, which flow down even to the skirts of our High Priest's clothing. According to the words, “freely ye have received, freely give,” the Church casts her bread upon the waters in faith, believing that God's word of absolution will not return unto Him void. And for its efficiency, in the words of a recent writer, “all that is needed is that there be fit, i. e. truly repentant recipients of it; that secured, wheresoever it touches, it blesses and heals¹.”

The people shall answer] The words “here and at the end of all other prayers” were added by Bishop Cosin. He also wished to make a marked separation between the portion of the service ending with the Absolution, and that beginning with the Lord's Prayer. After the “Amen” to the former he wrote, “Place here a fleuron,” and at the head of the Lord's Prayer, over leaf, he has made a note, “Set here a faire compartment (ornamental page-heading) before this title.” And although he has not erased the previous title before the Sentences, he has here repeated it,—“An Order for Morning Prayer.” He probably contemplated the occasional use of a short service, from which all before the Lord's Prayer was to be omitted. In the first series of his notes on the Prayer Book (Works, v. 47), Bishop Cosin has also written on the Lord's Prayer, “Here begins the service; for that which goes before is but a preparation to it, and is newly added in King Edward's Second Book, in imitation of the Liturgy and Mass of the Church of Rome. But as their hours begin with the Lord's Prayer, so begins our mattins, and the high service of the altar. And they begin as they should do, for this was the ancient custom of the Christians, when they were met together to pray; they said that prayer for a foundation and a beginning of all the rest, which Christ Himself had taught them.” [Cf. Works ii. 9.]

THE LORD'S PRAYER.

Then the Minister] From 1552 to 1661, the Rubric stood, “Then shall the Minister begin the Lord's Prayer with a loud voice.” Before 1552, it had been “The Priest being in the

¹ The ancient form of Confession, *Miserere*, and Absolution, was as follows, being used in the midst of the preces at Prime and Compline.

The Priest, looking towards the Altar,

I confess to God, the Blessed Mary, and all the Saints (*turning to the choir*), and to you, that I have sinned exceedingly in thought, word, and deed, of my own fault (*looking back to the Altar*). I beseech Holy Mary, all the Saints of God, and (*looking back to the Choir*) ye to pray for me.

The Choir replies, turning to the Priest,

Almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life. Amen.

Then the Choir, turning to the Altar,

I confess to God . . . to pray for me.

Then let the Priest say to the Choir, in the first person, if necessary,

Almighty God have mercy upon you . . . everlasting life. Amen.

The Almighty and merciful Lord grant you Absolution and Remission of all your sins, space for true repentance, amendment of life, and the grace and consolation of the Holy Spirit. Amen.

¹ Principles of Divine Service, i. 317

¶ *Here all standing up, the Priest shall say,*
Matt. xxviii. 19. Glory be to the Father, and to the
Son : and to the Holy Ghost ;

Answer.

Job xxxviii. 7. As it was in the beginning, is now,
Ps. cxlv. 4. and ever shall be : world without end.
civ. 31. Amen.

Priest.

Ps. cl. 6. Praise ye the Lord.
Rev. xix. 1. 6.

Answer.

Ps. cxlii. 3. The Lord's Name be praised.
Rev. v. 11. 13.

¶ *Then shall be said, or sung this Psalm following : Except on Easter-Day, upon which another Anthem is appointed ; and on the Nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino.
Ps. 95. **O** COME, let us sing unto the
Lord : let us heartily rejoice in
the strength of our salvation.

Let us come before his presence with
thanksgiving : and shew our selves glad
in him with Psalms.

Gloria Patri, et Filio, et Spiritui Salisbury Use.
Sancto.

Sicut erat in principio, et nunc, et
semper, et in sæcula sæculorum.
Amen.

Alleluia [*vel* Laus Tibi, Domine,
Rex æternæ gloriæ].

Sequatur invitatorium hoc modo. Psalmum
Venite

[*Invitatory entire.*]

VENITE, exultemus Domino, jubi- [The version is
lemus Deo salutari nostro : præoc- that of the Old
cupemus faciem ejus in confessione, et Italic.]
in psalmis jubilemus ei.

to the Psalmody which is so integral a portion of Divine Service. Except the Lord open our lips, we cannot show forth His praise with the heart. They are the "*Sursum Corda*" of the Daily Service, and yet have a tone of humility and even penitence, given to them by their derivation from the fifty-first and seventieth Psalms. It is probably to express this penitential tone that the musical note to which the first of them is said by the Priest is always a low one, being depressed as much as a fifth from the pitch in which the Lord's Prayer has been recited : and also that we continue kneeling till the Gloria Patri. The second versicle is a paraphrase of the "*Hosanna*,"—Save, Lord, we beseech Thee,—with which our Lord was led in triumph to the Temple.

GLORIA PATRI.

The beautiful dogmatic anthem which is here used for the first time in the service is of primitive origin, and, if not an independently inspired form, is naturally traceable to the angelic hymns in Isaiah vi. 3, and Luke ii. 13, the Trinitarian form of it being equally traceable to that of the baptismal formula ordained by our Lord in Matt. xxviii. 19. Clement of Alexandria, who wrote before the end of the second century, refers to the use of this hymn under the form, *Ἀποδοῦντες τῷ μόνῳ πατρὶ καὶ υἱῷ καὶ τῷ ἁγίῳ πνεύματι*, "giving glory to the one Father, and to the Son, and to the Holy Ghost," and a hymn of about the same date is printed by Dr. Routh, in which there is an evident trace of the same custom : *ὑμνοῦμεν πατέρα καὶ υἱόν, καὶ ἅγιον πνεῦμα Θεοῦ*, "Praise we the Father and Son, and Holy Spirit of God." It is also referred to even earlier by Justin Martyr. The Arian heretics made a great point of using Church phraseology in their own novel and heretical sense ; and they introduced the custom of singing their hymn in the form, "Glory be to the Father, by the Son, and in the Holy Ghost," which evaded the recognition of each Person as God. It thus became necessary for the Church to adopt a form less capable of perversion ; and in ancient liturgies it is found as it is still used in the Eastern Church, "Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end." In the Western Church, the second part, "As it was in the beginning, is now, and ever shall be, world without end," has been used for nearly as long a period, being found ordered in the fifth Canon of the Council of Vaison, presided over by Caesarius of Arles, in A.D. 529. The use of the hymn in this place, after the *Domine ad adjuvandum*, is also recognized by the rule of St. Benedict a few years further on in the sixth century ; and it is

found so placed in the earliest English services, those which are usually called "Anglo-Saxon." It also occurs in the same position in the daily offices of the Eastern and the Roman Churches at the present day : so that the Church throughout the world opens its lips day by day with the same words of faith in the Blessed Trinity, and of devout praise to each Person ; worshipping one God in Trinity, and Trinity in Unity. The addition of the succeeding versicle and response gives to this unity of praise on earth a further likeness to the unity of praise which was revealed to St. John : "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia ; for the Lord God omnipotent reigneth" (Rev. xix. 6).

In the Prayer Book of 1549 the old usage of saying the "Hallelujah" from Easter to Trinity Sunday in this place was continued. It was expunged altogether in 1552 ; restored in the English form, "Praise ye the Lord," and for constant use, in the Elizabethan revision. The response to it, "The Lord's Name be praised," is first found in the Scottish Prayer Book of 1637, and was inserted here in 1661. The latter represents in an unvarying form the variable invitatories which used to precede the *Venite* in the old Latin services.

There are two old customs still kept up with respect to the *Gloria Patri*. The one is that of turning to the East, as in the recitation of a Creed, whenever it is said or sung in Divine Service ; an usage enjoined in the ancient Psalter of the Church of England, and still observed, e. g. at Manchester Cathedral. The other custom is a more general one, that of reverently inclining the head during the first half of the hymn, as a humble gesture recognizing the Divine glory of each of the Three Persons ; and in imitation of the gesture of the angels, who veil their faces with their wings when singing to the glory of the Trinity in the vision of Isaiah. An old Canon of the Church of England enjoins : "Quotiesque dicitur Gloria Patri et Filio et Spiritui Sancto, ad eadem verba Deo humiliter se inclinent." Wilkins' Conc. iii. 20. And in the "Mirroure," there is the direction, "Ye incline at Gloria Patri."

Bishop Cosin wished to revive the use of Invitatories on Sundays, having inserted this Rubric in the Prayer Book which was laid before the Revisers of 1661, immediately after "Praise ye the Lord : " "And upon any Sunday, or Lord's Day, this com-

Mal. i 14.

For the Lord is a great God : and a great King above all gods.

Al. hands.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

See Exhort. and Gen. Conl.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the Wilderness ;

When your Fathers tempted me : proved me, and saw my works.

[Invitatory entire.]

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos : quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

quoniam—suam. not in Vulg.

mont. ipsius sunt. Vulg.

[Invitatory, latter half.]

Quoniam ipsius est mare, et ipse fecit illud ; et aridam fundaverunt manus ejus : venite, adoremus et pro- cidamus ante Deum, ploremus coram Domino qui fecit nos ; Quia ipse est Dominus Deus noster, nos autem populus ejus, et oves pascuæ ejus.

stecum manus ejus formaverunt. Vulg.

Vulg. as Eng.

[Invitatory entire.]

Hodie, si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione, secundum diem tentationis in deserto : ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

irritatione. Vulg.

memoration of His rising from the dead shall be said or sung. Priest, Christ is risen againe, &c. And upon the feast of Easter, Christ, our Passover, is offered up for us. Therefore, let us keep the feast, &c., *ut in die Pasch.* Then shall be said or sung," the *Venite* as we now have it.

Then shall be said or sung] This Rubric, as altered by Bishop Cosin, has great historical value, for the illustration that it gives of the mode in which the Psalms were intended to be said or sung. It is as follows : "Then shall be said or sung this Psalme following (except on Easter Day, when another Anthem is appointed), one verse by the priest, and another by the people ; and the same order shall be observed in all psalmes and hymns throughout this Book. But in colledges, and where there is a Quire, the same shall be sung by sides, as hath bin accustomed." In the third series of his notes on the Prayer Book, there are also these remarks on the response, "And our mouth shall shew forth Thy praise :—" "This is the answer of all the people. In the second book of Edward VI. the word 'Choir' is every where put for our word 'Answer ;' and by making this answer, they promise for themselves that they will not sit still to hear the psalms and hymns read only to them, as matter of their instruction ; but that they will bear a part in them with the priest, and keep up the old custom still of singing, and answering verse by verse, as being specially appointed for the setting forth of God's praise ; whereunto they are presently invited again by the minister, in these words, 'Praise ye the Lord.' So that our manner of singing by sides, or all together, or in several parts, or in the people's answering the priest in repeating the psalms and hymns, is here grounded ; but if the minister say all alone, in vain was it for God's people to promise God, and to say, that their mouth also should shew forth His praise." [Works, v. 445.]

VENITE EXULTEMUS.

This Psalm has been used from time immemorial as an introduction to the praises of Divine Service ; and was probably adopted by the Church from the services of the Temple¹. It was perhaps such a familiar use of it in both the Jewish and the Christian system of Divine Service, which led to the exposition of it given in the third chapter of the Epistle to the Hebrews,

¹ In the Eastern Church an epitome of the first three verses is used, but in the Latin and English Churches it has always been used entire.

where the Apostle is showing the connexion between the two dispensations, and the way in which all belief and worship centres in our Divine High Priest and perpetual Sacrifice.

In one of St. Augustine's sermons he plainly refers thus to the ritual use of the *Venite* : "This we have gathered from the Apostolic lesson. Then we chanted the Psalm, exhorting one another, with one voice, with one heart, saying, 'O come, let us adore, and fall down before Him, and weep before the Lord who made us.' In the same Psalm too, 'Let us prevent His face with confession, and make a joyful noise unto Him with psalms.' After these the lesson of the Gospel showed us the ten lepers cleansed, and one of them, a stranger, giving thanks to his cleanser" (St. Aug. Serm. Ben. ed. 176, Oxf. trans. 126). Durandus, in his *Rationale* of Divine Offices, says that this psalm was sung at the beginning of the service to call the congregation out of the church-yard into the church ; and that it was hence called the *Invitatory Psalm* ; but probably this was a local or temporary use of it, and does not represent the true spirit of its introduction into the Morning Service. It is far more likely that its comprehensive character, as an adoration of Christ, was that which moved the Divine Instinct wherewith the Church is endowed to place this psalm in the forefront of her Service of Praise.

Until the translation of our Offices into English it was the custom to sing the *Venite* in a different manner from that now used ; with the addition, that is, of *Invitatories*. These were short sentences (varied according to the ecclesiastical season) which were sung before the first verse, after each of the five verses into which it was then divided, and also after the Gloria Patri at the end. Thus in Trinity Season, "*Laudemus Jesum Christum ; quia Ipse est Redemptor omnium sæculorum*," would be sung before and after the first, and also after the third and fifth of the divisions indicated in the Latin version above. After the second, fourth, and Gloria Patri, would be sung "*Quia Ipse est Redemptor omnium sæculorum*" only ; and at the conclusion the whole of the Response, as at the beginning. These *Invitatories* were altogether set aside, as regards the *Venite*, in 1549 ; and, as has been already shown, the "Sentences" were substituted for them at the commencement of Divine Service in 1552. Thus reduced to its psalter simplicity, the *Venite Exultemus* is used before the Psalms every morning, except upon Easter Day, when a special *Invitatory Anthem* is substituted, which is printed

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Heb. iv. 3.

Unto whom I swear in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the Year, and likewise in the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Kalendar, (except there be proper Lessons assigned for that day :) He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the Year.*

¶ *Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book : And after every Lesson, Here endeth the First, or the Second Lesson.*

[*Invitatory, latter half.*]

Quadraginta annis proximus fui offensus. Vulg. generationi huic, et dixi, Semper hi errant corde : ipsi vero non cognoverunt vias meas : quibus juravi in ira *Us juravi.* Vulg. mea, Si introibunt in requiem meam.

[*Invitatory entire.*]

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

[*Invitatory, (1) latter half, (2) entire.*]

[*And all the Clerks who have sung the Psalms standing up, turning to the Altar, shall each of them say the Gloria, in his station, which shall be observed throughout the whole year.*] Transl. of Sarum Psalter, p. 24.

Clericus primam lectionem legat hoc modo. Salisbury Use. Lectio prima. Esais i. Visio Esais filii Amos, (Advent Sunday, e. g.) &c. &c.

[*The Chapter is said in the midst of the Choir by the Priest, without changing his place or vestment, but turned to the Altar, not chanting, but reading as in the tone of a reader . . .*] Transl. of Sarum Psalter, p. 223.

before the Collect for the day. On the nineteenth day of every month, it is sung in its place as one of the Mattins psalms, so as not to be twice used at the same service, which is a continuation of the old English usage.

An old custom lingers (especially in the North of England) of making a gesture of reverence at the words, "O come, let us worship and fall down ;" which is a relic of the custom of actual prostration as it was once made in many churches at these words.

The Rubrics between the Venite and the Te Deum were all rearranged in 1661 ; and the new arrangement, as we now have it, appears in MS., in Bishop Cosin's Prayer Book. The only changes of importance were these. (1) "*He that readeth,*" and "*He shall say,*" were substituted for "*the minister that readeth,*" and "*the minister shall say,*" in the direction about the Lessons. (2) This Rubric of the preceding books was erased, "And to the end the people may the better hear in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading, and likewise the epistle and gospel."

THE PSALMS.

For notes relating to the ritual use of the Psalms, the reader is referred to the Introduction to the Psalter.

After the Psalms have been sung it is customary in many churches to play a short voluntary on the organ : this is mentioned by Archbishop Secker as having "long been customary"

in his day ; and in a letter from Oxford in No. 630 of the "Spectator." Perhaps it may be accounted for by a Salisbury Rubric between the Psalms and Lessons, "*Deinde dicitur Paternoster et Credo in Deum a toto choro privatim.*" So at Durham a voluntary has also been substituted for the "Agnus Dei," which was once sung during the Communion of the Laity.

THE LESSONS.

For notes relating to the ritual use of Lessons in Divine Service, the reader is referred to a note on "The Order how the rest of Holy Scripture is appointed to be read," in the Calendar.

THE CANTICLES.

The ritual use of Holy Scripture in Divine Service has always been connected with praise and thanksgiving. The short responds which were intermingled with the Lessons in the pre-Reformation Services were very ancient in their origin, although, no doubt, they had increased in number during the development of the Services for monastic use. Of a like antiquity is the "Glory be to Thee, O Lord" before, and the "Thanks be to Thee, O Lord" after the reading of the Gospel in the Communion Service. As will be seen in the account given of the Te Deum, the use of responsory hymns after the Lessons is also very ancient ; and it probably arose out of the pious instinct which thus connected the idea of thanksgiving with the hearing of God's revelations to man. The Council of Laodicea (A.D. 367) ordered, in its seven-

Te Deum Laudamus.
Psalmi passim.
Rev. xix. 5.
Baruch iii. 6.
Judith ix. 14.
Isa. lxvi. 23.
Rev. xiv. 6.
xv. 4.

John iv. 23.
Rev. v. 11. 13.
Prayer of Manasses.

Isa. vi. 3.
Ezek. i. 4. x. 15.
19.

Isa. vi. 3.

Col. i. 20.

Rev. iv. 10.

Rev. xviii. 20.
xix. 1.

WE praise thee, O God : we
acknowledge thee to be the
Lord.

All the earth doth worship thee :
the Father everlasting.

To thee all Angels cry aloud : the
Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin :
continually do cry.

Holy, Holy, Holy : Lord God of
Sabaoth ;

Heaven and earth are full of the
Majesty : of thy glory.

The glorious company of the Apostles :
praise thee.

The goodly fellowship of the Prophets :
praise thee.

TE Deum laudamus : te Dominum
confitemur.

Salisbury Use.
Cf. Antiphon to
Athan. Creed.
"Te Deum Pa-
trem confitemur."

Te æternum Patrem : omnis terra
veneratur.

Tibi omnes Angeli : tibi cœli et
universæ potestates.

Tibi Cherubin et Seraphin : incessa-

Cherubim et
Seraphim. MSS.

bili voce proclamant,
Sanctus, Sanctus, Sanctus : Domi-
nus Deus Sabaoth ;

Pleni sunt cœli et terra : majestatis
gloriæ tuæ.

Te gloriosus Apostolorum chorus.

St. Cyprian. de
Mortalitate.

Te Prophetarum laudabilis numerus,

teenth Canon, that Psalms and Lessons should be used alternately ;
and this Canon doubtless refers to a custom similar to ours.

A leading principle of all the Canticles appears to be that of
connecting the written with the personal Word of God ; and that
as much in respect to the Old Testament Lessons as to those
taken out of the Gospel or other parts of the New Testament.
This is more especially true of those Canticles which are placed
first of the two in each case, the *Te Deum*, the *Benedictus*, the
Magnificat, and the *Nunc Dimittis*. The three latter of these
were inspired hymns spoken at the time when the Eternal Word
was in the act of taking our nature to redeem and glorify it ; and
the first is, if not inspired, the most wonderful expression of
praise for the abiding Incarnation of our Lord that uninspired
lips have ever uttered. It may also be observed that the Can-
ticles are set where they are, not that they may apply to any par-
ticular chapters of the Holy Bible, though they often do so in a
striking manner, but with reference to Divine revelation as a
whole, given to mankind by God in His mercy and love, and
therefore a matter for deepest thankfulness, and most exalted
praise.

The three New Testament Canticles are all taken from the
Gospel of St. Luke ; the sacrificial and sacerdotal gospel, the
symbol of which is the "living creature like unto a calf" or "an
ox," and in which is chiefly set forth our Blessed Lord's relation
to the Church as her High Priest offering Himself for sin, and
originating from His own Person all subordinate ministrations
of grace.

TE DEUM LAUDAMUS.

This most venerable hymn has been sung by the whole Western
Church "day by day" on all her feasts from time immemorial. It
is found in our own Morning Service as far back as the Conquest ;
and its insertion in the Salisbury Portiforium by St. Osmund was
doubtless a continuation of the old custom of the Church of
England.

Very ancient ecclesiastical traditions represent the *Te Deum*
as a hymn antiphonally extemporized by St. Ambrose and St.
Augustine at the baptism of the latter, A.D. 386. The written
authority for this tradition is traceable to an alleged work of St.
Datus, a successor of St. Ambrose in the See of Milan, A.D.
552. But this work has been proved by Menard, Muratori, and
Mabillon, to be of much later date. There is also a Psalter in
the Vienna Library, which was given by the Emperor Charlemagne
to Pope Adrian I., A.D. 772, in the Appendix of which the *Te*
Deum is found with the title "*Hymnus quem Sanctus*
Ambrosius et Sanctus Augustinus invicem condiderunt:" and a
similar title is found in other ancient copies. The title anciently
given to it in the Psalter of our own Church was, "*Canticum*

Ambrosii et Augustini," and in 1661 Bishop Cosin wished so far
to restore this title as to call it "*The Hymn of St. Ambrose*;"
but the ancient rubrical title was as it is at present. In the
earliest mention that we have of it (i.e., in the rule of St.
Benedict, framed in the beginning of the sixth century), it has
the same title as in our present Prayer Book, the words of St.
Benedict being "*Post quartum Responsorium incipit Abbas Te*
Deum Laudamus, quo prædicto legat Abbas lectionem de
Evangelio . . ." It is also named in the rule of St. Cæsarius
of Arles about the same date ; being ordered to be sung at
Mattins every Sunday in both systems. There is no reason to
think that it was then new to the Church ; but we may rather
conclude that it was a well-known hymn which the great founder
of the Benedictines adopted for the use of his order from the
ordinary use of the Church at large.

But the authorship of this divine hymn has been assigned to
several saints both by ancient and modern authors, the earliest
being St. Hilary of Poitiers, A.D. 355, and the latest, Nicetius,
Bishop of Treves, A.D. 535. Some ancient copies, in the Vatican
and elsewhere, give it the titles of *Hymnus S. Abundii*, and
Hymnus Sisebuti monachi. It has also been attributed to St.
Hilary of Arles, and to a monk of Lerins, whose name is not
known, the number of persons named showing how much
uncertainty has always surrounded the matter. It is scarcely
possible that so remarkable a hymn should have originated in so
remarkable a manner as that first referred to, without some trace
of it being found in the works of St. Ambrose or St. Augustine,
especially the Confessions of the latter¹. It may be that their
names were connected with it because the one introduced it into
the Church of Milan, and the other (taught by St. Ambrose) into
the Churches of Africa.

For there is reason to think that the *Te Deum Laudamus* is
much older than the time of St. Ambrose. So early as A.D. 252
we find the following words in St. Cyprian's Treatise "*On the*
Mortality" that was then afflicting Carthage : "Ah, perfect and
perpetual bliss ! There is the glorious company of the Apostles ;
there is the fellowship of the prophets exulting ; there is the
innumerable multitude of martyrs, crowned after their victory of
strife and passion ;" and the striking parallel between them and
the seventh, eighth, and ninth verses of the *Te Deum* seems

¹ In the latter we do indeed read . . . "we were baptized, and anxiety
for our past life vanished from us. Nor was I sated in those days with the
wondrous sweetness of considering the depth of Thy counsels concerning
the salvation of mankind. How did I weep, in Thy Hymns and Canticles,
touched to the quick by the voices of Thy sweet-attuned Church !" (St.
Aug., Conf. IX. vi., p. 166, Oxf. Trans.) But this passage seems rather to
indicate the use of Canticles already well known than the invention of any
new one.

Rev. vii. 15. The noble army of Martyrs : praise thee.

Eph. iii. 10. 21. The holy Church throughout all the world : doth acknowledge thee ;

Ps. cxlv. 5. The Father : of an infinite Majesty ;
 Heb. i. 3. Jude 25.
 Ps. cxlii. 3. Thine honourable, true : and only
 John iii. 16. Son ;

John xiv. 26. Also the Holy Ghost : the Comforter.

Ps. xxiv. 8. Thou art the King of Glory : O
 Rev. xix. 16. Christ.

Heb. i. 8. Thou art the everlasting Son : of
 John i. 1. 18. the Father.

Luke i. 31. When thou tookest upon thee to
 Matt. i. 18. deliver man : thou didst not abhor the Virgin's womb.

Te Martyrum candidatus, laudat exercitus.

Te per orbem terrarum : sancta confitetur ecclesia.

Patrem immensæ majestatis ;

Cf. Athan. Creed.
 "Immensus Pater," &c.

Venerandum tuum verum : et unicum Filium ;

Sanctum quoque Paracletum Spiritum.

Tu rex gloriæ : Christe.

Tu Patris sempiternus es Filius.

Tu, ad liberandum, suscepturus hominem : non horruisti Virginis uterum.

certainly more than accidental. There are several coincidences also between words in the Baptismal and other offices of the Eastern Church and particular verses of the Te Deum, and the former are supposed to be of extremely ancient date. In the Alexandrine MS. of the Scriptures, a work of the fourth or fifth century, preserved in the British Museum, there is moreover a Morning Hymn which is written at the end of the Psalter, and which is still used in the daily services of the Greek Church. The following is a translation:—

Glory to Thee, the giver of light.

Glory to God on high, and on earth peace, good will towards men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

O Lord, heavenly King, God, Father Almighty : O Lord, only-begotten Son Jesus Christ, and Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world ; have mercy upon us, Thou that takest away the sin of the world.

Accept our prayer : Thou that sittest at the right hand of the Father, have mercy upon us.

For Thou only art holy ; Thou only Lord Jesus Christ art in the glory of God the Father. Amen.

Day by day I bless Thee, and praise Thy name for ever, and for ever and ever.

Vouchsafe, O Lord, to keep me this day without sin.

Blessed art Thou, O Lord God of our fathers ; and praised and glorified be Thy name for ever. Amen.

Lord, let Thy mercy be upon us, as our trust is in Thee. Ps. xxxiii. 22.

Blessed art Thou, O Lord : O teach me Thy statutes. Ps. cxix. 12.

Lord, Thou hast been our refuge, from one generation to another. Ps. xc. 1.

I said, Lord, be merciful to me, heal my soul, for I have sinned against Thee. Ps. xli. 4.

Lord, I fly to Thee ; teach me to do Thy will, for Thou art my God. Ps. cxliii. 9, 10.

For with Thee is the well of life ; in Thy light shall we see light. Ps. xxxvi. 9.

Show forth Thy mercy to them that know Thee. Ibid. 10.

O Holy God, O holy Might, O holy Immortal, have mercy upon us. Amen.

The first division of this hymn is identical with the Eucharistic Gloria in Excelsis, and the last verse is the Trisagion of the

ancient Eastern Liturgies ; the remaining portion has clearly a common origin with the Te Deum. Verses 8 and 9 are the same as the 24th and 26th verses of the latter. The 11th is also identical with the last of the Te Deum, but it is taken from Psalm xxxiii. 22. Like the Te Deum, this ancient Morning Hymn of the Greek Church borrows largely from the Psalms in its concluding portion, and the verses chosen are of a supplicatory character in both, though otherwise they do not correspond.

The most probable conclusion to arrive at is, that this noble canticle, in its present form, is a composition of the fourth or fifth century ; and that it represents a still more ancient hymn, of which traces are to be found in St. Cyprian and the Morning Hymn of the Alexandrine Manuscript.

The Te Deum is only known as connected with the ritual of the Church. It seems also from the first to have been connected with the reading of the Morning Lessons, the expression "Keep us this day without sin," being some evidence of this, though not convincing, as an analogous form is used in "Give us this day our daily bread." In the Salisbury Use, which probably represents the more ancient use of the Church of England, it was directed to be sung after the last lesson on Sundays and other Festivals, except during Advent and the Lenten season from Septuagesima to Easter. Quignonez, in his reformed Roman Breviary, directed it to be used every day even in Lent and Advent. The Prayer Book of 1549 ordered it to be used every day, with the exceptions customary according to the older ritual ; and as festivals were previously almost of daily occurrence, this was practically a continuance of the old rule. In 1552 the exceptions were erased, and have not since been restored ; but as the alternative Canticle, Benedicite, remains, some ritualists conclude that it is to be used in Lent and Advent as directed by the First Book of Edward VI., and not the Te Deum¹. Of ritual customs anciently con-

¹ This is not the ancient practice of the Church, it must be remembered. During Advent the following was sung instead of Te Deum on all Festivals when the latter would otherwise have been used. It is the last of nine Responsa (Responsoria) used after the nine Lessons respectively.

"R. 9. Lætentur cœli, et exultet terra : jubilate montes laudem : quia Dominus noster veniet. Et pauperum suorum miserebitur."

V. Orietur in diebus ejus justitia et abundantia pacis. Et pauperum suorum miserebitur.

Gloria Patri, et Filio, et Spiritui Sancto :
 Et pauperum suorum miserebitur."

The ancient ritual use of the Benedicite was entirely festive ; though it was not indeed set aside from its place in Lauds during Lent and Advent.

Admirable substitutes for the Te Deum in Lent and Advent might be found in two other of the discontinued Lauds Canticles, the Song of Heseekiah (Isaiah xxxviii.) being exactly adapted for Lent, and that of

1 Pet. iii. 19.
Rom. viii. 29.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Acts vii. 55.
John xvii. 5.

Thou sittest at the right hand of God : in the Glory of the Father.

Matt. xvi. 27.

We believe that thou shalt come : to be our Judge.

Acts iv. 29.
1 Pet. i. 19.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Eph. ii. 19.
Rev. vii. 4.
Wisdom v. 5.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

[margin Psalm
xxviii. 9.]

Govern them : and lift them up for ever.

2 Chron. xxx. 21.

Day by day : we magnify thee.

Rev. v. 13. vii. 12.
Heb. xiii. 21.

And we worship thy Name : ever world without end.

The Lord's
Prayer.

Vouchsafe, O Lord : to keep us this day without sin.

Tu devicto mortis aculeo : aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes : in gloria Patris.

Judex crederis esse venturus.

Te ergo quæsumus, famulis tuis subveni : quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis : gloria munerari. modern reading. "in gloria numerari."

Salvum fac populum tuum, Domine : et benedic hæreditati tuæ.

Et rege eos, et extolle illos usque in æternum. Vulgate, rege : LXX, exaltabo.

Per singulos dies, benedicimus te.

Et laudamus nomen tuum : in sæculum et in sæculum sæculi.

Dignare, Domine, die isto : sine peccato nos custodire.

nected with the singing of this hymn, one still retains a strong hold upon English people, viz., that of bowing at the words "Holy, Holy, Holy," with the same reverent gesture that is used in the Creed : a custom derived from the angelic reverence spoken of in Isaiah in connexion with the same words. "And for bycause Angels praise God with great reverence, therefore ye incline when ye sing their song," says the Mirror.

Besides the use of the Te Deum in the Morning Service, there is a well-known custom of singing this triumphal hymn, by itself, arranged to elaborate music, as a special service of thanksgiving. It is directed to be used in this manner, in "Forms of Prayer to be used at Sea, after Victory, or deliverance from an Enemy :—" and at the conclusion of coronations it is always so used, as it has been, time immemorial, over the whole of Europe. The Sovereigns of England have been accustomed to go in state to the singing of the Te Deum after great victories, and Handel's "Dettingen Te Deum" was composed for one of these occasions. Custom has also established this separate use of the Te Deum on other important occasions of thanksgiving.

The most ancient Christian music known has come down to us in connexion with this Cantic; being that known as the "Ambrosian Te Deum," which is found in a work on Music written by Boëthius, a Roman Consul, in A.D. 487. This is, however, thought to be an adaptation of the Temple psalmody of the Jews, like the other ancient Church tones.

A very striking characteristic of this heavenly hymn is the strictly doctrinal form in which it is composed, which makes it a literal illustration of St. Paul's words, "I will sing with the spirit, and I will sing with the understanding also" (1 Cor. xiv. 15). It has been thought by some, from the singularity of the opening words, *Te Deum*, that it is throughout a hymn to Christ as God, representing, or analogous to, that spoken of by Pliny in his letter to Trajan. But the English version truly represents the Latin form, in which a double accusative is joined to the verb

laudamus that could not be otherwise rhythmically translated. That the English Church has always considered the earlier verses of it to be addressed to the First Person of the Blessed Trinity is evidenced by the ancient Salisbury Antiphon to the Athanasian Creed, which is "*Te Deum Patrem ingenitum, te Filium unigenitum, te Spiritum Sanctum Paracletum, sanctam et individuum Trinitatem toto corde et ore confitemur.*" It has also been conjectured that the 11th, 12th, and 13th verses have been interpolated, but there is not the slightest ground for this conjecture, all ancient MSS. in Latin, Teutonic of the ninth Century, and English from the ninth to the fourteenth, reading precisely the same : and the hymn being rendered imperfect by their omission.

The first ten verses are an offering of praise to the Father Almighty, with the Scriptural recognition of the Blessed Trinity implied in the *Ter Sanctus* which Isaiah heard the Seraphim sing when he beheld the glory of Christ, and spake of Him. In the three following verses this implied recognition of the Three in One is developed into an actual ascription of praise to each, the *Pater immensa Majestatis*, the *Unicus Filius*, and the *Sanctus Paracletus Spiritus*. In these thirteen verses the Unity and Trinity of the Divine Nature is celebrated in the name of the whole Church of God. The Militant Church, the various orders of holy Angels with which it has fellowship in the New Jerusalem, the Apostles, Prophets, and Martyrs of the Old and New Dispensation now gathered into the Church Triumphant, all thus adore God the Lord, the Lord God of Sabaoth, the Father Everlasting : and the holy Church gathers up its praises in a devout acknowledgment of each Person of the Blessed Trinity as the Object of Divine worship. Then begins that part of the Hymn which glorifies God for the blessing of the Incarnation : the latter sixteen verses addressing themselves to our Lord and Saviour ; commemorating His Divine Nature and Eternal Existence, His Incarnation, Sacrifice, Ascension, and Session at the right hand of the Father. In the last verses, with a mixture of plaintiveness and triumph, the hymn follows the line marked out by the angels at the Ascension, looking to our Lord's Second Advent as the true complement of His First. This concluding portion is as well fitted to express the tone of a Church Militant as the initial portion is to express that of a Church Triumphant : and the personal form of the last verse is a touching reminder of the individual interest that each of us

Habakkuk (Hab. iii.) being equally suitable for Advent. The Salisbury version of the latter (from the Vulgate) had two beautiful renderings of the 13th and 18th verses : "Thou wentest forth for the salvation of Thy people : even for salvation with Thy Christ ;" and "Yet I will rejoice in the Lord : I will joy in God my Jesus."

Ps. cxxiii. 3.
xxxiii. 18. 22.

O Lord, have mercy upon us : have mercy upon us.

Isa. xxvi. 3. 4.
Ps. xxxii. 11.
lxvii. 1.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

Ps. xxxi. 1.
Isa. xlv. 17.
1 Pet. ii. 6.

O Lord, in thee have I trusted : let me never be confounded.

¶ Or this Canticle, *Benedicite, Omnia Opera.*

The Song of
the three holy
children 85—
66.

Ps. cxlviii. 1.
— 2.

O ALL ye Works of the Lord,
bless ye the Lord : praise him,
and magnify him for ever.

O ye Angels of the Lord, bless ye
the Lord : praise him, and magnify
him for ever.

O ye Heavens, bless ye the Lord :
praise him, and magnify him for ever.

— 4. O ye Waters, that be above the Fir-
mament, bless ye the Lord : praise
him, and magnify him for ever.

O all ye Powers of the Lord, bless
ye the Lord : praise him, and magnify
him for ever.

— 3. O ye Sun, and Moon, bless ye the
Lord : praise him, and magnify him
for ever.

— 3. O ye Stars of Heaven, bless ye the
Lord : praise him, and magnify him
for ever.

Miserere nostri, Domine : miserere
nostri.

Fiat misericordia tua, Domine, super
nos : quemadmodum speravimus in te.

In te, Domine, speravi : non con-
fundar in æternum.

Canticum trium puerorum. Dan. iii.

BENEDICITE omnia opera Do-
mini Domino : laudate et super-
exaltate eum in sæcula.

Benedicite Angeli Domini Domino :
benedicite cœli Domino.

Benedicite aquæ omnes quæ super
cœlos sunt Domino : benedicite omnes
virtutes Domini Domino.

Benedicite sol et luna Domino :
benedicite stellæ cœli Domino.

has in the corporate work of praise and prayer of which Divine Service is constituted. Few uninspired compositions give so clear an echo of the spirit and depth of Holy Scripture.

There are three verses of the Te Deum which require special notice, with reference to the modern Latin and English in which they are given to us at the present day.

(1) The ninth verse, "*Te Martyrum candidatus, laudat exercitus,*" is very insufficiently rendered by "*The noble army of Martyrs praise Thee.*" In pre-Reformation versions it stood,—"The, preiseth the white oost of martiris;" and considering the distinct connexion between this verse and Rev. vii. 9. 14, it is strange that the Scriptural idea of "white robes" which have been "made white in the blood of the Lamb," should have been superseded by the word "noble." It is possible that the idea of something lustrous and pure was more expressed by "noble" in the early part of the sixteenth century, than is conveyed by it to modern ears¹; but the change of the word from the old English "white," and Anglo-Saxon "shining," has gone far to obliterate the true sense of the original in our present version.

(2) In the sixteenth verse, the ancient and modern English versions alike fail to give the full sense of the Latin. The former uniformly give, "Thou wert not skoymes (squeamish) to take the maydenes wombe, to delyver mankynde," which is little different in sense from our present version. But it is clear that "*Tu, ad liberandum, suscepturus hominem*" includes a reference to the Incarnation, as much as "*non horruisti Virginis uterum.*" The verse would be more literally rendered, "Thou, being about to take manhood upon Thee, to deliver it;" but there is an almost insurmountable difficulty in the way of matching the point and rhythm of the Latin by an equivalent sentence in English.

(3) The twenty-first verse has been altered both in Roman Breviaries and in the English Prayer Book. All Latin MSS.

previously to 1492, read "*Æterna fac cum sanctis Tuis gloria munerari:*" and the equivalent of *munerari* is found in every known version of the Te Deum up to that time; our own in the fourteenth century being, "Make hem to be rewarded with thi seyntes, in endles blisse." The "*numerari*" reading appears to be an error of the early printers, arising out of the very slight difference presented by *mun* and *num* in black letter¹. The word "*is*" is a modern insertion of the same date, and probably arose from confusion between the twenty-first and the eighteenth verses, in the latter of which occurs "*in gloria Patris.*" Since our Lord said "Great is your reward in Heaven," and "Himself shall reward you openly," the old English rendering of *munerari* is quite Scriptural; but it may be pointed out that the sense of the Latin is rather that of free gift than reward, *munerari*, not *re-munerari*. Perhaps the original may be rendered, "Make them to be awarded with Thy saints: Thy glory everlasting," without departing from the sense of the original, or the familiar rhythm of our Prayer Book version. The received version, although not faithful to the original, is happily comprehensive; for, to be "numbered with the children of God," and to have a "lot among the saints," is to receive the "great recompense of reward," the heavenly heritage of those who are joint heirs with Christ of His triumphant kingdom.

THE BENEDICITE.

There is no doubt that this Canticle is of Jewish origin, although its claim to be part of the Canonical Book of Daniel is

¹ So gold and silver were called "noble metals" by the early chymists.

¹ It should, however, be mentioned that the Venerable Bede, who was almost contemporary with Gregory the Great, records some words of his which contain something very like this reading. "*Sed et in ipsa missarum celebratione tria verba maximæ perfectionis plena superadjecit, 'Disceque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari.'*"—Bede, Hist. Eccl., lib. 2, c. l. 87.

Ps. cxlviii. 8.

O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire, and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter, and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost, and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice, and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light, and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

— 2. O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

Benedicite imber et ros Domino : Salisbury Use.
benedicite omnes spiritus Dei Domino.

Benedicite ignis et æstus Domino :
benedicite frigus et æstas Domino.

Benedicite rores et pruina Domino :
benedicite gelu et frigus Domino.

Benedicite glacies et nives Domino :
benedicite noctes et dies Domino.

Benedicite lux et tenebræ Domino :
benedicite fulgura et nubes Domino.

Benedicat terra Dominum : laudet
et superexaltet eum in sæcula.

Benedicite montes et colles Domino :
benedicite universa germinantia in
terra Domino.

Benedicite fontes Domino : benedi-
cite maria et flumina Domino.

not recognized by the Church of England, which has placed it among the books of the Apocrypha. It has a great resemblance to the 148th Psalm, and is generally considered to be a paraphrase of it.

Several of the Fathers speak of the Benedicite as being used in the Services of the Church. St. Chrysostom especially refers to it as "that admirable and marvellous song, which from that day to this hath been sung every where throughout the world, and shall yet be sung in future generations." Rufinus speaks of it in "the same manner, (in defending its Canonical authority against '1,) as having been sung by holy confessors and martyrs,

mentioned in the Comes of St. Jerome among the Lectons on the

who would not have been permitted to sing that as Holy Scripture which is not so. It was used as one of the Psalms at Lauds as early as the time of St. Athanasius, and occupied the same position on Sundays in the ancient services of the Church of England. When the Psalter was restricted, in 1549, to the hundred and fifty psalms which go by the general name of the Psalms of David, the Song of the Three Children was placed after the Te Deum, to be used as a responsory canticle to the first lesson, under the title "Benedicite, Omnia Opera Domini Domino." This use of it was not by any means novel, as it was

Festival called *Statio ad S. Petrum* under the title "Hymnus Trium Puerorum."

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

Ps. cxlviii. 10.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

Ps. cxxxiv. 1.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits, and Souls of the righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

Ps. cxxxvi. 1.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.*

Benedictus.
Luke i. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

Benedicite cete et omnia quæ mo- Salisbury Use.
ventur in aquis Domino : benedicite omnes volucres cæli Domino.

•

Benedicite omnes bestię et pecora Domino : benedicite filii hominum Domino.

Benedicat Israël Dominum : laudet et superexaltet eum in sæcula.

Benedicite Sacerdotes Domini Domino : benedicite servi Domini Domino.

Benedicite spiritus et animæ justorum Domino : benedicite sancti et humiles corde Domino.

Benedicite Anania, Azaria, Misaël Domino : laudate et superexaltate eum in sæcula.

Benedicamus Patrem et Filium cum Cf. Dan. iii. 52.
86. Vulg.
Sancto Spiritu : laudemus et superexaltemus eum in sæcula.

Benedictus es Domine in firmamento cæli : et laudabilis, et gloriosus, et superexaltatus in sæcula.

Canticum Zachariae prophetae Luca i.

BENEDICTUS Dominus Deus Salisbury Use.
Israël : quia visitavit, et fecit redemptionem plebis suæ.

said between the lessons (according to Mabillon), in the old Gallican ritual which was once common to France and England.

When first inserted in its present place, this Canticle was ruled by the following rubric prefixed to the Te Deum :—
“¶ After the first lesson shall follow throughout the year (except in Lent, all the which time, in the place of *Te Deum*, shall be used *Benedicite Omnia Opera Domini Domino*) in English, as followeth.” This rubric was altered to its present form in 1552, the object of the alteration being probably to allow greater freedom in the substitution of Benedicite for Te Deum. It was an ancient rule to use the former when any portion of the Prophet Daniel was read. In more recent times it has been customary to sing it on Septuagesima Sunday, when Genesis i. is the first lesson ; on the Nineteenth Sunday after Trinity, when Daniel iii.

is read ; and on week-days during Lent and Advent¹. The ordinary Doxology was substituted for the one proper to the psalm, in 1549. The latter is, “O let us bless the Father, and the Son, with the Holy Ghost : let us praise Him, and magnify Him for ever. Blessed art Thou, O Lord, in the firmament of Heaven ; worthy to be praised, and glorious, and to be magnified for ever.” Pope Damasus (A.D. 366) is said to have been its author ; but it is founded on the verse which precedes the words Benedicite Omnia Opera.

THE BENEDICTUS.

This prophetic hymn of Zacharias has been used as a responsory canticle to the Gospel lessons from very ancient times, being

¹ See, however, note on p. 11.

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy Covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hands of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Et erexit cornu salutis nobis : in *Salisbury Use.*
domo David pueri sui.

Sicut locutus est per os sanctorum :
qui a sæculo sunt, prophetarum ejus.

Salutem ex inimicis nostris : et de
manu omnium qui oderunt nos.

Ad faciendam misericordiam cum
patribus nostris : et memorari testa-
menti sui sancti.

Jusjurandum quod juravit ad Abra-
ham patrem nostrum : daturum se
nobis.

Ut sine timore, de manu inimicorum
nostrorum liberati : serviamus illi.

In sanctitate et justitia coram ipso :
omnibus diebus nostris.

Et tu, puer, Propheta Altissimi vo-
caberis : præibis enim ante faciem
Domini parare vias ejus.

Ad dandam scientiam salutis plebi
ejus : in remissionem peccatorum
eorum.

Per viscera misericordiæ Dei nostri :
in quibus visitavit nos oriens ex alto.

Illuminare his qui in tenebris et in
umbra mortis sedent : ad dirigendos
pedes nostros in viam pacis.

Gloria Patri, et Filio : et Spiritui
Sancto.

Sicut erat in principio, et nunc, et
semper, et in sæcula sæculorum. Amen.

spoken of as so used by Amalarius (A.D. 820) ; and perhaps by St. Benedict, nearly three centuries earlier, since he speaks of a *Canticum de Evangelio* occurring here in Mattins. In the *Salisbury Use* it occupied a similar position, but was not so definitely connected with the lessons themselves as it now is, being used after the Capitulum, at Lauds, on Sundays. It was the only Canticle appointed for use after the second morning lesson in 1549, and the rubric by which it is preceded shows very clearly that it is intended to be the ordinary Canticle, the *Jubilata* being an exceptional one, inserted to avoid repetition on St. John Baptist's Day, or whenever the Benedictus occurs in the second lesson itself.

The position of this Canticle makes its ritual meaning self-evident. It is a thanksgiving to Almighty God for His mercy as exhibited towards mankind in the Incarnation of our Lord, whereof the Gospel speaks, and in the foundation of the Church in His blood, as recorded in the Acts of the Holy Apostles. It is

the last prophecy of the old Dispensation, and the first of the new : and furnishes a kind of key to the Evangelical interpretation of all prophecies under the one by which they are connected with the other. The Benedictus is a continual acknowledgment also of the Communion of Saints under the two Dispensations ; for it praises God for the salvation which has been raised up for all ages out of the house of His servant David, and according to the ancient covenant which He made with Abraham, "the father of them that believe, though they be not circumcised" (Rom. iv. 11) ; whose seed all are if they are Christ's, and heirs according to the promise. (Gal. iii. 29.) The use of the Benedictus by the Church indicates to us where we are to find true sympathy and communion with God's ancient people ; not in their outward relationship to Abraham, "for God can of these stones raise up children unto Abraham," but in their faithful acknowledgment of the Lord Jesus, as the Christ whom the Old Testament Scriptures predicted.

* Ps. c.

¶ Or this Psalm, *Jubilate Deo*.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure, that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing : except only such days as the Creed of Saint Athanasius is appointed to be read.*

2 Tim. i. 13.
Deut. iv. 35. 39.
Matt. vi. 9.
Gen. i. l. xvii. 1.
John i. 3.
Matt. i. 18—25.

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

Psalmus xcix.

JUBILATE Deo omnis terra : *ser-* *Salisbury Use.*
vite Domino in lætitia.

Introite in conspectu ejus : in exultatione.

Scitote quoniam Dominus, ipse est Deus, ipse fecit nos, et non ipsi nos.

Populus ejus et oves pascuæ ejus, introite portas ejus in confessione : atria ejus in hymnis ; confitemini illi.

Laudate nomen ejus ; quoniam suavis est Dominus ; in æternum misericordia ejus : et usque in generationem et generationem veritas ejus.

Gloria Patri, et Filio : et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

Symbolum Apostolicum.

CREDO in Deum Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum Filium

THE JUBILATE.

This was the second of the fixed Psalms at Lauds on Sunday ; and was adopted as a responsory Canticle in 1552. The object of its insertion here was to provide a substitute for the Benedictus on days when the latter occurs in the Lesson or Gospel, on the same principle which rules the omission of the Venite when it occurs in the Psalms of the day. The days on which it should be used are therefore the following :—

February 18th.
June 17th.
June 24th [St. John Baptist's Day].
October 15th.

The general substitution of the Jubilate for the Benedictus is very much to be deprecated. There is, however, a prophetic reference to the Chief Shepherd of the Church, and to the service of praise offered to Him which makes it well fitted for occasional use ; and Dean Comber says that it seems to have been used after the reading of the Gospel as early as A.D. 450.

THE APOSTLES' CREED.

The use of a Creed in Divine Service is of very ancient origin, and the Apostles' Creed has been used in the daily offices of the Church of England as far back as they can be traced. Under the old system it followed the Lord's Prayer, (instead of preceding it,) at Prime and Compline, and was recited in the same manner, the people joining in only at a repetition of the last two clauses. In the Reformed Breviary of Cardinal Quignonez an open recitation of the Apostles' Creed was directed on all days except Sunday : and this direction probably suggested our present custom.

The earliest occurrence of the Apostles' Creed exactly in the form in which we now use it at Morning and Evening Prayer, is in a treatise published by Mabillon, from an ancient MS., entitled

"*Libellus Pirminii de singulis libris canonicis scarapæus,*" or "*scriptus.*" Pirminius died about A.D. 758, and appears to have lived some time in France, though he died in Germany. Hence it is extremely probable that the Creed contained in two several places of his treatise, and in both places in the same words, is the old Gallican form of the Apostles' Creed, identical with that afterwards adopted by St. Osmund into the Salisbury Use, from the more ancient services of the Church of England. How much older than the eighth century this exact form of the Apostles' Creed may be is not known ; but it has been so used, without variation, in the whole Latin Church, as well as in the Church of England, from that time until the present.

The substance of the Apostles' Creed is, however, very much older. It is extant, very nearly as we now use it, as it was used by the Churches of Aquileia and Rome at the end of the fourth century, when it was commented upon, and both forms indicated, by Rufinus, who was a priest of the former diocese. The two forms are here shown side by side, the authority for each being Professor Heurtley's *Harmonia Symbolica*, pp. 26. 30 :—

The Creed of the Church of Aquileia, circ. A.D. 390.

Credo in Deum Patrem omnipotentem, invisibilem et impassibilem : Et in Jesum Christum, unicum Filium ejus, Dominum nostrum : Qui natus est de Spiritu Sancto Ex Maria Virgine ; Crucifixus sub Pontio Pilato, et sepultus ; Descendit in inferna ; Tertia die resurrexit a mortuis ; Ascendit in cœlos ;

The Creed of the Church of Rome, circ. A.D. 390.

Credo in Deum Patrem omnipotentem. Et in Jesum Christum, unicum Filium ejus, Dominum nostrum ; Qui natus est de Spiritu Sancto Ex Maria Virgine ; Crucifixus sub Pontio Pilato, et sepultus ; Tertia die resurrexit a mortuis. Ascendit in cœlos ; Sedet ad dexteram Patris, Inde venturus est judi-

And in Jesus Christ his only Son
 our Lord, Who was conceived by the
 Holy Ghost, Born of the Virgin Mary,
 Suffered under Pontius Pilate, Was
 crucified, dead, and buried; He de-
 scended into Hell; The third day he
 rose again from the dead, He ascended
 into heaven, And sitteth on the right
 hand of God the Father Almighty;
 From thence he shall come to judge
 the quick and the dead.

I believe in the Holy Ghost; The
 holy Catholic Church; The Com-
 munion of Saints; The Forgiveness
 of sins; The Resurrection of the body,
 And the life everlasting. Amen.

Luke ii. 11. 21.
 ii. 1-7.
 Matt. xxvii. 1, 2.
 26-31. 33.
 Mark xv. 42-46.
 Ps. xvi. 8.
 Acts ii. 24-32.
 Matt. xxviii.
 Ps. lxviii. 18.
 Acts i. 9.
 Mark xvi. 19.
 Matt. xxv. 31-
 46.
 John v. 21-23.
 Acts x. 42.
 Eph. ii. 18-22.
 2 Cor. xiii. 14.
 John xv. 16, 17.
 26.
 Col. i. 12, 13. 18.
 Luke xxiv. 47.
 John v. 28, 29.
 Rev. xx. 12, 13.
 John iii. 16.
 v. 24.
 2 Pet. i. 11.
 Rev. xxii. 20.

ejus unicum, Dominum nostrum : qui *Salisbury Use.*
 conceptus est de Spiritu Sancto, natus
 ex Maria Virgine, passus sub Pontio
 Pilato, crucifixus, mortuus, et sepultus:
 descendit ad inferna : tertia die resur-
 rexit a mortuis : ascendit ad coelos :
 sedet ad dexteram Dei Patris omni-
 potentis : inde venturus est judicare
 vivos et mortuos. Credo in Spiritum
 Sanctum : sanctam Ecclesiam Catho-
 licam : Sanctorum communionem, re-
 missionem peccatorum, carnis resur-
 rectionem, et vitam æternam. Amen.

Sedet ad dexteram Patris. Inde
 venturus est judicare vivos et
 mortuos; Et in Spiritu Sancto; Sanctam Eccle-
 siam; Remissionem peccato-
 rum; Carnis resurrectionem.

At a still earlier period, A.D. 180, Irenæus wrote his great
 work against heresies; for, even at that early date, these began to
 fulfil the prophecy of our Lord that the Enemy should sow tares
 among the wheat. In this book Irenæus gives the substance of
 Christian doctrine under the name of the "Rule of Truth," which
 every Christian acknowledged at his Baptism. This undoubtedly
 represents the Apostles' Creed, though probably not the exact
 words in which it was recited.

The Creed as stated by Irenæus, Bishop of Lyons, A.D. 180.

The Church throughout the world, spread out as she is to the
 ends of the earth, carefully preserves the faith that she received
 from the Apostles and from their disciples:—

Believing in one God the Father Almighty, Who made Heaven
 and Earth, the seas and all that in them is; and in one Christ
 Jesus, the Son of God, Who was incarnate for our salvation; and
 in the Holy Ghost, Who by the prophets proclaimed the dispen-
 sations and the advents of our dear Lord, Christ Jesus: and His
 birth of a Virgin, and His suffering, and His Resurrection from
 the dead, and His Ascension in the flesh into Heaven, and His
 coming from Heaven in the glory of the Father, to sum up all
 things, and to raise up all flesh of the whole human race.

That to Christ Jesus our Lord, and God, and Saviour, and
 King, according to the good pleasure of the invisible Father,
 every knee should bow, of things in heaven, and things in earth,
 and things under the earth; and that every tongue should con-
 fess Him, and that He should pass righteous judgment upon all.

In two other parts of the same work there are other summaries
 of the Creed which are plainly based on the same formula as that
 of which the above is a paraphrastic statement.

Traces of the Creed are also to be found in the writings of
 Justin Martyr, Polycarp, Clemens Romanus, and Ignatius: and
 these approach so near to Apostolic times as to give good reason
 to think that the name by which the Apostles' Creed has been
 known for many centuries, is one which belongs to it not merely
 because it accurately states the faith held by the Apostles, but
 also because it originated from them.

A very ancient tradition of the Church, as old as the time of
 Rufinus (A.D. 369-410), describes the Apostles as meeting
 together to consider about a common statement of doctrine,
 before they parted for their several labours. A later tradition

(attributed to St. Augustine, but probably of more recent date)
 adds to this statement that each Apostle in succession recited
 one Article of the Creed, implying that it was thus delivered by
 Inspiration. The first of these traditions, written down so near
 to the time of the Apostles, is worthy of great respect: and no
 objections have been made to it, which have not been rationally
 answered. The second is not of high authenticity, but the ob-
 jections brought against it are chiefly founded on the improba-
 bility of such a statement being true: yet if the inspiration of
 the Apostles for the purpose of writing special official letters is
 granted, it is difficult to see what there is improbable in a state-
 ment that implies their collective inspiration for the purpose of
 originating so important a document as the Creed, at a time
 when the New Testament Scriptures had not yet come into
 existence.

But, apart from these traditions, there is much evidence in the
 early Christian writings that there was a common and well-
 known formula containing the chief articles of Christian faith.
 There are also frequent statements that the tradition of the Faith
 came direct from the Apostles. Combining these facts with the
 supposition that the Apostles would almost certainly provide
 some such formula for the guidance of converts, we may conclude
 that it is far more reasonable to believe the Creed going under
 their name to be substantially of their composition than to believe
 the contrary. In fact the Creed appears to be an absolute neces-
 sity, springing out of the circumstances in which the early Chris-
 tians were placed: when, as regarded themselves, their brethren,
 and the Heathen, such an answer to the question, "What is
 Christianity?" resolving itself into a few short replies embody-
 ing the chief facts of our Lord's life and work, was imperatively
 required. That the Apostles would methodize an authoritative
 form of this reply can hardly be doubted: and that they did so
 is more than suggested by what St. Paul says of a Form of sound
 words in passages like Rom. vi. 17; xvi. 17. Heb. x. 23. Phil.
 iii. 16. 2 Tim. i. 13, the original Greek of which almost neces-
 sitates such an interpretation as that here indicated.

Although, however, the cumulative force of these arguments is
 so great as to leave scarcely any rational ground for contradicting
 the old belief of the Church, that the Creed came from the
 Apostles substantially as it was handed down to the eighth
 century, it is not sufficient to warrant us in declaring it to be
 inspired. All that we may dare to say on this point is, that the
 Apostles were under a very special guidance of the Holy Ghost,
 were "filled with the Spirit" for the official purposes of their
 work; and, consequently, that very little of the human element
 is likely to have mingled itself with any of the official words
 which they spoke to the Church. If it could be certainly proved
 that the Creed came from the Apostles as we now have it, sound
 reason would require us to believe that the Holy Ghost moved

them to compose it, and hence that it was inspired. In the absence of such evidence it is our duty to compare the doctrines handed down to us in the Creed as those of the Apostles, with the doctrines contained in the great storehouse of God's Truth.

This is done to some extent in the marginal references above; and in the following Table it will be seen how near an agreement there is between the statements contained in the Creed and those made by the Apostles in their early missionary work¹:-

Statements of Apostles, &c., expressing belief in	God the Father.	God the Son.	God the Holy Ghost.	Our Lord's Sufferings.	Our Lord's Resurrection.	Our Lord's Ascension.	Our Lord's Second Coming.	Repentance.	Forgiveness of Sins.	The Church.
St. Matthew xxviii.	19	19	19		10					19, 20
St. Luke xxiv.	49	49	49 Acts i. 4, 8.	46	46	51 Acts i. 9.	Acts i. 11.	47	47	49 Acts i. 8.
St. John xx.	17	17	22		9. 20. 28	17	xxi. 22		xx. 23	21, 23
St. Peter, Acts ii.	17	22, 23, 24	17. 33. 38	23	24. 31, 32	[Mark xvi. 19.] 33		38	38	32
Acts iii.	13	13. 15		15	15	21	19-21	19. 26	19	15
Acts iv.	24	12. 27. 30		10. 27	10					
Acts v.	30	31	32	30	30	31		31	31	32
Acts x.	34-36	38	38	39	40, 41		42		43	41, 42
St. Stephen, Acts vii.	2. 32. 37. 55	52. 55	51	52	55, 56	55, 56				
St. Paul, Acts xiii.	17. 23	23. 33. 35		28	30. 33, 34. 37				38	31
Heb. vi.	1	1. 6	4	6	2		2	1. 6		

Such a coincidence goes far towards showing that the Apostles' Creed is a "Form of sound words" handed down to us on the very highest authority. It may also convince us that it would be an irreverent and uncritical error to speak of it positively as a human composition.

The central position of the Creed in our Morning and Evening Service gives it a twofold ritual aspect. Praise has formed the distinctive feature of what has gone before, prayer forms that of what is to follow. The confession of our Christian faith in the Creed is therefore, (1) like a summing up of the Scriptures that have been used for the praise of God and the edification of His Church: and by its recitation we acknowledge that it is

"Him first, Him last, Him midst, and without end,"

whom we find in Moses, the Prophets, the Psalms, the Gospels, and the Epistles. Not only in respect to ourselves, as a fit reminder of this great truth, do we thus confess our faith, but also to the praise of God; and hence the rubric directs the Creed to be "sung" (the word was inserted by Bishop Cosin) if circumstances will permit, as the Nicene Creed and the Athanasian Creed always have been. And (2) the recitation of the Creed is a confession of that objective faith which alone can give full reality to prayer;

hence it is a foundation of, and introduction to, the Preces and the Collects with which the Service concludes. "For this reason it is, probably, that baptisms were ordered to take place after the second lesson; that so the admission of the newly baptized might be followed by *liturgical* avowal, so to speak, of that Creed, and saying of that Prayer, which, as a part of the rite, have already been avowed and used²."

There are two customs connected with the recitation of the Creed which require notice; the one, that of turning to the East, or towards the Altar, in saying it; the other, that of bowing at the holy Name of Jesus. Both of these customs are relics of habits which have only ceased to be universal (in the English Church, at least) in very modern times.

Clergy and people used formerly to look one way throughout the prayers and Creeds, that is, towards the Altar. "In some Churches," writes Thorndike³, "the desk for the Prayer Book looks towards the Chancel; and for reading of Lessons we are directed to look towards the people. As the Jews in their

¹ Harvey on the Creeds, i. 20.

² Principles of Divine Service, i. 361.

³ Religious Assemblies, p. 231.

prayers looked towards the Mercy-seat or principal part of the Temple (Pa. xxviii. 2), so Christians looked towards the Altar or chief part of the Church, whereof their Mercy-seat was but a type. Christ in His prayer directs us to Heaven, though God be every where; for Heaven is His throne, and we look toward that part of the church which most resembles it. Herein we correspond to the Jewish practice.¹ Before reading-deaks were erected in the naves of Churches, the prayers were said in front of the Altar itself, as may be seen in old prints; while the Psalms were sung in the choir stalls: and this was a continuation of the ancient practice¹, the officiating Clergyman always standing or kneeling in the former place to say Creeds and Prayers. When pews as well as reading-deaks sprang up in Churches, both congregation and clergy were often placed in any position that suited the convenience of the carpenter; but reverence still impelled all to turn towards the Altar during the solemn Confession of their Faith. Hence this habit became exceptional and prominent instead of habitual; and exceptional reasons were alleged in support of it, when in fact they applied, with more or less force, to the general posture of the worshipper in God's House, as expressed in the preceding extract. Apart, also, from symbolical explanations of this custom, it appeals to both the reason and the feelings, by forming the congregation into a body of which the clergyman is the leader, as when a regiment marches into battle, or parades before its Sovereign headed by its officers: and there is no part of Divine Service where this relation of priest and people is more appropriate than in the open Confession of Christian Faith before God and man.

Bowing at the holy Name of our Lord's Human Nature is also an usage of general application, and was never intended to be restricted to the Creed, although its omission there would certainly be a more special dishonour to Him than elsewhere. When Puritan superstition sprang up in the sixteenth century, the usage began to be dropped by many who were seduced by controversy into greater respect for doctrines of slighter importance than that of our Lord's Divinity. The Church then made a law on the subject of reverent gestures in Divine Service, in the 18th Canon of 1603; in which (after ordering that all shall stand at the Creed) is the following clause, founded on the 52nd of Queen Elizabeth's Injunctions, issued in 1559:—"And likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as hath been accustomed: testifying by these outward ceremonies and gestures their due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in Whom all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised." This general rule of the Church, and the explanation thus authoritatively given, has so special an application to the use of this gesture in the Creed that nothing further need be added on the subject.

§. *An Expository Paraphrase of the Apostles' Creed.*

I, for myself, as personally responsible for my faith to God and His Church, openly profess, to His glory, that I believe, from my heart, with the assent of my reason and the submission of my will,

in God the Father, by a mysterious, unintelligible manner of paternity, Father of the uncreated, co-equal, and co-eternal Son: Father also of all the regenerated, by their adoption through His thus only-begotten Son:

Almighty, so that nothing is beyond His power which is consistent with goodness; knowing all things past, present, and to come; exercising authority over all things and persons, and upholding all things by His universal and omnipresent Providence: I believe that He was and is the

Maker, that is, the original Creator of the original matter, and the Disposer of that material in fit order,

¹ The exact routine of the ancient practice may be seen in "¶ Of the turning of the Choir to the Altar," one among several extracts from the Consuetudinary of Sarum, printed at the end of Mr. Chambers' Translation of the Sarum Psalter, p. 434.

of Heaven, which comprehends all that has originally occupied space beyond this world,

and Earth, which comprehends all organic and inorganic beings and substances within the compass of this world.

And I equally believe

in Jesus, perfect Man, in all the qualities of human nature, Christ, anointed to be the Saviour of the world, the High Priest of a new order of priesthood, the King of Kings and Lord of Lords,

His only Son, eternally begotten, and therefore having such a Sonship as none others who call God Father can possess, our Lord, being God, the Second Person in the Blessed Trinity, as well as Man; Lord of all by His Divine Nature, Lord of the Church by His work of Redemption. Thus I believe in the Eternal Son of the Eternal Father, in a Saviour Divine and Human,

Who was conceived by the Holy Ghost, through a mysterious and unintelligible operation, which miraculously superseded the ordinary law of nature, so that the Holy Child Jesus was

Born of the Virgin Mary, a holy maiden, who thus miraculously became His mother that He, being born of a Virgin and not of a wife, might be free from the sin of our common origin, which is conveyed from parent to child by natural conception. Being thus born in our nature, but without our sin, He bore it as His own through infancy, childhood, and mature manhood; and when the time was fully come, He offered it as a sacrifice for our sins when He

Suffered under Pontius Pilate, the Roman Governor of Judæa and Jerusalem, and

Was crucified, by being nailed alive to a cross of wood, set upright in the ground. Being thus crucified, His sufferings were the greatest that had ever befallen any man, being aggravated by the burden of sin which He, though innocent, was bearing for our sakes. Not through the intensity of His sufferings, but of His own will, He gave up His life when all was accomplished that could be by His pains, and then was

dead, through the separation of His soul from His body, in the same manner as human beings ordinarily become so. Being dead, His holy Body, still the Body of the Son of God, was taken down from the cross,

and buried, with reverence and honour, but as the dead bodies of other men are. And while the dead Body of the Son of God was in the tomb, with His living Soul

He descended into Hell, that He might there triumph over Satan; proclaim the glad tidings of salvation to all who had ever died; entirely release the souls of the righteous dead from the power of Satan, and prepare a paradise of rest in which they and all other righteous souls may dwell until the day of judgment.

The third day, after the evening of Friday, the whole of Saturday, and a part of Sunday had passed,

He rose again from the dead, reuniting His soul to His uncorrupted Body, so as to be again "perfect Man" in respect to all the qualities that belong to sinless and unsuffering human nature. Then

He ascended into Heaven, after forty days, as a new Person, God and Man,

And sitteth on the right hand of God the Father Almighty, receiving in His Human Nature, as well as in His Divine Nature, the adoration of angels and men; and by His presence there making a continual intercession for us, and being a Mediator between Divine and human nature for ever.

From thence He shall come, the same holy Jesus who suffered and died,

to judge, with a just, irreversible, and yet merciful judgment, the quick, who shall be alive at His coming,

and the dead, who shall have died at any time from the foundation of the world.

I believe, also, with equal faith, and equal assent of my reason,

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

Ruth ii. 4.
2 Thess. iii. 16.
Ps. cxxix. 8.
2 Tim. iv. 22.
Ps. cxviii. 26.

The Lord be with you.

Answer.

And with thy spirit.

Minister.

Phil. iv. 6.
Matt. xxvi. 44.
Ps. cxviii. 5.
Matt. xx. 30, 31.
2 Cor. iii. 17, 18,
marg.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Deinde dicantur Preces FERIALES hoc modo. Salisbury Use.

[Dominus vobiscum.

Et cum spiritu tuo.

Oremus.]

Kyrie eleison. iii.

Christe eleison. iii.

Kyrie eleison. iii.

in the Holy Ghost, the third Person of the Blessed Trinity, the Comforter of the Church, Who ministers in it the grace which the Saviour has gained for it,

the Holy Catholic Church, which is the whole number of the baptized, the mystical Body of Christ; which was founded by the twelve Apostles, and is continued in existence by the perpetuation of an Episcopal ministry; which, by the merciful Providence of the Lord, holds the true Faith; which is divided into many separate bodies, all having their own bishops, and is yet one by being united to Christ, our Spiritual and Ministerial Head. I likewise believe in

the Communion of Saints, that is, the Union in Christ of all who are one with Him, whether they are among the living in the Church on earth, the departed in paradise, or the risen saints in heaven. I also believe in

the Forgiveness of Sins, by the ministration of Christ's Church in Baptism and in Absolution,

the Resurrection of the body, when it shall be, as now, my own very body, and reunited to my soul,

and the Life Everlasting, wherein the bodies and souls of all who have ever lived will live for ever, they that have done good in never-ending happiness, and they that have done evil in never-ending misery.

And, lastly, I reiterate my assent to all these truths, in the presence of God and man, by solemnly adding
Amen.

[For notes relating to the use of the Creed at Baptism, and to the Forms of it so used, see the Baptismal Service.]

THE SUFFRAGES OR PRECES.

The portion of the daily Service which comes between the Creed and the first Collect was translated, with some alterations, from the Preces FERIALES inserted among the *Preces et Memoria Communes* of the Salisbury Portiforium. In 1552, the *Dominus vobiscum* and *Oremus* were prefixed: and the "Clerks and people" (meaning, of course, the choristers and people) were directed to say the Lord's Prayer as well as the Minister.

In the ancient form of the Service the *Kyrie Eleison* was left untranslated in the Greek, like the Alleluia, from a special reverence for the original words, and also as a sign of the universality of the Church's prayers. They are still said in Greek in the Litany used in Convocation. Each *Kyrie* and *Christe* was also repeated three times. The Lord's Prayer was said privately by the Priest as far as the last clause, which was long the custom of the Church, the *Et ne nos, &c.* being repeated aloud that the people might then join. This custom was abolished in 1552. In some cases it appears that the whole was said privately by Clergy and people; and then the last two clauses were said again aloud. [See Transl. Sar. Psalter, 14, n.]

The six versicles and their responses are modified from the ancient form; of which the following is a translation, as far as the *Miserere*¹ :—

¹ There is enough analogy between the suffrages of the Western Church and the Ectene or Great Collect of the Eastern, to lead to the conviction that both have a common origin.

I said, Lord, be merciful unto me.

Heal my soul, for I have sinned against Thee.

Turn us then, O God our Saviour,

And let Thine anger cease from us.

Let Thy merciful kindness, O Lord, be upon us,

Like as we do put our trust in Thee.

Let Thy priests be clothed with righteousness,

And let Thy saints sing with joyfulness.

O Lord, save the King.

And hear us in the day when we call upon Thee.

Save Thy servants and Thy handmaidens,

Trusting, O my God, in Thee.

O Lord, save Thy people, and bless Thine inheritance,

Rule them, and set them up for ever.

O Lord, grant us peace in Thy strength,

And abundance in Thy towers.

Let us pray for the faithful departed.

Grant them, O Lord, eternal rest,

And let perpetual light shine upon them.

Hear my voice, O Lord, when I cry unto Thee.

Have mercy upon me, and hear me.

After which *preces*, the fifty-first Psalm was said from beginning to end, and three more versicles, which are given at p. 22.

It will be observed that the first of our versicles with its response is not found among the above ferial Suffrages. It was taken from another set which were used on festivals, and is also found at the beginning of a somewhat similar set used every Sunday at the Bidding of Prayers. The Latin form of these latter is as follows :—

Ostende nobis, Domine, misericordiam tuam.

Sacerdotes tui induantur justitiam.

Domine, saluum fac regem.

Saluos fac servos tuos, et ancillas tuas.

Salvum fac populum, Domine, et benedic hereditati tue.

Domine, fiat pax in virtute tua.

Domine, exaudi orationem meam².

The fifth versicle and its response are also different in the existing form. In the ancient Prymer this appears in the following shape, before the Evening Collect for Peace :—

Ant. Lord, þyue pees in oure daies, for there is noon othir that shal fyte for us, but thou lord oure god³.

Vers. Lord, pees be maad in thi vertu.

Resp. And plenteousness in thi toures.

The Latin is :—

Da pacem, Domine, in diebus nostris.

Quia non est alius qui pugnet pro nobis nisi tu Deus noster.

² These are given from Maskell's *Monumenta Ritualia*, iii. 343, but the people's responses are omitted. In Chambers' Translation of the Sarum Psalter the complete form has been compiled.

³ Bishop Cosin altered this versicle to a form which was intended to conciliate Puritan objectors, writing "Because there is none other that saveth us from our enemies, but only Thou, O God." The alteration was not approved by the Revision Committee, and was erased.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

Luke xi. 2—4.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

Ps lxxxv. 7.

O Lord, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

*Ps. xx. 9
[LXX].*

O Lord, save the Queen.

Salisbury Use.

PATER noster, qui es in cœlis; sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

[Ostende nobis, Domine, misericordiam tuam. [From Festival Preces.]

Et salutare tuum da nobis.]

Domine, salvum fac regem.

The sixth versicle and its response are taken from the fifty-first Psalm, which followed the Ferial Preces at Mattins and Vespers.

It will also be observed that the petition for the Sovereign and that for the Ministers of the Church, have exchanged places in the course of their adaptation to modern use. This change first appears at the end of the Litany in Hilesey's Primer of 1539. The reason why the Prayer for the Sovereign is put before that for the Clergy, is, not that the secular power may be honoured above the Church, but that the supreme sovereign authority of the realm may be recognized before the clerical part of the Church¹.

The mutual salutation with which this portion of the daily Office begins, is to be said while the people are yet standing, as they were during the recitation of the Creed; "the Minister first pronouncing" it "with a loud voice," (and turning to the people,) before "all devoutly kneeling," join in the lesser Litany. It is of very ancient ritual use [see Conc. Vas. c. v. A.D. 440], and is believed by the Eastern Church to have been handed down from the Apostles. Its office is to make a transition, in connexion with the lesser Litany, from the service of praise to that of supplication: and also to give devotional recognition to the common work in which Priest and laity are engaged, and the common fellowship in which it is being done. The same salutation is used in the Confirmation Service, after the act of Confirmation, and before the Lord's Prayer: but in this case the lesser Litany is not connected with it. The constant use of this mutual Benediction or Salutation should be a continual reminder to the laity of the position which they occupy in respect to Divine Service: and that, although a separate order of priesthood is essential for the ministration of God's worship, yet there is a priesthood of the laity by right of which they take part in that worship, assuming their full Christian privilege, and making it a full corporate offering of the whole Christian body. Nor should we forget, in connexion with it, the promise "Lo, I am with you always, even to the end of the world."

The lesser Litany is an ancient and Catholic prefix to the Lord's Prayer, which is only used without it in the celebration of the Holy Communion, the Administration of Baptism, and in Confirmation, and at the beginning of Morning and Evening Prayer. In the latter case its omission is supplied by the Confession: in the others the use of the Lord's Prayer is Eucharistic, as will be

shown in the notes appended to it in the Communion Service. In this part of his Prayer Book, Bishop Cosin added the second recitation of each versicle as an "*Answer*," so as to make the lesser Litany here identical with that in the Litany itself. This probably represents the proper way of using it in Divine Service, as it was thus repeated three times in the Salisbury Use. In its original form this lesser Litany consisted of Kyrie Eleison nine times repeated: but the Western Church has always used Christe Eleison as the second versicle. Its threefold form is analogous to that of the Litany, which opens with separate prayers to each Person of the Blessed Trinity². This form renders it a most fitting introduction to the Lord's Prayer: and the Church has so distinctly adopted the lesser Litany for that purpose, that we may well feel a reverent obligation to use it on all occasions when the Lord's Prayer is said. Such an usage appeals, too, to the instinct of Christian humility, which shrinks from speaking to God even in the words taught us by our Lord, without asking His mercy on our act of prayer, influenced, as it must needs be, by the infirmities of our nature; and imperfect as it must appear to the all-penetrating Eye.

The Lord's Prayer, as used in this place, has a different intention from that with which it was used at the opening of the Service, and is by no means to be looked upon as an accidental repetition arising from the condensation of several shorter services into one longer. In the former place it was used with reference to the Service of Praise and Prayer in which the Church is engaged. Here it is used with reference to the necessities of the Church for the coming day; preceding the detailed prayers of the versicles which follow, and of the Collects which make up the remainder of the Service.

Then the Priest standing up shall say] This Rubric continues the ancient practice, applying it to the whole of the versicles, instead of only to a portion³. The old Rubric after the Miserere, which followed the versicles above given, was "Finito Psalmo solus sacerdos erigat se, et ad gradum chori accedat ad Matutinas et ad Vesperas, tunc dicendo hos versus:—

Exurge, Domine, adjuva nos

Et libera nos propter nomen tuum.

Domine Deus virtutum, converte nos.

Et ostende faciem tuam, et salvi erimus.

¹ The same order is to be found in old formularies: e. g. in the Sacramentary of Grimoldus, printed by Pamelius in his Liturgicon, i. 511, where there is a Benedictio super Regem tempore Synodi, followed by one for the people.

² The "Mirror" also explains the triple repetition of each Kyrie as a prayer in each case against sins of thought, word, and deed.

³ But, as a general rule, "Preces" were said kneeling (except at Christmas, and from Easter to Trinity), and "Orationes" were said standing.

Answer.

And mercifully hear us when we
call upon thee.

Priest.

Ps. cxxxii. 9. 16. Endue thy ministers with righteous-
ness.

Answer.

And make thy chosen people joyful.

Priest.

Ps. cxviii. 9. O Lord, save thy people.

Answer.

And bless thine inheritance.

Priest.

2 Kings xx. 19. Give peace in our time, O Lord.
Ps. cxviii. 7.

Answer.

Ps. xxix. 11. Because there is none other that
lx. 11.
2 Chron. xxxii. 8. fighteth for us, but only thou, O God.

Priest.

Ps. li. 10, 11. O God, make clean our hearts within
us.

Answer.

Gen. vi. 3. And take not thy holy Spirit from
Rom. viii. 9. us.

¶ *Then shall follow three Collects; the first of
the Day, which shall be the same that is
appointed at the Communion; the second
for Peace; the third for Grace to live well.
And the two last Collects shall never alter,
but daily be said at Morning Prayer
throughout all the year, as followeth; all
kneeling.*

¶ *The Second Collect, for Peace.*

* Ps. lxxviii. 6. O GOD, who art the author of
cxxxiii. 1. peace and lover of concord, in
1 Cor. xiv. 33. knowledge of whom standeth our
Matt. v. 9. John xvii. 8. viii.
23. 26.

Et exaudi nos in die qua invoca- Salisbury Use.
verimus te.

Sacerdotes tui induantur justitiam.

Et sancti tui exultent.

Salvum fac populum tuum, Domine.

Et benedic hereditati tuæ.

Domine, fiat pax in virtute tua.

Et abundantia in turribus tuis.

[Cor mundum crea in me, Domine. [Ps. Miserere mei
Deus.]

Et Spiritum sanctum tuum ne
auferas a me.]

DEUS auctor pacis et amator, Salisbury Use.
quem nosse vivere: cui servire, Gregor. and Gelas.
regnare est; protege ab omnibus im- Missa pro pace.

Domine, exaudi orationem meam.

Et clamor meus ad te veniat.

Dominus vobiscum.

Et cum spiritu tuo.

Oremus.

[*Deinde dicitur Oratio propria . . .*]

From this it appears as if the collect, as well as the versicles, were to be said standing; and Bishop Cosin thought this was the meaning of our present Rubric. The intention of the Reformers seems indeed to have been that, throughout the Prayer Book, the Priest should kneel with the people in confessions and penitential prayers, but stand, as in the Communion Office, while offering all other prayers. The standing posture has been almost universally set aside in Morning and Evening Prayer, except during the recitation of these versicles; and its revival would be repugnant to natural feelings of humility. But it was originally ordered as a sign of the authoritative position which the Priest occupied as the representative of the Church; and official gestures ought not to be ruled by personal feeling. At the same time the established usage makes a good ritual distinction between the prayers of the ordinary offices and those of the Eucharistic Service.

The same great truth as to the priesthood of the Laity, which

has already been referred to, is again brought out strongly in the versicle and response, "Endue Thy ministers with righteousness: And make Thy *chosen people* joyful." It is impossible not to identify the latter words, in their Christian sense, with the words of St. Peter, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, *that ye should show forth the praises* of Him who hath called you out of darkness into His marvellous light;" and in a preceding verse of the same chapter, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." (1 Pet. ii. 5. 9.) This subject is treated of at greater length in the notes on the Confirmation Service; but the doctrine, or rather the practice of the doctrine, pervades the Prayer Book; the whole system of responsive worship being founded upon it. See also a note on the "Amen" of the Laity at the consecration of the Blessed Sacrament.

THE THREE COLLECTS.

all kneeling] See the preceding remarks on this posture in the Preces. It is only necessary here to add that the words, "The Priest standing up, and saying, Let us pray. ¶ Then the Collect of the Day," followed those of the present Rubric until

1 John v. 20.
Matt. xi. 29, 30.
* Ps. xviii. 1.
Iix. 1. * xxvii.
1. 3. cxviii. c—
9.
Eph. vi. 10—13.
Rom. viii. 31, 35.
37.
Jer. xi. 5 marg.

eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The Third Collect, for Grace.*

Isa. lxi. 8.
Matt. vi. 9.
Hab. i. 12.
Rev. xi. 17.
Lam. iii. 24, 25.
Ps. lxi. 3.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the be-

pugnationibus supplices tuos; ut qui in defensione tua confidemus, nullius hostilitatis arma timeamus. Per Jesum Christum Dominum nostrum. *Amen.*

Cf. Seneca de Vita beata, c. xv., "Deo parere, libertas est."

DOMINE sancte, Pater omnipotens, æterne Deus, qui nos ad principium hujus diei pervenire fecisti;

Salisbury Use.
Greg. Orationes ad Matutinas.

1552, representing the old usage of the Church. As this direction was thrown further back, and no direction for the Priest to kneel inserted in its place here, the Rubric appears to order the same posture at the versicles and the collects, as has been already shown.

§ *The First Collect, of the Day.*

The central point of all Divine Worship, towards which all other services gravitate, and around which they revolve, like planets round a sun, is the great sacrificial act of the Church, the offering of the Holy Sacrament. The ordinary services of Mattins and Evensong are therefore connected with it ritually by the use of the collect "that is appointed at the Communion," to which precedence is given over all other prayers except the Lord's Prayer, and the versicles from Holy Scripture. This collect is the only variable prayer of the Communion Office, and it is almost always built up out of the ideas contained in the Epistle and Gospel appointed for the Sunday or other Holyday to which it specially belongs; these latter, again [see Introduction to Collects, &c.], being selections of most venerable antiquity, intended to set a definite and distinctive mark on the day with which they are associated. Thus the first collect of Morning and Evening Prayer fulfils a twofold office. First, it connects those services with the great act of sacrificial worship which the Church intends to be offered on every Sunday and Holyday (at least) to her Lord; and, secondly, it strikes the memorial key-note of the season, linking on the daily services to that particular phase of our Blessed Lord's Person or Work which has been offered to our devotion in the Gospel and Epistle. And as all Divine Worship looks first and principally towards Him to Whom it is offered, so it must be considered that these orderly variations of the collect are not ordained chiefly as a means of directing the tone of thought and meditation with which the worshippers approach Him; but as a devotional recognition and memorial before God of the change of times and seasons which He Himself has ordained both in the natural and the spiritual world. "He hath appointed the moon for certain seasons, and the sun knoweth his going down." So the division of our time from week to week has been marked out by the Divine Hand in the rest of the Creation Sabbath and the triumph of the Resurrection Sunday; and each week of the year is also distinguished by the Church with some special reference to acts or teachings of her Divine Master, which she commemorates day by day at Mattins and Evensong, as well as at her chief service of the week.

The following rules will be found practically useful as regards the use of the first collect, and for convenience those relating to Evensong are included, as well as those more properly belonging to this page:—

1. The Sunday Collect is to be said from the Saturday evening before to the Saturday morning after, inclusive.

2. Festival Collects are invariably to be used on the evening before the festival, whether it is kept as a vigil or not. When the vigil is kept on a Saturday, the festival being on the Monday following, the collect of the latter need not be said on Saturday evening; but on Sunday evening it should be said before the Sunday collect.

3. The Sunday collect is ordinarily superseded by the collect of any festival which occurs on the Sunday.

4. But if any festival occurs on any of the following Sundays, both collects should be used, that for the Sunday being said first.

Advent Sunday.	5th Sunday in Lent.
Septuagesima Sunday.	6th " "
Sexagesima Sunday.	Easter Day.
Quinquagesima Sunday.	Sunday after Easter.
4th Sunday in Advent.	Whit-Sunday.
1st Sunday in Lent.	Trinity Sunday.

The same rule is applicable to Ash-Wednesday, Maundy Thursday, Good Friday, Easter Even, and Ascension Day.

But on other week-days following the above Sundays, a Festival Collect should take precedence of the Sunday Collect, as the collects of the three days after Christmas take precedence of that of Christmas Day.

5. The following are special usages connected with several days and seasons:—

Advent Sunday is to be used until the morning of Dec. 24				inclusive.
The Collect for	Christmas Day	"	"	Dec. 31
	Circumcision	"	"	Jan. 5
	Epiphany	"	"	Saturday
	Quinquagesima	"	"	evening of Tuesday
	Ash-Wednesday [alone]	"	"	morning of Saturday
	"	"	"	is to be used after all others until the morning of the Saturday before Easter Day
	Ascension Day	"	"	until the morning of Saturday

§ *The Second Collect, for Peace.*

This beautiful prayer is translated from one which was used at Lauds in the ancient services, and was also the Post-Communion of a special Eucharistic office on the subject of peace. It appears in the Sacramentaries of Gelasius and Gregory the Great, and has probably been in use among us ever since the time of the latter, more than twelve centuries and a half.

It must be taken as a prayer for the peace of the Church Militant, even more than as one for that of the Christian warrior: a devout acknowledgment in the case of both that the events of every day are ruled by the Providence of Almighty God, Who doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, "What doest Thou?" The beautiful and terse expression, "Whose service is perfect freedom" (though inferior to the "whom to serve is to reign" of the Latin), is a daily reminder to us of our position as soldiers of Christ, bound to Him as those who have vowed to "continue His faithful soldiers and servants unto their lives' end," but yet bound by the yoke of a loving Captain, whose object is to save us from the slavery of sin and carry us on to the eternal freedom of Heaven. There is a mixture of humility and confidence in this Collect, which fits it well for the lips of those who are faithfully endeavouring to do their duty day by day. They "seek peace and pursue it," yet know that spiritual enemies are ever on the watch to assault them: they know their danger, yet have no fear for the end

Ps. xciv. 22.
cvi. 8. xvii. 5.
8. cxix. 133.
cxxi. 8.
Matt. vi. 13.

Prov. iii. 5. 23.
36.
Ps. cxliii. 8. 10.
xxxvii. 23.
Heb. xiii. 20, 21.
Eph. ii. 18.

Ps. xxx. 4.
lxi. 1.

1 Tim. ii. 1. vi.
15.
Ps. xlvii. 2.
Rev. xix. 16.

ginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the Queen's Majesty.*

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes,

tua nos hodie salva virtute; et concede Salisbury Usa. ut in hac die ad nullum declinemus peccatum; nec ullum incurramus periculum, sed semper ad tuam justitiam faciendam omnis nostra actio tuo moderamine dirigatur. Per Jesum Christum Dominum nostrum. *Amen.*

O LORDE Jesu Christe, moste high, most mightie kyng of kynges, lorde of lordes, the onely ruler

Book of Private Prayers, 1545-8, and Prymer, 1553.

while the might of Him Who "goes forth conquering and to conquer" is given for their defence: of Him Who can say to the troubled waves around the ark of His Church, "Peace, be still."

§ *The Third Collect, for Grace.*

This Collect occupied a similar position in the Prime office of the ancient use of the Church of England as it does in our present Morning Prayer. It is found in the Sacramentaries of Gelasius and Gregory the Great, among the Orationes ad Matutinas lucente die; and is, therefore, of as venerable an antiquity as the preceding one. It will be interesting to notice the difference between the old English use given above, the Roman use, and the ancient form in which the Collect appears in the Sacramentary of St. Gregory.

Gregorian.

Deus, qui nos ad principium hujus diei pervenire fecisti, da nobis hunc diem sine peccato transire; ut in nullo a tuis semitis declinemus; sed ad tuam justitiam faciendam nostra semper procedant eloquia. Per.

Roman.

Domine Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti; tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum.

The Roman was the same both before and after the reform of the Breviary: and the difference between it and our own shows the independent character of the English rite; furnishing evidence also that our own reformers used the Salisbury, and not the Roman Breviary, for their translations.

One of the prayers in the Morning Office of St. Basil also bears considerable resemblance to the Collect for Grace, sufficient to indicate a common origin. It is thus given by Archdeacon Freeman, in his "Principles of Divine Service," i. 222:—

Ὁ Θεὸς ὁ ἀλόγιος, τὸ ἀναρχὸν καὶ ἀίδιον . . . (Ps. xc. 1.) χάρισαι ἡμῖν ἐν τῇ παρουσίᾳ ἡμέρᾳ εὐαρεστεῖν σοι, διαφυλάττων ἡμᾶς ἀπὸ πάσης ἁμαρτίας καὶ πάσης πονηρίας πράξεως, βυβόμενος ἡμᾶς ἀπὸ βίλλου ποταμοῦ ἡμέρας καὶ πάσης ἀντικειμένης διώμεως.

(From Second Prayer):—

τὰ τῶν χειρῶν ἡμῶν ἔργα, . . . πράττειν ἡμᾶς τὰ σοι εὐάρεστα καὶ φίλα, εὐδόξουν.

This Collect was placed here as the end of Mattins in 1549, a most appropriate prayer with which to go forth to the work which each one has to do. In the rubric it is called a prayer "for grace to live well," and Bishop Cosin wished to insert this

full title above the collect as a sign of the object for which it is offered. In a few terse words it recognizes the dependence of all for spiritual strength on the grace of God, our position in the midst of temptations to sin, and the power to do good works well pleasing to God when our doings are under His governance. As a prayer bearing on the daily life of the Christian, it may be taken as a devotional parallel to the well-known axiomatic definition of Christian practice, that it is "to do my duty in that state of life to which it shall please God to call me."

The rubrics which follow the three Collects are of more importance than they have usually been considered. The first directs that "¶ In Quires and places where they sing, here followeth the Anthem." The Anthem itself is spoken of at length in another place. All that is necessary to mention here in connexion with it is, that (1) although this rubric was not in the Prayer Book in the time of Queen Elizabeth, there is historical evidence of an Anthem being sung at the conclusion of the Service, of which our modern organ voluntary is probably a traditional relic: and (2) that Anthems were clearly not contemplated, except in "Quires and places where they sing," Cathedrals, Royal Chapels, Collegiate Churches, &c.

This gives considerable force to the word "Then" in the following Rubric, "¶ Then these five Prayers following are to be used," &c.; for it is clear that, the two Rubrics being placed where they are at the same time, the "Then" of the second derives its meaning entirely from the words which immediately precede it in the first Rubric.

From this the conclusion may be drawn that where an Anthem does not follow the third Collect, the five remaining prayers are not to be said, but the Morning Prayer terminated (as it was for a hundred years after the Reformation, by express rule) at the third Collect. This view of the second Rubric is confirmed by the "as they are there placed" which concludes it.

An explanation of such an usage may be found in the difference of position between ordinary parish churches and the churches defined by the expression, "Quires and places where they sing." The latter are of a more representative character than the former, and usually in a more public situation; and in these, the daily commemoration of the Sovereign, the Royal Family, and the Clergy becomes a public duty, in a higher degree than in village churches, or others where the service is usually of a more humble character.

Where the length of Morning and Evening Prayer is therefore an obstacle to the use of *Daily Service*, this Rubric provides (accidentally, perhaps, yet effectually) for the difficulty; and shows that there is an elasticity about the Prayer Book, here, as

Ps. xxxiii. 12-15. who dost from thy throne behold all
 Prov. xv. 3. the dwellers upon earth; most heartily
 Cal. iii. 23. we beseech thee with thy favour to
 Prov. xxi. 1. behold our most gracious Sovereign
 Ps. lxxxi. 9. Lady Queen *VICTORIA*, and so re-
 Acts viii. 15. plenish her with the grace of thy Holy
 Luke xi. 13. Spirit, that she may alway incline to
 1 Chron. xxii. 12. thy will, and walk in thy way: Endue
 2 Cor. ix. 8. her plenteously with heavenly gifts,
 1 Kings iii. 9. grant her in health and wealth long
 James i. 17. to live, strengthen her that she may
 Ps. lxxii. 1, 2. vanquish and overcome all her enemies;
 1 Chron. xxix. 12, 20. and finally after this life, she may
 2 Chron. i. 11, 12. attain everlasting joy and felicity,
 Ps. xx. 1, 2. through Jesus Christ our Lord. *Amen.*
 xviii. 37, 39, 40.
 xxi. 1, 6, 8.
 2 Tim. iv. 8.
 1 Pet. v. 10.

of princes, the very sonne of god, on
 whose ryghte hande sytting, docest
 from thy throne beholde all the dwellers
 upon earth: with mooste lowly hertes
 we beseeche the, vouchesafe with favour-
 able regard to behold our most gracious
 soueraigne lorde Kyng Edwarde the
 syxte, and so replenyshe hym with
 the grace of thy holy spirite, that he
 alway incline to thy wil, and walke in
 thy way. Kepe hym farre of from
 ignoraunce, but through thy gifte, leat
 prudence and knowlage alwaie abound
 in his royall hert. So instructe hym
 (o Lord iesu), reygnyng upon us in erth,
 that his humaine majestee, alway obey
 thy divine majestee in feare and drede.
 Indue him plentifully with heauenly
 geftes. Grant him in health and welth
 long to liue. Heape glorie and honoure
 upon hym. Glad hym with the joye
 of thy countenance. So strengthe
 hym, that he maie vanquish and ouer-
 come all his and our foes, and be dread
 and feared of al the ennemies of his
 realme. [And finally, after this life
 that he may attain everlasting joy and
 felicity. *Prymer Version.*] *Amen*¹.

elsewhere, which makes it capable of meeting the varied require-
 ments of social life. Perhaps the idea of an universal Daily Mattins
 and Evensong was dying out when the additions were made to
 the beginning and the end of the Services, or a more distinct
 Rubrical provision would have been made, limiting their general
 use to particular churches on week-days, and ordering it for all
 on Sundays.

THE FIVE PRAYERS.

These prayers were inserted in this place in 1661, apparently
 at the suggestion of Bishop Cosin made in his Amended Prayer
 Book. Some of them had been previously in use in the Litany or
 in Occasional Offices. To a certain extent they represent some
 private prayers used by the Clergy, after the public Office was
 over in the ancient system of the Church [Freeman, i. 371]; but
 this parallel is accidental, as an interval of more than a century
 had elapsed between the cessation of the old custom, and its
 revival in the present form. There are, however, several pages
 of "*Memoria Communes*" in the Salisbury Missals, and among
 these may be found the original idea, though not the *ipsissima*
verba, of the four intercessory prayers here used, and also of
 several of those called "Occasional." The *Memoria Communes*
 were, in fact, "Prayers and Thanksgivings upon Several Occa-
 sions;" and the four intercessory prayers now used daily seem
 to have been originally considered as belonging to this class. It
 is noticeable that the ancient structural form of the Collect [see
 Introduction to Collects, &c.] has been carefully adopted in these
 prayers, as it was in the case of the daily Absolution.

§ The Prayer for the Queen.

This occurs first in two books of Private Prayers, the one
 entitled "Psalms or Prayers taken out of Holy Scripture"
 (1545-1548), the other, "Prayers or Meditations . . . collected
 out of holy works by the most virtuous and gracious Princess

Katherine, Queen of England, France, and Ireland. Anno dni
 1547." It was also inserted in the Morning Prayer, printed in
 the Prymer of 1553, as the "Fourth Collect." In Queen Eliza-
 beth's reign (1559) it was placed with other prayers and in
 its present shape, before the Prayer of St. Chrysostom at the end
 of the Litany. Our present usage was first adopted in the Form
 of Prayer for March 24, 1604, commemorating the entry of
 James I. into England. It was inserted in the Scottish Prayer
 Book of 1637, and finally settled as we now have it in 1661.

It is not known who was the author of this fine composition,
 the opening of which is equal in grandeur to any thing of the
 kind in the ancient Liturgies; breathing indeed the spirit of the
 Tensanctus and Trisagion.

A prayer for the Sovereign is a very ancient part of Divine
 Service, the Apostolic use of it being evidenced beyond doubt by
 the words of St. Paul, in the opening of the second chapter of his
 First Epistle to Timothy, "I exhort therefore that, first of all,
 supplications, prayers, intercessions, and giving of thanks, be
 made for all men: for kings, and for all that are in authority;
 that we may lead a quiet and peaceable life in all godliness and
 honesty." The "giving of thanks" being simply an expression
 for the offering of the Holy Eucharist, this injunction ought to

¹ The final clause of this prayer is taken from the Post-Communion of a
 Missa Quotidiana pro Rege in the Sacramentary of St. Gregory, which is
 as follows:—

"Hæc, Domine, oratio salutaris famulum tuum, Ill., ab omnibus tueatur
 adversis, quatenus et Ecclesiasticæ pacis obtineat tranquillitatem, et post
 istius temporis decursum ad æternam perveniat hereditatem. Per."
 [Greg. Miss. Quotid. pro Rege. Ad Complendum.]

The earlier part of it bears some resemblance to the beginning of the
 Consecratio Regis, printed at p. 279 in the Appendix to Menard's Sacramen-
 tary of St. Gregory. "Omnipotens sempiterne Deus, Creator et Gubernator
 cœli et terræ, Conditor et Dispositor Angelorum et hominum, Rex regum
 et Dominus dominorum, qui . . ." &c.

¶ *A Prayer for the Royal Family.*

Job xlii. 2.
Ps. xxxvi. 9.
lxxii. 1.
2 Sam. vii. 29.
1 Chron. xxviii. 9.
1 Sam. xvi. 13, 14.
Isa. xlii. 3.

Rev. iii. 18.
2 Sam. vii. 13—16.
23, 26.
2 Tim. iv. 18.
2 Pet. i. 11.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Ps. xc. 2. lxxii.
18. cxxxvi. 3, 4.
Acts ii. 1—7. 11.
Eph. iv. 11—13.
Acts ii. 17, 41—47.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops,

ALMIGHTY God, which hast promised to be a Father of thine Elect, and of their seed: We humbly beseech thee to bless our Noble Prince Charles, Fredericke the Prince Elector Palatine, and the lady Elisabeth his wife: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdome, through Jesus Christ our Lord. *Amen.*

Common Prayer
Book of 1664.

OMNIPOTENS sempiternus Deus, qui facis mirabilia magna solus: prætende super famulos tuos Pontifices

Salisbury Use.
Greg. Missa pro
Episcopo vel
congregatione.
Gelas.

be taken as containing a reference to the use of such an intercession at the ordinary prayers of the Church, as well as at the Holy Communion. A *Missa pro Rege* is contained in the Sacramentary of St. Gregory, as has been shown, as early as the sixth century. In the ecclesiastical laws of King Ethelred, A.D. 1013, the third chapter contains express directions that a certain prayer should be said daily for the king and his people; and the practice of the Church of England before the Reformation has already been mentioned.

It may be useful to place in connexion with our now familiar Prayer for the Sovereign, one from an Eastern Liturgy, and the Memorial of the Salisbury Breviary.

From the Liturgy of St. Mark.

"O Lord, Master and God, the Father of our Lord and Saviour Jesus Christ; we beseech Thee to preserve our king in peace, might, and righteousness. Subdue under him, O God, his foes and all that hate him. Lay hold upon the shield and buckler, and stand up to help him. Grant victories unto him, O God, and that he may be peaceably disposed both towards us and towards Thy holy Name; and that we also, in the peace of his days, may lead a quiet and peaceable life, in all godliness and honesty, through the grace, mercy, and loving-kindness of Thine only begotten Son; through Whom, and with Whom, be glory and power unto Thee, with Thine all-holy, good, and life-giving Spirit, now and for ever, and unto all eternity. *Amen.*"

MEMORIE PRO REGE ET REGINA.

*(From the Salisbury Missal.)**Oratio.*

"Deus in cuius manu sunt corda regum: qui es humilium Consolator, et fidelium Fortitudo, et Protector omnium in Te sperantium: da regi nostro *Æ.* et reginæ nostræ *Æ.* populoque Christiano triumphum virtutis tue scienter excolere: ut per Te semper reparentur ad veniam. Per Dominum.

Secreta.

"Suscipe, quæsumus, Domine, preces et hostias ecclesiæ tue, quas pro salute famuli Tui regis nostri et reginæ et protectione fidelium populorum Tuse Majestati offerimus: supplicantes ut antiqua brachii tui Te operante miracula, superatis inimiciis, securi tibi serviat Christianorum libertas. Per Dominum.

Post-Communio.

"Præsta, quæsumus, Omnipotens Deus: ut per hæc mysteria sancta quæ sumpsimus, rex noster et regina, populusque Christianus semper rationabilia meditantur: quæ tibi placita sunt, et dictis exequantur et factis. Per Dominum."

These are taken from a Missal of 1514; another set, mention-

ing the name of Henry VIII., are given by Mr. Maskell in his *Ancient Liturgy*, p. 184. The Post-Communion of the latter ends with the words "et post hujus vite decursum ad æternam beatitudinem, tua gratia cooperante, perveniat;" which are evidently the original of "And finally after this life, she may attain everlasting joy and felicity." See also the preceding foot-note.

§ *The Prayer for the Royal Family.*

This was placed among the prayers at the end of the Litany in 1604, by James I. The expression "the fountain of all goodness" was substituted, in 1625 (in the first Form of Occasional Prayers issued under Charles I.), for the strong expression used in the opening of it under James. The following letter, copied from Bishop Cosin's MSS., led to its final adoption in its present form, and serves to illustrate its introduction into the Daily Service:—

"Charles R.

"Our will and pleasure is that you forthwith cause this ensuing Collect for our Royall Consort to be used in all churches and chappels within your province, instead of that which is now used for the Royall Progeny. For which this shall be your warrant. Given at our Court at Whitehall this 8th day of November, 1661.

[Then follows the Collect.]

"To our right trusty and right well beloved, the Most Reverend Father in God Acceptus, Lord Archbishop of York.

"By His Majestie's Command,

"EDWARD NICHOLAS."

In this and other prayers for the Sovereign and the Royal Family, the necessary changes are made by Royal Proclamation, under the following clause in the Act of Uniformity:—"Provided always, and be it further enacted by the authority aforesaid, that in all those Prayers, Litanies, and Collects which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority." What the lawful authority is does not clearly appear; but against the clause in the Litany, and also against this Prayer, there is a marginal note in Cosin's book, "Such only are to be named as the King shall appoint."

§ *The Prayer for the Clergy and People.*

This Collect is very ancient, being found in the Sacramentary of Gelasius. It is also in all the English Prymers, and a version of it, as it stood in the fourteenth century, is given in *Evening Prayer*. It was placed at the end of the first authorized English

Tit. iii. 5, 6.
2 Cor. ix. 8.
Deut. xxxiii. 28.
Ps. cxxxiii. 2.
Eph. i. 3. iv. 8.
1 John ii. 1.
1 Tim. ii. 5.

and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

Isa. ix. 6.
Ps. x. 17.
Acts i. 14. iv. 24.
Eph. vi. 18.
Matt. xviii. 19, 20.
Acts xii. 12.
Exod. xx. 24.
Isa. lvi. 7.
Ps. xx. 1, 4, 5.
cxlv. 18, 19.
1 John v. 14, 15.
Matt. vi. 33.
1 Tim. ii. 2, 4.
John x. 27, 28.
Jer. xi. 5, margin.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

et super cunctas congregationes illis commissas Spiritum gratiæ salutaris; et ut in veritate tibi complacent, perpetuum eis rorem tuæ benedictionis infunde.

‘Ο τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χωρηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

Liturgies of St. Chrysostom and St. Basil.

Capitulum: ii. Cor. ultimo.

GRATIA Domini nostri Jesu Christi, et charitas Dei, et communicatio Sancti Spiritus sit semper cum omnibus nobis.

Litany in 1544, and where it now is in 1661. Bishop Cosin wished to meet Puritan objectors by altering it as follows:—

¶ *A Prayer for the Clergy and their Charge.*

“Almighty and Everlasting God, who didst pour out upon Thy Apostles the great and marvellous gift of the Holy Ghost, send down upon our Bishops, the Pastors of Thy Church, and such others as have cure of souls under them, together with all congregations committed to their charge”

It was also suggested by him to use the phrase “from whom all spiritual graces do proceed,” which is nearly that adopted in the American Prayer Book; but both changes were rejected by the Revision Committee. “People” was also substituted for “their charge,” perhaps to make the title more comprehensive.

The word “Curates” was objected to at the Savoy Conference, when the Bishops and other Clergy replied, “The word *Curate* signifying properly all those who are trusted by the Bishops with Cure of souls, as anciently it signified, is a very fit word to be used, and can offend no sober persons.”

§ *A Prayer of St. Chrysostom.*

The introduction of this beautiful collect into the Prayer Book by the Reformers, shows that they were not unacquainted with the Greek Liturgies, if they had thought it expedient to draw upon them more freely than they did. It never had a place in any European Ritual until 1544, when it was placed at the end of the English Litany which had been revised and set forth by Archbishop Cranmer and his coadjutors as a first-fruits of their work.

The prayer is found in the Liturgies of St. Basil and St. Chrysostom, but its present position at the end of a Service is a happy novelty. It was ordered to be so used in the Scotch Prayer Book of 1637, and inserted in the English Revision of 1661.

¹ Grand Debate between the Bishops and the Presbyterian Divines, 1661, p. 79. Cardwell's Conf. p. 342.

§ *The Benediction.*

This benediction of priest and people by the former is translated from the Capitulum which was used at Tierce (the nine o'clock Morning Service) in the ancient Church of England, and was first inserted after the Litany in 1559. It also begins the Anaphora of the three great Oriental Liturgies of St. Chrysostom, St. Basil, and St. James, being followed by the versicle, “And with thy Spirit,” and the *Surreum Corda*. In the two former, the benedictory form appears as it is in 2 Cor. xiii. 14, “be with you all,” but in that of St. James it is in the form “be with us all,” as in our own and in the ancient Tierce Service. As the Vulgate also has “sit cum omnibus vobis,” it is improbable that the ancient Capitulum was taken from it, especially since the word “semper” is no more represented there than it is in the Greek of the New Testament; the two being as follows:—

‘Η χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.
Gratia Domini nostri Jesu Christi, et charitas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis. Amen.

There is some probability, from these peculiarities, that this benediction gives us a lingering trace of prayers more anciently used in England than the time of St. Osmund. In St. James's Liturgy, the benediction is, “The love of the Lord and Father, the grace of the Lord and Son, the communion and gift of the Holy Ghost, be with us all;” and although this is still more different from our form than the Bible version, the “us” instead of “you” is (under the circumstances) so very distinctive, as to lead to the impression that it represents a Liturgy not now extant, which was analogous to that of St. James. It has also been suggested that this was originally a Liturgical benediction, and was adopted, as many other Liturgical expressions were, by St. Paul. No doubt its use as a Blessing in Divine Service is of primitive antiquity.

THE
ORDER
FOR
EVENING PRAYER,
DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

Ezek. xviii. 27. **W**HEN the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Ps. li. 3. I acknowledge my transgressions, and my sin is ever before me.

Ps. li. 9. Hide thy face from my sins, and blot out mine iniquities.

Ps. li. 17. The Sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Joel ii. 13. Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Dan. ix. 9, 10. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us.

Jer. x. 24.
Ps. vi. 1. O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing.

Matt. iii. 2. Repent ye; for the Kingdom of Heaven is at hand.

Luke xv. 18, 19. I will arise and go to my Father, and will say unto him; Father, I have

sinned against Heaven, and before thee, and am no more worthy to be called thy son.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Ps. cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 8, 9.*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech

The Order for Evening Prayer] The Evening Service of the Book of Common Prayer was formed out of the two Evening Services, Vespers and Compline, of the ancient Order; a fixed form being, however, substituted for variable ones, and the hymns being left to the discretion of the Clergy.

Nothing further need be said here respecting those parts of the daily Offices which have been already commented upon under Morning Prayer, but some additional illustrations are given in the shape of ancient English versions of various parts of the services. These are inserted within brackets when they are placed

you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter

live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore beseech we him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

"And," see Morning Prayer.

[Here begynneth the pater noster.

Prymer Version of XIVth century.

OURE fadir, that art in heuenes, halewid be thi name: thy rewme come to thee: be thi wille do as in heuene and in erthe: oure eche daies breed yue us to day: and foryue us oure dettis, as and we foryeuen to oure dettouris: and ne lede us into temptacioun: but delyuere us fro yuel. So be it.]

beside the text of the Prayer Book: and it must be understood that they are verbal illustrations only, not always coming from an office similar to that in which they are now printed. The opening versicles of the Service, for example, are taken from the Mattins of the Ancient Prymer: at the later services of the day the two first do not appear; and at Compline they are replaced by "Turn us O God of our salvation. And let Thine anger cease from us." These in the Prymer are "God our salvacion converte us to Thee. And turne fro us Thy wraethe."

Evening Prayer began with the Lord's Prayer and ended with the third Collect, from its first translation in 1549 until 1661. In the Rubric, before the sentences at Morning Prayer, the Minister was directed (from 1552 onwards) to say them and that which follows "at the beginning both of Morning and Evening Prayer:" but the Puritan criticisms of the Prayer Book and the Clergy

show that this was rarely, if ever, the practice until the last Revision, when the two Services were made alike in this respect.

THE LORD'S PRAYER.

The above is a version of the Lord's Prayer as it was used by the people in their daily services, when the prayers of the Church were still said in Latin, about the end of the fourteenth century. Some earlier versions are here given, which may be taken as representatives of those translations into the vulgar tongue which were so frequently directed in provincial and diocesan constitutions. There cannot be a doubt that the Lord's Prayer was as familiar to the people of England in ancient days as it is at present.

The first among the following ancient forms of it is taken from

¶ Then likewise he shall say,

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth
thy praise.

Priest.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the
Son : and to the Holy Ghost ;

[Domine, Labia.

Lord, thou schalt opyne myn lippis.

Primer Version
of XIVth cen-
tury.

And my mouth schal schewe thi
prisying.

God, take heede to myn help :

Lord, hiȝe thee to helpe me.

i. e. "hie."

Glorie be to the fadir and to the
sone and to the holy goost :

a gloss on the Evangelists, written by Eadfrid, Bishop of Lindisfarne, about A.D. 700. [Cotton MS. Nero D. iv.]

Fader usser thu arth in Heofnas sie gehalgad noma thin to cymeth ric thin. sie willo thin suse is in Heofne and in Eorþo. Hlaf ussærne oferwistlic sel us to dæg, and forgef us scyltha usra suse use forgefon scylgum usum. And ne inlead usith in costnunge. Ah gefrig usich from yfe.

The next is from Saxon homilies of about the same date :

Fader ure thu the in heofnum earth, beo gehalgud thin noma. Cume to thin rice, weorthe thin willa swa swa on Heofne swile on eorthe. Hlaf ussærne doghwamlican sel us to dæg, and forlete us ure scylde, swa swa we ac forleten thacm the scyldigat with us, ne geleade in costnunge. Ah gelefe us of yfe.

The next is from a MS. in the Library of Caius College, Cambridge, belonging to the thirteenth century, and printed by Mr. Maaskell in the Appendix to his Fourteenth Century Prymer, Monumenta Ritualia, ii. 238 :

Fader oure that art in heve, i-halgeed beo thi nome, i-cume thi kinereiche, y-worthe thi wyll also is in hevene so be on erthe, oure iche-dayes bred jif us to day, and forlif us oure gultes, also we forjifet oure gultare, and ne led ous nowth into fondingege, anth ales ous of harme. So be it.

The next is from a MS., No. 142, in St. John's College Library, Cambridge, of the fourteenth century, and is also from Mr. Maaskell's Monumenta Ritualia, ii. 239 :

Fader oure that art in heuene, halwed be thi name : come thi kyngdom : fulfild be thi wil in heuene as in erthe : oure ech day bred jef vs to day, and forȝene vs oure dettes as we forȝeneth to oure detoures : and ne led vs nouȝ in temptacion, bote deliuere vs of euil. So be it.

This is from a MS. in the Bodleian Library (Donce, 246, f. 15), of the fifteenth century. It also is reprinted from Monumenta Ritualia, ii. 239 :

Fader oure that art in heuene, halwed be thy name : thy kyngdom come to thee : thy wille be do in erthe as in heuen : oure eche dayes brede ȝeue us to daye : and forȝene us oure dettes as we forȝene to oure detoures : and lede us noȝte into temptacion : bot delyver us from yvel. Amen.

The last is from the Prymer of 1538. Monumenta Ritualia, ii. 239 :

Our father whiche art in heuen, halowed be thy name. Let thy kyngdome cum vnto vs. Thy wyll be fulfilled as well in erthe, as it is in heuen. Gyue vs this daye our daylye breade. And forȝyue vs our trespasses, as we forȝyue them that trespass agaynst vs. And lede vs nat in to temptacyon. But delyuer vs from euyll. So be it.

Many more such ancient English versions are extant, and the above are only given as specimens which show distinct transitions of language from one age to another. [For others see Reliquiæ Antiquæ, vol. i.; Lingard's Anglo-Saxon Church, vol. ii.;

Maaskell's Monumenta Ritualia, vol. ii.; Chamberlayne's Oratio Dominica.]

§ Exposition of the Lord's Prayer, by St. Cyril of Jerusalem, A.D. 347.

[It may give an additional interest to this to mention the historical fact, that it was part of a Lecture delivered in the Church which had been recently erected over the Holy Sepulchre; and to remind the reader that the interval of time between the original delivery of the Divine Prayer to the Apostle and this exposition of it by a Bishop of the Holy City was not greater than that which has elapsed since the setting forth of the Prayer Book in 1549.]

Then, after these things, we say that Prayer which the Saviour delivered to His own disciples, with a pure conscience styling God our Father, and saying, Our Father, which art in heaven. O most surpassing loving-kindness of God! On them who revolted from Him and were in the very extreme of misery, has He bestowed such complete forgiveness of their evil deeds, and so great participation of grace, as that they should even call Him Father. Our Father, which art in heaven; they also too are a heaven who bear the image of the heavenly, in whom God is, dwelling and walking in them.

Hallowed be Thy Name. The Name of God is in its own nature holy, whether we say so or not; but since it is sometimes profaned among sinners, according to the words, Through you my Name is continually blasphemed among the Gentiles, we pray that in us God's Name may be hallowed; not that it becomes holy from not being holy, but because it becomes holy in us, when we become holy, and do things worthy of holiness.

Thy Kingdom come. The clean soul can say with boldness, Thy Kingdom come; for he who has heard Paul saying, Let not sin reign in your mortal body, but has cleansed himself in deed, thought, and word, will say to God, Thy Kingdom come.

Thy Will be done as in heaven, so in earth. The divine and blessed Angels do the will of God, as David in a Psalm has said, Bless the Lord, ye His Angels, that excel in strength, that do His Commandments. So then, thou meanest by thy prayer, "As Thy will is done by the Angels, so be it done on earth also by me, Lord."

Give us this day our super-substantial bread. This common bread is not super-substantial bread, but this Holy Bread is super-substantial, that is, appointed for the substance of the soul. For this Bread goeth not into the belly and is cast out into the draught, but is diffused through all thou art, for the benefit of body and soul. But by this day, he means "each day," as also Paul has said, While it is called to-day.

And forgive us our debts as we forgive our debtors. For we have many sins. For we offend both in word and in thought, and very many things do we worthy of condemnation; and if we say that we have no sin, we lie, as John says. And we enter into a covenant with God, entreating Him to pardon our sins, as we also

Answer.

As it was in the beginning, is now,
and ever shall be : world without end.
Amen.

Priest.

Praise ye the Lord.

Answer.

The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.*

*Magnificat.
Luke i.*

MY soul doth magnify the Lord :
and my spirit hath rejoiced in
God my Saviour.

As it was in the bygynnyng and
now and euer and in to the worldis of
worldis. So be it.

God make us saaf.]

*In later Prayers,
Alleluia.*

Psalmus. Luca i.

MAGNIFICAT: anima mea Do- Salisbury Use.
minum.
Et exultavit spiritus meus : in Deo
salutari meo.

forgive our neighbours their debts. Considering then what we receive, and for what, let us not put off, nor delay to forgive one another. The offences committed against us are slight and trivial, and easily settled; but those which we have committed against God are great, and call for mercy such as His only is. Take heed, therefore, lest for these small and inconsiderable sins against thyself, thou bar against thyself forgiveness from God for thy most grievous sins.

And lead us not into temptation, O Lord. Does then the Lord teach to pray thus, viz., that we may not be tempted at all? And how is it said elsewhere, "the man who is not tempted is unproved;" and again, My brethren, count it all joy when ye fall into divers temptations; or rather, does not the entering into temptation mean the being whelmed under the temptation? For the temptation is like a winter-torrent, difficult to cross. Some, then, being most skilful swimmers, pass over, not being whelmed beneath temptations, nor swept down by them at all; while others who are not such, entering into them sink in them. As for example, Judas entering into the temptation of covetousness, swam not through it, but sinking beneath it was choked both in body and spirit. Peter entered into the temptation of the denial; but having entered it, he was not overwhelmed by it, but manfully swimming through it, he was delivered from the temptation. Listen again in another place, to the company of unscathed saints, giving thanks for deliverance from temptation, For Thou, O God, hast proved us; Thou hast tried us like as silver is tried. Thou broughtest us into the net; Thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and water; but Thou broughtest us out into a wealthy place; now their coming into a wealthy place, is their being delivered from temptation.

But deliver us from the evil. If Lead us not into temptation had implied the not being tempted at all, He would not have said, But deliver us from the evil. Now the evil is the Wicked Spirit who is our adversary, from whom we pray to be delivered. Then after completing the prayer, Thou sayest, Amen; by this Amen, which means, "So be it," setting thy seal to the petitions of this divinely-taught prayer. [St. Cyril's Catech. Lect. xxiii. 11—18.]

§ *Paraphrase of the Lord's Prayer, by the Author of
"The Christian Year."*

[The following paraphrase is reprinted¹ to illustrate the devotional use of the Lord's Prayer in private, on Liturgical principles. The "special intention" here shown is also one

¹ From the Preface to "Sermons, Academical and Occasional, by the Rev. John Keble, M.A., 1848."

which bears closely upon two objects of this work, that of promoting the present unity of the Church of Christ, and that of showing the unity of the Church of England with the Catholic Church of old.]

Our Father which art in Heaven: One God, the Father Almighty, One Lord Jesus Christ, One Holy Ghost, proceeding from the Father and the Son; have mercy upon us, Thy children, and make us all One in Thee.

Hallowed be Thy name: Thou who art One Lord, and Thy name One; have mercy upon us all, who are called by Thy name, and make us more and more One in Thee.

Thy kingdom come: O, King of Righteousness and Peace, gather us more and more into Thy kingdom, and make us both visibly and invisibly One in Thee.

Thy will be done in earth, as it is in heaven: Thou, Who hast declared unto us the mystery of Thy will, to "gather together in One all things in Christ, both which are in heaven and which are on earth;" conform us, O Lord, to that holy will of Thine, and make us all One in Thee.

Give us this day our daily bread: Thou in Whom we being many are One Bread and One Body; grant that we, being all partakers of that One Bread, may day by day be more and more One in Thee.

And forgive us our trespasses as we forgive them that trespass against us: Thou, Who didst say, *Father, forgive them*, for those who were rending Thy blessed Body, forgive us the many things we have done to mar the unity of Thy mystical Body, and make us, forgiving and loving one another, to be more and more One in Thee.

And lead us not into temptation: As Thou didst enable Thine Apostles to continue with Thee in Thy temptations; so enable us, by Thy grace, to abide with Thee in Thy true Church, under all trials, visible and invisible, nor ever to cease from being One in Thee.

But deliver us from evil: from the enemy and false accuser; from envy and grudging; from an unquiet and discontented spirit; from heresy and schism; from strife and debate; from a scornful temper, and reliance on our own understanding; from offence given or taken; and from whatever might disturb Thy Church, and cause it to be less One in Thee.

GOOD LORD, DELIVER AND PRESERVE THY SERVANTS FOR EVER.

THE MAGNIFICAT.

The Hymn of the Blessed Virgin Mary can be traced in use in the Daily Service of the Church as far back as the beginning of the sixth century. At that time (A.D. 507) it appears in the

Compare the
Song of Han-
nah. 1 Kings
ii. 1-10.

For he hath regarded : the lowliness
of his hand-maiden.

For behold, from henceforth : all
generations shall call me blessed.

For he that is mighty hath magni-
fied me : and holy is his Name.

And his mercy is on them that fear
him : throughout all generations.

He hath shewed strength with his
arm : he hath scattered the proud in
the imagination of their hearts.

He hath put down the mighty from
their seat : and hath exalted the hum-
ble and meek.

He hath filled the hungry with good
things : and the rich he hath sent
empty away.

He remembering his mercy hath
holpen his servant Israel : as he pro-
mised to our forefathers, Abraham and
his seed, for ever.

Glory be to the Father, and to the
Son : and to the Holy Ghost ;

As it was in the beginning, is now,
and ever shall be : world without end.
Amen.

¶ Or else this Psalm; except it be on the
Nineteenth day of the month, when it is

Quia respexit humilitatem ancillæ Salisbury Use. *
sue: ecce enim ex hoc beatam me
dicent omnes generationes.

Quia fecit mihi magna qui potens
est: et sanctum nomen ejus.

Et misericordia ejus a progenie in
progenies: timentibus eum.

Fecit potentiam in brachio suo:
dispersit superbos mente cordis sui.

Deposuit potentes de sede: et ex-
altavit humiles.

Esurientes implevit bonis: et divites
dimisit inanes.

Suscepit Israël puerum suum: re-
cordatus misericordiæ suæ;

Sicut locutus est ad patres nostros;
Abraham, et semini ejus in sæcula.

Gloria Patri, et Filio: et Spiritui
Sancto.

Sicut erat in principio, et nunc, et
semper, et in sæcula sæculorum.
Amen.

rule of St. Cassarius of Arles, in the office of Lauds. In the Eastern Church it is also a Lauds Canticle. But Amalarius [A.D. 820] speaks of its use in his time as a Canticle at Vespers; and in the Armenian Church it is used at Compline as well as at Lauds. The English Church has used it at Vespers for at least eight hundred years; and its present position is analogous to that which it occupied in the ancient Service. There are English versions of it, of as early a date as 1390-1400. Several attempts were made by the Puritans to banish it from the Prayer Book, but happily without success. On the other hand, especial reverence was shown towards this Canticle and the Benedictus in the ceremonial of the ancient Church of England, by the use of incense while they were being sung. [See the ceremony in full in Transl. of Sar. Psalt. p. 327.]

Of all Hymns known to the Church this is the most closely connected with our Blessed Lord, having been spoken by His Virgin Mother, under the inspiration of the Holy Ghost, at the very moment when the Divine overshadowing brought about the Incarnation of the Word. She began to be, in that moment, the "tabernacle for the Sun" of Righteousness, "Which cometh forth as a Bridegroom out of His chamber, and rejoiceth as a giant to run His course." The appearance and words of the Archangel revealed to her the exalted office to which God had chosen her, and she knew that from that hour she was to carry in her bosom for nine months the Saviour of the world. But though so "highly favoured," and "full of grace," and conscious of being, as Jeremy Taylor says, "superealted by an honour greater than the world ever saw," all her words are uttered in a spirit of profound humility as regards herself, even when she declares that "all generations shall call me Blessed," and of the most heavenly adoration as regards Him Who had magnified her.

The Mother of our Lord, and the Church, "which is the Mother of us all," have always been closely linked together in the

mind of Christianity. The "Elect Lady," and the Woman "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," who, "being with child, cried, travelling in birth, and pained to be delivered," and who "brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne," have seemed, from the different points of view taken by different ages, to represent now one and then the other, the Mother of our Lord, and the Mother of us all. This community of characteristics is in accordance with the general teaching of the New Testament respecting the mystery of the communion between our Lord Himself and those who are made members of His Body by new birth. And for this reason, "The Song of the Blessed Virgin Mary" has a peculiar fitness as the daily song of the Church of Christ, since God has honoured it with so great honour, in having made it the means by which the work of the Incarnation is made effectual to the salvation of souls. The Blessed Virgin Mother offered up her thanksgiving to God because He had remembered His mercy and His ancient covenant, by making His Son incarnate through her; and the Church offers up her thanksgiving to Him, because, through her, the mystical body of Christ is being continually brought forth to His greater glory.

It is also to be observed of this, as of the other Canticles, that it is sung to the praise of the Personal Word, as revealed in the Written Word; to the praise of God in Christ, revealed in the Old Testament Scriptures as well as in the New.

CANTATE DOMINO.

This Psalm was not used in any other way than in its place in the Psalter (Mattins, on Saturdays) until 1552, when it was inserted here as an alternative responsory to the first lesson, probably for the purpose of meeting the objections to the *Magnificat*

read in the ordinary course of the Psalms.

Cantate Domino. Ps. xcvi.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalmus xcvi.

CANTATE Domino canticum novum : quia mirabilia fecit.

Salvavit sibi dextera ejus : et brachium sanctum ejus.

Notum fecit Dominus salutare suum : in conspectu gentium revelavit justitiam suam.

Recordatus est misericordiae suae : et veritatis suae Domui Israël.

Viderunt omnes termini terrae salutare Dei nostri : jubilate Deo omnis terra : cantate et exultate et psallite.

Psallite Domino in cithara, in cithara et voce psalmi : in tubis ductilibus, et voce tubae cornu.

Jubilate in conspectu Regis Domini : moveatur mare et plenitudo ejus : orbis terrarum et qui habitant in eo.

Flumina plaudent manu, simul montes exultabunt a conspectu Domini : quoniam venit judicare terram.

Judicabit orbem terrarum in justitia : et populos in aequitate.

which had been raised by the Puritans. It bears some resemblance, in its latter verses, to the *Benedicite Omnia Opera*, the works of God by land and sea being called upon to join in His praise.

It has also been suggested that there are parallel expressions in the *Cantate* and the *Magnificat*, which seem to indicate that the latter is in some degree founded on the former. These are the following :—

Magnificat.

He that is mighty hath magnified me [or "done to me great things"].

He hath shewed strength with His arm : He hath scattered the proud . . . He hath put down the mighty.

His mercy is on them that fear Him : throughout all generations.

Cantate Domino.

He hath done marvellous things.

With His own right hand and with His holy arm : hath He gotten Himself the victory.

The Lord declared His salvation : His righteousness hath He openly shewed in the sight of the heathen.

He remembering His mercy hath holpen His servant Israel. He hath remembered His mercy and truth toward the house of Israel.

Whether this parallel is accidental or not, it may serve to show the Evangelical character of the Psalm which is permitted to be used as a substitute for the Song of the Blessed Virgin Mary. Yet it does not seem as if there was ever any necessity for superseding the latter ; and, where choice is given, the *Magnificat* may well be preferred as being offered up daily to God's praise by the whole Catholic Church. When Evensong is repeated, it may be considered advisable to use the alternative Canticle at one of the Services ; but, in that case, the *Magnificat* should always be said at the later Evensong.

NUNC DIMITTIS

The "Song of Simeon" is another Canticle in praise of the manifestation of the Incarnate Word. It has been used at Compline or at Vespers throughout the Church from the earliest ages, being mentioned in the Apostolical Constitutions (written in the

¶ *Then a Lesson of the New Testament, as it is appointed: And after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.*

Nunc Dimittis, Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; except it be on the Twelfth day of the month.*

Deus Misereatur, Ps. lxxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Canticum Simeonis. Luca ii.

NUNC dimittis servum tuum, Domine: secundum verbum tuum in pace. Salisbury Use.

Quia viderunt oculi mei: salutare tuum.

Quod parasti: ante faciem omnium populorum;

Lumen ad revelationem gentium: et gloriam plebis tuæ Israël.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Psalmus lxxvi.

DEUS misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Salisbury Use.

Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum.

Confiteantur tibi populi Deus: confiteantur tibi populi omnes.

Lætentur et exultent gentes, quoniam judicas populos in æquitate, et gentes in terra dirigis.

early part of the fifth century, at the latest) as an Evening Cantic. There are English versions of it as early as the fourteenth century.

The *Nunc Dimittis* is so singularly fitted for Evensong, as to seem as if written for the purpose. Like the words of David, "I will lay me down in peace and take my rest, for it is Thou, Lord, only that makest me to dwell in safety;" it is the aspiration of that faith which can behold Christ lightening the darkness of all night, and fulfilling the words of the prophet, "It shall come to pass, that at evening time it shall be light." As the Gospels of the Morning Lessons reveal to us the "Day-spring" from on high "visiting us," so the Epistles of the Evening Lessons reveal the Light of Christ's glory enlightening the Gentile as well as the Jewish world.

In the old Evening Services of the Church of England, there were touching references to death, and the rest of the departed; and immediately after *Nunc Dimittis*, in Passion and Holy Week, was sung the glorious anthem "*Media vita in morte sumus*," which is now used only in the Burial Service. This close connexion between the Song of Simeon and the idea of our Blessed Lord's Passion arises out of the occasion on which it was first uttered, the Presentation, which was in effect a Sacrifice; and of the words of Simeon which immediately followed, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword shall pierce through thine own soul also, that the thoughts

of many hearts may be revealed." [Luke ii. 34, 35.] And such a connexion of ideas cannot fail to remind us also of our Lord's own departing words, "Father, into Thy hands I commend My Spirit," when "He saw of the travail of His soul," as the eyes of Simeon saw the salvation of the Lord, "and was satisfied." This calm repose of faith on God,—looking for a present rest on the bosom of Jesus, and a future rest in His Paradisal Presence,—has always been the tone of Evensong in the Church; and is one that will always be in harmony with the feelings of those whose day has been a day of work; who look solemnly, yet not gloomily, towards that coming night when no man can work; and whose eyes are fixed with hope on that "rest which remaineth for the people of God," through the salvation which Christ has prepared.

DEUS MISEREATUR.

This Psalm was inserted, like the *Cantate Domino*, in 1552, but was familiar in the older services, being the fourth fixed Psalm at Lauds on Sundays. It was also part of the Office of Bidding Prayers which was used every Sunday. Although of a more jubilant character than the *Nunc Dimittis*, it has several features in common with it, besides this connexion with an office in which the departed were commemorated. Like that, it praises God for the extension of the Gospel: and as Simeon offers thanksgiving that his eyes have seen the salvation of God, so David in this

Let the people praise thee, O God :
yea, let all the people praise thee.

Then shall the earth bring forth her
increase : and God, even our own God,
shall give us his blessing.

God shall bless us : and all the ends
of the world shall fear him.

Glory be to the Father, and to the
Son : and to the Holy Ghost ;

As it was in the beginning, is now,
and ever shall be : world without end.
Amen.

¶ Then shall be said or sung the Apostles'
Creed by the Minister and the people,
standing.

[See other refer-
ences in Morn-
ing Prayer.]
Heb. x. 23.
2 Chron. xx. 20.
Deut. vi. 4, 5.
Mal. iv. 10.
Exod. vi. 3.
John i. 18, 41, 42.
vi. 69.

I BELIEVE in God the Father
Almighty, Maker of heaven and
earth :

And in Jesus Christ his only Son
our Lord, Who was conceived by the

Confiteantur tibi populi Deus, con-
fiteantur tibi populi omnes, terra dedit
fructum suum.

Benedicat nos Deus, Deus noster ;
benedicat nos Deus : et metuant eum
omnes fines terræ.

Gloria Patri, et Filio, et Spiritui
Sancto.

Sicut erat in principio, et nunc, et
semper, et in sæcula sæculorum.
Amen.

[Credo in.

Prymer Version
of XIVth cen-
tury.

I BILEUE in god, fadir almyȝti,
makere of heuene and of erthe :
and in iesu crist the sone of him, oure
lord, oon aloone : which is conceyued
of the hooli gost : born of marie

Psalm prays that the Light of His countenance may be shown to us, and His saving health known among all nations.

Occasions may arise when this Canticle is peculiarly appropriate : but for ordinary Evensong (and especially for the later of two services) it is better always to keep to the ancient spirit and practice of the Church, and use 'he *Nunc Dimittis*.

THE APOSTLES' CREED.

A large number of early English versions of the Creed are extant. The one in the right-hand column above is taken from the ancient Prymer contained in Maaskell's Monumenta Ritualia. The others which follow this note are copied from Professor Heurtley's "Harmonia Symbolica," where several others, of various dates, from the ninth to the sixteenth century, are to be found¹.

IXth Century. From a MS. (No. 427) in the Lambeth Library.

Ic gelyfe on God Fæder ælmihtigne, Scyppend heofonan and eorþan ; And on Hælend Crist, Sunu his anlican, Drihten urne ; Se the was geacnod of þam Halgan Gaste, Acæmned of Marian þam mædene ; Gethrowad under þam Pontiscan Pilate, Gerod fæstnad, Deað and bebyrged ; He niþer astah to hel warum ; Þam thriddan dæge he aras fram deaðum ; He astah to heofonum ; He sit to swyþtran hand God Fæder was ælmihtigan ; Thonan toward deman tha cucan and tha deaðan. Ic gelyfe Tha halgan gelathunge riht gelyfdan ; Halgana gemænysse ; And forgyfnyse synna ; Flæscas æriste ; And thaæt ece lif. Si hit swa.

[The next is of great interest from the illustration it affords of the necessity thrust on the Church of England during a part of the middle ages, of teaching her people in three different languages. It also represents the three principal elements of modern English.]

Circ. A.D. 1125. From a MS. (R. 17) in the Library of Trinity College, Cambridge.

Ic gelefe on Gode Fædera ælwealdend,
Jeo crei en Deu le Perre tut puant,
Credo in Deum Patrem omnipotentem,
Sceppend heofones and eorþan ;
Le criatur de ciel e de terre ;
Creatorem cœli et terræ ;

And on Helende Crist, Suna his anlich,
E en Jesu Crist, sun Fil uniel,
Et in Jesum Christum Filium ejus unicum.

Drihten ure ;
Nostre Seinur ;
Dominum nostrum ;

Syo the akynned is of þam Halig Gaste,
Ki concevz est del Seint Esprit,
Qui conceptus est de Spiritu Sancto,

Boran of M[arian] þam mæden ;]
Nez de Marie la
Natus ex Maria Virgine :

[Gethrowode under þam Pontiscam] Pilate,
and on rode ahangen,
* * * * * ntien Pilate crucifiez,
Passus sub Pontio Pilato, crucifixus.

Deað and beberiged ;
Morz, e seveliz ;
Mortuus, et sepultus ;

He adun astah to hellæ ;
Descodied as enfers ;
Descendit ad inferna ;

Thridan dæge he aras fram deaða ;
Et tierz jurn relevad de morz ;
Tertia die resurrexit a mortuis ;

He astah to heofone ;
Muntad as ciels ;
Ascendit ad celos ;

Sit on switran heafte Godes Fæderes ælmihtig ;
Siet a la destre de Deu Perre tres tut puant ;
Sedet ad dexteram Dei Patris omnipotentis ;

Thanen he is to cumene, and to demenna quiche and deaðe.
Diluc est avenir jugier les vis e les morz.
Inde venturus judicare vivos et mortuos.

Ic gelefe on Halig Gast ;
Jeo crei el Seint Esprit ;
Credo in Spiritum Sanctum ;

¹ The student should compare Professor Heurtley's book with Walchius' Bibliotheca Symbolica for the earliest forms of the Creed.

Isa. vii. 14.
 Luke i. 30, 31.
 Mark xv. 15—29.
 24. 46.
 Eph. iv. 9, 10.
 Luke xxiv. 50—
 53.
 Acts vii. 55, 56.
 Rom. xiv. 9, 10.
 2 Tim. iv. 1.
 1 John v. 7.
 John xv. 26.
 Matt. iii. 11, 16.
 Eph. v. 27—32.
 1 John i. 3, 7.
 John xi. 25—26.
 1 Cor. xv. 12—19.
 Mark ix. 43—49.
 1 Pet. i. 4.
 Rev. i. 7.

Holy Ghost, Born of the Virgin Mary,
 Suffered under Pontius Pilate, Was
 crucified, dead, and buried; He de-
 scended into hell; The third day he
 rose again from the dead, He ascended
 into Heaven, And sitteth on the right
 hand of God the Father Almighty;
 From thence he shall come to judge
 the quick and the dead.

I believe in the Holy Ghost; The
 holy Catholick Church; The Commu-
 nion of Saints; The Forgiveness of
 sins; The Resurrection of the body,
 And the life everlasting. Amen.

¶ *And after that, these Prayers following, all
 devoutly kneeling; the Minister first pro-
 nouncing with a loud voice,*

The Lord be with you.

Answer.

And with thy spirit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall
 say the Lord's Prayer with a loud voice.*

Luke xi. 2.

OUR Father, which art in heaven,
 Hallowed be thy Name. Thy
 kingdom come. Thy will be done in
 earth, As it is in heaven. Give us
 this day our daily bread. And forgive
 us our trespasses, As we forgive them
 that trespass against us. And lead us
 not into temptation; But deliver us
 from evil. Amen.

maiden: suffride passioun undir pounce
 pilat: crucified, deed, and biried: he
 wente down to hellis: the thridde day
 he roos aȝen fro deede: he steiȝ to
 heuenes: he sittith on the riȝt syde
 of god the fadir almyȝti: thenus he
 is to come for to deme the quyke and
 deede. I beleue in the hooli goost:
 feith of hooli chirche: communynge
 of seyntis: forȝyuenesse of synnes:
 aȝenrisyng of fleish, and euerlastynge
 lyf. So be it.]

[Preie we.

Lord, have merci on us.

Crist, have merci on us.

Lord, have merci on us.]

Prymer Version
 of XIVth cen-
 tury.

[ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, Δευκ. xi. 2.
 ἀγιασθήτω τὸ ὄνομά σου ἐλθέτω ἡ
 βασιλεῖα σου γενηθήτω τὸ θέλημά
 σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.
 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου
 ἡμῖν τὸ καθ' ἡμέραν καὶ ἄφεσις ἡμῶν
 τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ
 ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν καὶ μὴ
 εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ
 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.]

And on halig gesomnunge fulfremede;
 Sainte Eglise Catholica;
 Sanctam Ecclesiam Catholicam;
 Halegan hiniennesse;
 La communion des saintes choses;
 Sanctorum communionem;

Forȝyfenysee synna;
 Remissum des peccchiez;
 Remissionem peccatorum;

Flescos up arisnesse;
 Resurrection de charn;
 Carnis resurrectionem;

Lif eche
 Vie pardurable
 Vitam eternam

Beo hit swa.
 Seit feit.
 Amen.

XIIIth Century. From a MS. in the British Museum, Cleo-
 patra, B. vi., fol. 201.

Hi true in God, Fader Hal-michttende, That makede heven
 and herdeth; And in Jhesu Krist, is ane lepi Sone, Hure Laverd;
 That was bigotin of the Hali Gast, And born of the mainden
 Marie; Pinid under Punce Pilate, festened to the rode, Ded, and
 dulvun; Licht in til helle; The thride dai up ras fra dede to
 live; Steg intil hevenne; Sitis on his Fadir richt hand, Fadir al-
 waldand; He then sal come to deme the quike an the dede. Hy
 troue hy theli Gast; And hely * * kirke; The samninge of
 halges; Forȝifnes of sinnes; Uprisigen of fleyes; And life
 withuten ende. Amen.

From the Prymer of 1538. Maskell's Monumenta Ritualia,
 ii. 241.

I beleue in god the father almyghty, maker of heuen and
 earthe; And in Jesu Chryst hys onely sonne, our Lorde; whiche
 was conceyued by the holy ghoste, And borne of the virgyn
 Mary; which suffred deathe under Pons Pylate, and was crucified,
 deade, and buried; which descendyd to hell; The thyryde day

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the Queen.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God, make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

¶ *The Second Collect at Evening Prayer.*

Prov. xvi. 1. viii.
14.
Phil. ii. 13.
Isa. xxvi. 12.
John xiv. 27.
Deut. v. 29.
Rev. xxii. 14.
Luke i. 70, 71, 74,
75.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may

[Lord, shew to us thi merci.

*Prymer Version
of XIVth cen-
tury.*

And ȝeue to us thi saluacion.]

[Lord, ȝyue pees in oure daies, for ther is noon othir that shal fyȝte for us, but thou lord oure god.] *Prymer Version
of XIVth cen-
tury.*

DEUS, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam quam mundus dare non potest pacem: ut et corda nostra mandatis tuis dedita, et,

*Salisbury Use.
Greg. and Gelas.
Missa pro pace.*

rose from death to lyfe; whiche ascendyd into heuen; and syttheth at the ryȝt hande of God the Father almyghtye; And from thens shall come for to judge both the quykke and the dead. I beleue in the holy Ghoste; The holy churche catholike; The communyon of sayntes; The remyssyon of synnes; The resurrectyon of the fleshe; And the lyfe euerlastyng. So be it.

THE SECOND COLLECT.

[*Prymer Version of XIVth Century.*

Preie we. For the pees. Deus a quo.

God, of whom ben hooli desiris, ryȝt counceils and iust werkis: ȝyue to thi seruantis pees that the world may not ȝeue, that in

our hertis pouun to thi commandementis, and the drede of enemyes putt awei, owre tymes be pesible thurȝ thi defendyng. Bi oure lord iesu crist, thi sone, that with thee lyueth and regneth in the unitie of the hooli goost god, bi all worldis of worldis. So be it.]

This prayer is the Collect of the same *Missa pro pace*, of which the Morning Collect for Peace is the "Post-Communion." It also was used at Lauds, at Vespers, and in the Litany in the ancient Services: and dates from the Sacramentary of Gelasius, A.D. 494.

Coming as it originally did, at the close of Evensong, it formed a sweet cadence of prayer, fitly concluding with the following short but touching collect. It follows up very exactly the tone of the Nunc Dimittis, and rings with a gentle echo of the peace

Isa. xxxii. 17, 18. be set to obey thy commandments, and
 2 Thess. iii. 16. also that by thee we being defended
 from the fear of our enemies may pass
 our time in rest and quietness; through
 the merits of Jesus Christ our Saviour.
Amen.

¶ *The Third Collect, for aid against all Perils.*

2 Sam. xxii. 29.
 Ps. xci. 5, 6.
 cxli. 4, 5.
 John xv. 9, 13.
 xvi. 23, 27.
 Eph. v. 19.

LIGHTEN our darkness, we be-
 seech thee, O Lord; and by thy
 great mercy defend us from all perils
 and dangers of this night; for the
 love of thy only Son, our Saviour,
 Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here
 followeth the Anthem.*

¶ *A Prayer for the Queen's Majesty.*

O LORD our heavenly Father,
 high and mighty, King of kings,
 Lord of lords, the only Ruler of princes,
 who dost from thy throne behold all
 the dwellers upon earth; most heartily
 we beseech thee with thy favour to
 behold our most gracious Sovereign
 Lady, Queen *VICTORIA*; and so re-
 plenish her with the grace of thy holy
 Spirit, that she may alway incline to
 thy will, and walk in thy way: Endue
 her plenteously with heavenly gifts;
 grant her in health and wealth long to
 live; strengthen her that she may van-
 quish and overcome all her enemies;
 and finally, after this life, she may attain
 everlasting joy and felicity; through
 Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of
 all goodness, we humbly beseech
 thee to bless *Albert Edward* Prince of
Wales, the Princess of *Wales*, and all

hostium sublata formidine, tempora
 sint tua protectione tranquilla. *Salisbury Use.*

ILLUMINA, quæsumus, Domine
 Deus, tenebras nostras: et totius
 hujus noctis insidias tu a nobis repelle
 propitiuss. Per Dominum nostrum
 Jesum Christum Filium tuum, qui
 tecum vivit et regnat in unitate Spi-
 ritus Sancti Deus, per omnia sæcula
 sæculorum. *Amen.*

*Salisbury Use.
 Greg. and Gelas.
 Orat. ad Com-
 pletorium.*

[¶ *A Prayer for the Kynge.*

Prymer of 1553.

MOST merciful father, al we thy
 seruauntes by dutie, and children
 by grace, do beseeche thee mooste hum-
 bly, to preserue Edward the Syxt thy
 sonne and seruaunte, and oure Kynge
 and gouernour: Sowe in hym good
 Lorde suche seede of vertue now in
 hys yonge age, that many yeares this
 Realme maye enioye much fruite of
 this thy blessinge in hym, throughe
 Jesus Christe our Lorde. *Amen.*]

that lies beyond this world, as well as of the peace which the world cannot give, nor the soul entirely receive while it is in the world. In the morning collect the tone of the prayer was that of one who asks God of His mercy to bless and co-operate with his own in their strife against spiritual foes: but in the evening the words are more those of one who is no longer able to strive against his enemies, but looks to his Lord God alone to be his defence and his shield.

[Between the second and third Collect at Evening Prayer, Bishop Cosin wished to insert the second of the Collects appended to the Communion Service, "O Almighty Lord, and everlasting God," under the title of "The Collect for grace and protection," but the alteration was rejected. The idea seems to have been taken from the York Litany.]

THE THIRD COLLECT.

This prayer is of equal antiquity with the preceding: and is expressly appointed to be used at Evening Prayer in the Sacramentary of Gelasius. It was taken into our Evensong from the Compline of the Salisbury Use. Here again the *Nunc Dimittis* is followed up in its tone: but the words are taken almost literally from the Psalms, which have been the great storehouse of Prayer as well as Praise to the Church of all ages. "Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death. Thou also shalt light my candle: the Lord my God shall make my darkness to be light. Yea, the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and light to Thee are both alike. He will not suffer thy foot to be

the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A Prayer of St. Chrysostom.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

ALMYGHTEI god, euerlastynge, that aloone doost many wondres, schewe the spirit of heelful grace upon bisschopes thi seruantis, and vpon alle the congregacion betake to hem: and ðeete in the dewe of thi blessynge that thei plese euermore to the in trouthe. Bi crist oure lord. So be it.

Primer Version
of XIVth cen-
tury.

moved: and He that keepeth thee will not sleep. Behold, He that keepeth Israel: shall neither slumber nor sleep. The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand. So that the sun shall not burn thee by day: neither the moon by night. He shall deliver thee from the snare of the hunter: and from the noisome pestilence. He shall defend thee under His wings, and thou shalt be safe under His feathers: His faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day: for the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day. For Thou art my strong rock, and my castle: be Thou also my guide, and lead me for Thy Name's sake. Into Thy hands I commend my spirit: for Thou hast redeemed me, O Lord, Thou God of truth. I will lay me down in peace, and take my rest: for it is Thou, Lord, only that makest me dwell in safety."

Such are words from the Psalms of David which may be taken as a Scriptural comment upon this short but condensed Collect. They show us how literally the latter must be taken if we are to enter into its true spirit: how much solemn reference to the

present and the future may be drawn into the compass of a few words of prayer: and what a fulness of devotion is contained in even the shortest of those forms which have come down to us as the day by day utterances of the Church of God for so many ages.

To meet objections which were made to the words of this prayer, Bishop Cosin has altered it in his Durham Book, to "Lighten the darkness of our hearts, we beseech Thee, O Lord, by Thy gracious visitation, and of Thy great mercy from all terrors and dangers of the night" Happily the ancient words were retained.

The peculiar fitness of these words to end a Service which is really offered in the Evening, is so great, that one cannot wonder at the reluctance shown by the Clergy and People to add on the Intercessory Prayers which now follow. And, although the Rubric directing these prayers to be used after the Anthem is not inserted in the Evening Service, its omission by no means weakens the force of what has been said in the Notes on Morning Prayer as to such a termination of the Daily Service.

AT MORNING PRAYER.

¶ Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsun-day, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.

Quicumque vult.

[See also Apostles' and Nicene Creeds.] Mark xvi. 15, 16. Jude 3. 20.

WHOSOEVER will be saved : before all things it is necessary that he hold the Catholick Faith.

Symbolum Athanasii.

QUICUNQUE vult salvus esse : Salisbury Use. ante omnia opus est ut teneat catholicam fidem.

THE ATHANASIAN CREED.

It was the ancient usage of the Church of England (from the 7th century to the 16th) to sing the "*Symbolum Athanasii*" every day, rather as a kind of Christian Psalm than a Creed, immediately after the Psalms of the Office, that of Prime. In the reformed Breviary of Quignonez it was confined to Sunday use. In the first edition of the English Prayer Book (1549) the Athanasian Creed was directed to be said on six Festivals, those of Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity : and seven Saints' days were added in 1552, so as to make thirteen days altogether ; its recitation thus becoming a monthly instead of a weekly one, as in the Roman, or a daily one as in the ancient English Church.

In the Durham Prayer Book, Bishop Cosin has substituted for the latter words of the Rubric, "one verse by the priest, and another by the people, or in Colleges, and where there is a Quire, by sides."

The English of our present version is substantially identical with that of Bishop Hilsey, as printed in the Prymer of 1539 : and entitled "The Symbole of the great Doctour Athanasius, dayly red in the Church." The Creed does not appear in the earlier English Prymers ; but vernacular translations of it are extant of as ancient a date as the ninth century, and many in later English.

Although this "Confession of our Christian Faith" is "commonly called the Creed of St. Athanasius," it cannot be traced back to that great champion of "the right Faith," and is not likely to have been written in Greek : no Greek copy of it being known which is much more than four centuries old : nor any spoken of by any writer earlier than A.D. 1200. It is found in Latin as early as A.D. 570, when a commentary was written upon it by Venantius Fortunatus, previously to his consecration as Bishop of Poitiers¹. From such a commentary being written, it may be concluded that the subject of it was already in public use in Divine Service, as a Confession of Faith, in the Church of France ; but it was not adopted by the Church of Rome until A.D. 930.

This Confession of Faith is attributed by Waterland to St. Hilary of Arles, who died A.D. 449, but by Harvey [History and Theology of the Three Creeds, p. 580] to Victoricius, Bishop of Rouen, fifty years earlier, i. e. at the close of the fourth and the beginning of the fifth centuries. Some imputations had been cast on the orthodoxy of this Apostolic Bishop and Confessor :

and there are strong reasons for supposing that he composed it as an answer to these charges of false doctrine, and thus expounded his belief before Anastasius, who was Bishop of Rome until April, A.D. 402. From this circumstance Mr. Harvey considers the present name of the Creed to have arisen through the errors of scribes. In a Gallican MS. of the ninth century, it is attributed to "Anasthasius," the name of Victoricius being expunged from the title ; and a Commentator entitles it "*Fides Anastasii Papæ*." Mr. Harvey thinks that the title "*Fides S. Athanasii*," has been substituted by a writer who knew nothing of Anastasius, and thought that he was correcting an error rightly instead of wrongly, and whose own error was so plausible that it has been followed very generally in subsequent ages. The name of Athanasius is not connected with it in the earliest MSS., nor in the Commentary of Venantius Fortunatus, but it is simply entitled "*Fides Catholica*:" yet, as early as the Council of Autun, A.D. 670, it is called "*Fides Sancti Athanasii Præsulis*," and almost always afterwards either by that title or some other,—as "*Sermo Athanasii de Fide*,"—in which that saint's name is included.

The opinion of Mr. Harvey that it was written by Victoricius, A.D. 401, is supported by him with evidence of which the following is his own summary, quoted from page 583 of the History and Theology of the Three Creeds :—"For four several reasons, therefore, it is quite as probable that the authorship of the Creed may be assigned to Victoricius, as to Hilary. 1. Its careful, well-considered terms, are more consistent with the mature age of the former, who had attained the honour of Confessor forty years before the date now assigned to the Creed in 401, than with the youth of the latter, who was only eight and twenty years of age, when he is supposed by Waterland to have composed this Creed, on his advancement to the episcopate. 2. Its style, though not that of an apology in vindication of the writer's faith, agrees well with the supposition, that he was accused of the errors that he anathematizes. 3. Its matter is exactly parallel with the subjects, upon which Victoricius, if we may judge from the expressions of Paulinus, was called to defend himself. With respect to both of these last particulars, the supposition that Hilary should have been the author, is singularly unsatisfactory to the judgment. His exposition of faith, on entering upon his episcopal office, would scarcely have been pointed with anathemas, that the history of his time persuades us were not required. Indeed the Creed can only be assigned to Hilary upon the supposition, that Apollinarianism infested the Gallican Church at the date of his appointment to the See of Arles ; a supposition wholly contrary to fact. But since we know, that Pelagian tenets had then taken a firm root in the south of France, we know also the direction that any

¹ This commentary may be found at the end of Waterland's History of the Athanasian Creed : p. 194 of the Christian Knowledge Society's edition.

Deut. iv. 2.
Rev. xxii. 13, 19.
Acts xiii. 46.
2 John 9.

Which Faith, except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

Mark xii. 32.
Matt. xxviii. 19.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

1 Pet. i. 2.
2 Cor. xiii. 14.
1 John v. 7.

Neither confounding the Persons : nor dividing the Substance.

Matt. iii. 16, 17.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

John i. 1. 14.
x. 30. xvi. 13—15.
Cf. Isa. vi. 1, 2, 3,
with John xii.
40, 41, and Acts
xxviii. 25, 26.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

Acts xvii. 24. 28.
John i. 1. 3.
Job xxxiii. 4.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

Job xi. 7—9.
1 Kings viii. 27.

The Father incomprehensible, the

Quam nisi quisque integram, inviolatamque servaverit : absque dubio in æternum peribit.

Fides autem catholica hæc est, ut unum Deum in Trinitate : et Trinitatem in Unitate veneremur.

Neque confundentes personas, neque substantiam separantes.

Alia est enim persona Patris, alia Filii : alia Spiritus Sancti.

Sed Patris, et Filii, et Spiritus Sancti, una est Divinitas : æqualis gloria, coæterna majestas.

Qualis Pater, talis Filius : talis Spiritus Sanctus.

Increatus Pater, increatus Filius, increatus Spiritus Sanctus.

Immensus Pater, immensus Filius :

inaugural exposition by Hilary must have taken. 4. Again, if Hilary had been the author of the Creed, his name must have commanded respect, and he would scarcely have met with such hard words from Pope Leo I., as may be found in the Epistle to the French Bishops, A.D. 445. On the other hand, the highly probable communication between Victorius and Anastasius, and the preparation of a confession of faith by the Gallican Confessor, indicates the process, whereby the name of Athanasius, by assimilation, may have been placed at length at the head of the Creed. For these reasons, therefore, it is considered, that the authorship of the Creed may be referred to the Confessor Victorius, Bishop of Rouen ; and that the date of the production may be assigned to the year 401."

The question is too large an one to be followed out further in these pages ; and the reader is referred for more detailed information to Waterland's History of the Athanasian Creed, and to the work just quoted. But it may be stated as a result of the critical researches which have been brought to bear on the subject, that this Creed must be regarded as of Gallican origin, and that it was written as we now have it, not later than the middle of the fifth century.

§ Expository Notes on the Athanasian Creed.

Whosoever will be saved, &c. St. Augustine, in his Treatise on Faith and Works, says, "Not only is a good life inseparable from Faith, but Faith itself is a good life." This illustrates the assertion of the Creed that "before all things it is necessary to hold the Catholic Faith." For faith necessarily precedes practice : "without faith it is impossible to please God : for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." [Heb. xi. 6.] Now the belief that "God is," includes far more than a mere assent to the fact of His existence. To a mind capable of logical reflection, many corollaries must necessarily hang on to this fundamental axiom ; the statement of such corollaries forms a more or less developed Creed ; and thus belief in a Creed as the logical extension of the most primary truth, becomes necessary to salvation, or "coming to God," here and hereafter.

whole and undefiled The sin of *not* keeping the Catholic Faith whole and undefiled, can only be committed by those who know what it is in its integrity, and wilfully reject some portion of it : "every one" must therefore mean every one who has come to such a knowledge of the Faith, without asserting any thing respecting those who are ignorant of it. This is simply, there-

fore, a declaration that heresy, or a wilful rejection of any part of the Catholic Faith, comes within the condemnation declared by our Lord, "He that believeth not shall be damned." [Mark xvi. 16.] Those are in danger of this condemnation who have learned that there is a Trinity in Unity, Three Persons in One God, and yet wilfully reject the doctrine : but many believe this faithfully who have not sufficient education to follow out the doctrine into its consequences and necessary corollaries, as afterwards stated. On the other hand, those who understand these corollaries and reject them run into practical heresy.

That we worship The actual sense of this verse may be stated in other words as being, "The Catholic Faith is this, that the God whom we worship is One God in Trinity, and Trinity in Unity." Yet it is also true that as the end of all right Belief is right Worship, so the worship which alone can be right is that which is founded on the Catholic Faith as here stated.

Persons—Substance "Person" is a word which marks the individual Unity of the Father, of the Son, and of the Holy Ghost ; "Substance," a word which marks their collective Unity. The latter word, which is synonymous with "Essence," or "Nature," comprehends all the essential qualities of Deity, or that which God is : Eternity, Uncreatedness, Omnipotence, Omnipresence, are some of these essential qualities belonging to Deity, and not belonging to any other kind of being. To "divide the Substance" is to assert that these essential qualities, or any of them, belong to either Person of the Godhead separately from, or in a different degree from, the other Persons.

Sabellius (A.D. 250) originated, in its most definite form, the heresy of "confounding the Persons," by declaring that Father, Son, and Holy Ghost were but three names, aspects, or manifestations of one God. Arius (A.D. 320) "divided the Substance" by alleging that the First Person existed before the other two Persons of the Blessed Trinity ; thus attributing the essential quality of Eternity to One, and denying that it belonged to the others. These two errors lie at the root of all others ; and the following twenty verses of the Creed are an elaboration of the true doctrine, in a strict form of language, as a fence against them.

incomprehensible This word is represented in modern English by the word Omnipresent. In Bishop Hilsey's translation of the Creed, he uses the word "immeasurable," which better answers to the Latin *immensus*. The word "incomprehensible" has now the disadvantage of a metaphysical as well as a physical sense ; but when the Prayer Book was translated, it

Son incomprehensible : and the Holy Ghost incomprehensible.
Ps. cxxxix. 7. "Immeasurable," Hilsey's Primer, 1839. Isa. lxiii. 16. Heb. i. 3. ix. 14. i. s. xc. 2.
The Father eternal, the Son eternal : and the Holy Ghost eternal.
And yet they are not three eternal : but one eternal.
As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.
So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.
And yet they are not three Almighty : but one Almighty.
So the Father is God, the Son is God : and the Holy Ghost is God.
And yet they are not three Gods : but one God.
So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.
And yet not three Lords : but one Lord.
For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;
So are we forbidden by the Catholic Religion : to say, There be three Gods, or three Lords.
The Father is made of none : neither created, nor begotten.
The Son is of the Father alone : not made, nor created, but begotten.
The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.
So there is one Father, not three Fathers ; one Son, not three Sons :

Jer. xxiii. 24. Isa. vi. 3. Exod. iii. 14.

Job xxxiii. 4. Rev. i. 8. xv. 3. xix. 6. Matt. xii. 31, 32. Gen. xvii. 1.

Exod. xx. 2, 3. Eph. i. 3. 1 Tim. iii. 16. Acts v. 3, 4.

Matt. xi. 25. Acts x. 36. 2 Cor. iii. 17. Zech. xiv. 9.

Deut. vi. 4. Eph. iv. 5, 6.

John v. 26.

John v. 26. Heb. i. 5.

John xiv. 26. xv. 26.

immensus Spiritus Sanctus.

Salisbury Use.

Æternus Pater, æternus Filius, æternus Spiritus Sanctus.

Et tamen non tres æterni sed unus æternus.

Sicut non tres increati, nec tres immensi : sed unus increatus, et unus immensus.

Similiter omnipotens Pater, omnipotens Filius : omnipotens Spiritus Sanctus.

Et tamen non tres omnipotentes : sed unus omnipotens.

Ita Deus Pater, Deus Filius : Deus Spiritus Sanctus.

Et tamen non tres Dii : sed unus est Deus.

Ita Dominus Pater, Dominus Filius : Dominus Spiritus Sanctus.

Et tamen non tres Domini : sed unus est Dominus.

Quia sicut singillatim unamquamque Personam Deum et Dominum confiteri Christiana veritate compellimur :

Ita tres Deos aut Dominos dicere, catholica religione prohibemur.

Pater a nullo est factus : nec creatus, nec genitus.

Filius a Patre solo est : non factus, nec creatus, sed genitus.

Spiritus Sanctus a Patre et Filio : non factus, nec creatus, nec genitus, sed procedens.

Unus ergo Pater, non tres Patres ; unus Filius, non tres Filii ; unus Spi-

probably had only the latter meaning, expressing "that which cannot be grasped by, or contained within, any space." It is only a strict form of stating the primary notion that "God is every where." "If I climb up into Heaven, Thou art there : if I go down into hell, Thou art there also. If I take the wings of the morning : and remain in the uttermost parts of the sea ; Even there also shall Thy hand lead me : and Thy right hand shall hold me." (*Ps. cxxxix. 7-9.*) Yet it is true that a meaning not intended in the Creed has developed itself through this change of language, for the Nature of God is as far beyond the grasp of the mind, as it is beyond the possibility of being contained within local bounds.

For like as we are compelled, &c.] The Creed here declares the Divinity of each several Person of the Blessed Trinity to be so clearly set forth in "the Christian Verity," that is in the Canon of Holy Scripture as received by the Church, that there is no escape for the reason from such a conclusion ;—we are *compelled* to believe, by the force of the evidence which God has vouchsafed us in the Holy Bible. It would be easy to show, at length, how literally true this is ; but the marginal references appended to the text are intended to direct the reader to such

evidence, and to supersede, by his private study, the necessity for occupying space here with the details of the Scriptural argument.

So are we forbidden by the Catholic Religion, &c.] (1) The evidence of doctrine is contained in the Holy Scriptures ; the consequences, deductions, and inferences, which may be made from the contents of Holy Scripture, must be under the control of the Church. The one teaching us clearly that each Person of the Blessed Trinity possesses in Himself the inherent essential qualities of the Divine Nature, the other forbids us to draw any false conclusions from the truth thus revealed. (2) The final interpretation of Holy Scripture rests not with the individual Christian, but with the collective Christian body ; and where that collective Christian body has set forth an interpretation, the individual Christian will be, to say the least, unsafe in adopting, or wishing to adopt, any other. (3) The "Catholic Religion" respecting the Unity of the Trinity, had been clearly decided and set forth at the General Councils held before this Creed was written.

The Holy Ghost is of the Father, and of the Son.] The introduction of the words *et Filio* into this Creed, shows that the

one Holy Ghost, not three Holy Ghosts.

1 Cor. xii. 6. 11.
Col. iii. 11.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

John viii. 58.

But the whole three Persons are co-eternal together : and co-equal.

Matt. iv. 10.
2 Thess. iii. 5.
Rev. iv. 8.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

Mark ix. 24.

He therefore, that will be saved : must thus think of the Trinity.

Heb. ii. 3.
Rom. i. 2, 3, 4.
1 John iv. 3.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

1 John ii. 23.
v. 20.
1 Tim. iii. 16.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

Gal. iv. 4.
Col. i. 17. ii. 9.
Luke ii. 6, 7. 11.

God, of the substance of the Father, begotten before the worlds : and Man, of the substance of his Mother, born in the world ;

John i. 1. 14.
Heb. i. 8. ii. 14.
16.
Luke ii. 52. xxiv.
39.

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting.

ritus Sanctus, non tres Spiritus Salisbury Use. Sancti.

Et in hac Trinitate nihil prius aut posterius : nihil majus aut minus.

Sed totæ tres personæ : coæternæ sibi sunt et coæquales.

Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate : et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse : ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem : ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur : quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante sæcula genitus : et homo est ex substantia matris in sæculo natus.

Perfectus Deus, perfectus homo : ex anima rationali et humana carne subsistens.

doctrine of the Double Procession of the Holy Ghost was received at a very early date, although "Filioque" was not inserted in the Nicene Creed until the sixth century. The statement of it in this place is of a more general character than in the Nicene Creed [q. v.], but it is rejected by the Eastern Church.

He therefore, that will be saved, must thus think of the Trinity] This practical or saving importance of a right Faith in the Holy Trinity, may be seen (1) from the manner in which the doctrine lies at the foundation of all other doctrine ; (2) by the fact that our Lord made it the very fountain of spiritual life, when He connected the invocation of the Holy Trinity essentially with Holy Baptism ; and (3) by the place which it occupies in moulding all the forms of Christian worship.

Nevertheless, this verse of the Creed must not be taken as meaning that no person can be saved except he has an intellectual apprehension of the doctrines here set forth about the Blessed Trinity. Intellectual apprehension of doctrine is confined to educated minds, which have the faculty of forming opinions about truth, as well as of believing it. In whatever degree, then, *opinions* accompany *Faith*, they must be consistent with the statements here made respecting God, in each several Person, and in one Indivisible Trinity. It is one of the responsibilities attached to the possession of intellect, and its development by education, that it be not suffered to go out of its province, professing to *discover* where it cannot even *observe*, or to reason where it has no premisses. The highest intellect cannot form any opinion about God that can possibly be true, if it is not consistent with what He Himself has told us ; and the highest operation of intellect is to train itself into consistency with the Supreme Mind.

Furthermore, it is necessary to everlasting salvation] The latter part of the Athanasian Creed may be said to be a logical exposition of the second member of the Apostles' Creed, and especially with reference to the two Natures of our Blessed Lord, the union of which is called the "Incarnation."

God, of the Substance of the Father] The many heresies respecting the Nature of our Blessed Lord entailed on the Church a necessity for the greatest strictness of expression ; and whether God the Son was *of the same Substance* with the Father, eternally begotten, or whether He was *of a similar Substance*, and a created being, was the great question which had to be decided by the Church, time after time, as one form and another of the latter opinion arose, throughout the first ages. The voice of the Church never faltered, but always declared that the belief here expressed was the Faith once for all delivered to the Saints, and handed down from the Apostles to later times. It was this contest of heresy with the orthodox faith that originated the minute definition into which the Athanasian Creed runs ; and however unnecessary it may seem to those who willingly receive the true doctrine, yet it must be remembered that heresy never dies ; and that hence this minute accuracy is a necessary bulwark of the truth. Also, that we may be very thankful "the right Faith" has not now to be built up, but only to be defended.

Perfect God, and perfect Man] Our Lord Jesus, in both of His two Natures, has all the essential qualities which belong to each : Eternity, Uncreatedness, Omnipresence, Almightyness, Divine Will, and all other attributes of the Divine Nature ; Body, Soul, Human Will, and all other attributes belonging to the Human Nature. These two Natures are as entirely united in the One Person Christ, as the body and the soul are united in the one person man. This Union was first effected when the Son of God began to be the Son of Man in the womb of the Blessed Virgin Mary, and it has never been broken since. When the Body of the Crucified Saviour was laid in the tomb, it was kept from corruption by the continuance of its Union with the Divine Nature ; and when His Soul descended into hell, the Divine Nature was still united to it also, enabling it to triumph over Satan and Death ; when the Soul and Body of Christ were united together again, and ascended into Heaven, it was in conjunction with the Divine Nature that they ascended, to sit as Per-

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which, except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Zech. xiii. 7.
John x. 30. xiv. 28.
Phil. ii. 5—7.

Matt. xvi. 16.

Phil. ii. 7.
Heb. ii. 17.

1 Tim. ii. 8.

John xi. 27.
Gal. iii. 16.

Isa. lxi. 4. 8. 10.
Luke xxiii. 42, 43.
1 Cor. xv. 3, 4.

Luke xxiv. 51.
1 Pet. iii. 21, 22.
1 Thess. iv. 16.
2 Thess. i. 7—10.

Job xix. 25—27.
Isa. xxvi. 19.
2 Cor. v. 10.

Matt. xvi. 27.
xxv. 34—46.
Dan. xii. 2.

2 Thess. ii. 15.
Jude 3.
1 John v. 12. ii. 23.
Mark xvi. 16.

Æqualis Patri secundum Divinitatem : minor Patre secundum Humanitatem.

Qui licet Deus sit et Homo : non duo tamen, sed unus est Christus.

Unus autem, non conversione Divinitatis in carnem : sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiæ : sed unitate personæ.

Nam sicut anima rationalis et caro unus est homo : ita Deus et Homo unus est Christus,

Qui passus est pro salute nostra, descendit ad inferos : tertia die resurrexit a mortuis.

Ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis : inde venturus est judicare vivos et mortuos.

At. ad dext. Patris, inde . . .

Ad cujus adventum omnes homines resurgere habent cum corporibus suis : et reddituri sunt de factis propriis rationem.

Et qui bona egerunt ibunt in vitam æternam : qui vero mala in ignem æternum.

Hæc est fides catholica : quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.

Gloria Patri, et Filio : et Spiritui Sancto.

Sicut erat in principio, et nunc et semper : et in sæcula sæculorum.

fect God and Perfect Man at the right hand of the Father. And in the same two, but united Natures, Christ our Lord will come to judge the quick and the dead.

life everlasting—everlasting fire] These words, awful as the latter part of them is, are the words of our Lord, “The King shall say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting punishment ; but the righteous into life eternal.” (Matt. xxv. 34. 41. 46.)

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved] This verse also is founded on words of our Lord, “He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.” (Mark xvi. 16.) And these severe words of His are the more striking from the fact of their utterance immediately before His Ascension to Heaven, lifting up His hands, and blessing His disciples.

It will be observed that the word *firmiter* in this clause is not represented in our translation. Waterland says [Critic. Hist. V. x.] that our translators followed a Greek copy of the Creed, printed at Beale by Nicholas Bryling. As this was reprinted by

Stephens in 1565, it probably had some weight at the time. These words of the clause in this Greek copy are given as Πιστὴς πιστεύω. Other Greek copies follow the Latin.

It does not become the writer to say any thing that may in the least lessen the force of such awful words. In the Creed which has been under notice, they are applied in close consistency with our Lord's first use of them, and they must be taken for all that they fairly mean. A word of caution may, however, be expedient ; reminding the reader of what has been before said about opinion and belief. A willing assent may be given to the more obvious statements of this Creed, by many who are quite unable to enter upon the collateral and inferential statements deduced from them ; and “a man” may thus “believe faithfully” in the substantial truths of the Catholic Faith. With an expanded knowledge, an expanded faith is necessary : and all the statements of the Creed are so bound together, that they whose expanded knowledge of it is not thus accompanied, are in fact rejecting the fundamental Articles of the Faith, as well as those that seem subordinate only. It will be better in the next life for the ignorant, if they have believed according to the measure of their knowledge, than for those who have known much, but have believed little.

AN INTRODUCTION TO THE LITANY.

THE Greek word *Litaneia*, meaning Prayer or Supplication, appears to have been used in the fourth century for devotions public or private; but it soon came to have a narrower and more technical sense as applied to solemn acts of processional prayer. Whether St. Basil uses it in this sense, when in his 107th epistle he reminds the clergy of Neocæsarea that "the Litanies which they now practise" were unknown in the time of their great apostle Gregory, and therefore might form a precedent for other salutary innovations, is a matter of opinion, on which Bingham and Mr. Palmer (the latter more expressly than the former) take the affirmative side, the Benedictine Editor and Mr. Keble [note to Hooker's E. P. v. 41. 2] taking the negative. But when we are told [Mansi, Concil. iv. 1428] that the aged abbat Dalmatius had for many years never left his monastery, though repeatedly requested by Theodosius II. when Constantinople was visited by earthquakes, "to go forth and perform a Litany," there can be no doubt as to the meaning of the statement.

The history, however, of Litanies, in the proper sense of the term, is rather Western than Eastern. We find indeed, in the Eastern Liturgy and Offices, some four or five specimens of a kindred form of prayer, called *Ectene*, *Synapte*, &c., in which the Deacon bids prayer for several objects, sometimes beginning with "In peace let us beseech the Lord," and the people respond with "Kyrie eleison," or with "Vouchsafe, O Lord." The reader of Bishop Andrewes' Devotions will be familiar with this type of prayers [see Oxford edition, pp. 5. 92]. And we have it represented, in the Western Church, by two sets of "Preces" in the Ambrosian Missal, one used on the first, third, and fifth Sundays in Lent, the other on the second and fourth. One of these begins, "Beseeching the gifts of Divine peace and pardon—we pray Thee," &c., proceeding to specify various topics of intercession, with the response, "Lord, have mercy." The other is shorter, but in its imploring earnestness, ("Deliver us, Thou who deliveredst the children of Israel—with a strong arm and a high hand—O Lord, arise, help us, and deliver us for Thy Name's sake,") is even more interesting as a link between the Ectene and the Litanies of the West, an essential characteristic of which is their deprecatory and more or less penitential tone. Somewhat similar are the Mozarabic "Preces" for Lenten Sundays, with their burdens of "Have mercy," "We have sinned," &c. We may also observe that "Preces," like the "Pacifica" of the Ambrosian rite, were anciently sung at Mass in Rome, (at first only on days when the Gloria in Excelsis and Alleluia were omitted,) until the ninth century. They formed an Eastern feature in the service, and may be compared with the Preces of the Abbey of Fulda, which like a Greek Ectene, intercede for various persons and classes, supplicate for a Christian and peaceful end, and have for their responses, "We pray Thee, O Lord, hear and have mercy," "Grant it, O Lord, grant it:" also with a series of invocations, followed by "Tu illum adjuva," occurring in an old form for an Emperor's coronation in Muratori, Lit. Rom. ii. 463.

But to confine ourselves to the Western Litany. It became common among the Gallic churches in the fifth century, as it was in the East, to invoke the Divine mercy in time of excessive rain or drought, by means of Rogations or processional supplications. But these, according to the testimony of Sidonius Apollinaris [v. 14], were often carelessly performed, with lukewarmness, irregularity, and infrequency—devotion, as he expresses it, being often dulled by the intervention of meals. The shock of a great calamity wrought a change and formed an epoch. The illustrious city of Vienne, already famous in Christian history for the persecution under M. Aurelius [Euseb. v. 1], was troubled for about a year—probably the year 467-8 [Fleury, xxix. c. 38]—with earthquakes. In the touching language of Gregory of Tours [Hist. Francor. ii. 34] the people had hoped that the Easter festival would bring a cessation of their distress. "But during the very vigil of the glorious night, while Mass was being celebrated," the

palace took fire, the people rushed wildly out of the church, and the bishop Mamertus was left alone before the altar, entreating the mercy of God. He formed then a resolution, which he carried out in the three days before the Ascension festival, of celebrating a Rogation with special solemnity and earnestness. A fast was observed, and with prayers, psalmody, and Scripture lessons, the people went forth in procession to the nearest church outside the city. Mamertus, says Fleury, had so appointed, "voulant éprouver la ferveur du peuple . . . mais le chemin parut trop court pour la dévotion des fidèles." Sidonius imitated this "most useful example" in Auvergne, at the approach of the Goths. He tells Mamertus [vi. ep. i.] that the Heart-searcher caused the entreaties made at Vienne to be a model for imitation and a means of deliverance. Gregory of Tours writes that these Rogations were "even now celebrated throughout all churches with compunction of heart and contrition of spirit;" and tells how St. Quintianus in Auvergne, celebrating one in a drought, caused the words "If the heaven be shut up," &c. [2 Chron. vi. 26], to be sung as an anthem, whereupon at once rain fell; how king Guntram ordered a Rogation, with fasting on barley-bread and water, during a pestilence [Hist. Fr. ix. 21]; how St. Gall instituted Rogations in the middle of Lent [ib. iv. 5]; how the bishop of Paris performed them before Ascension, "going the round of the holy places" [ix. 5]. St. Caesarius of Arles [A.D. 501—542], in his Homily "de Letania" (it became usual so to spell the word) calls the Rogation days "holy and spiritual, full of healing virtue to our souls," and "regularly observed by the Church throughout the world;" and bids his hearers come to church and stay through the whole Rogation service, so as to gain the full benefit of this "three days' healing process."

In order to estimate the comfort which these services then gave, one must take into account not only such afflictions as drought or pestilence, but the painful sense of confusion and insecurity which in those days brooded over Western Europe, and which still speaks in some of our own Collects, imploring the boon of peace and safety. We cannot wonder that, while the Rogation Mass in the Old Gallican Missal speaks of "sowing in tears, to reap in joys," a Collect in the Gallican Sacramentary "in Letanias," dwells on "the crash of a falling world." So it was that, as Hooker expresses it, "Rogations or Litanies were then the very strength, stay, and comfort of God's Church." Council after Council,—as of Orleans in 511, Gerona in 517, Tours in 567,—decreed Rogation observances in connexion with a strict fast. But the Spanish Church, not liking to fast in the Paschal time, placed its Litanies in Whitsun-week and in the autumn, while the Milanese Rogations were in the week after Ascension. We learn from the Council of Cloveshoo in 747, that the English Church had observed the Rogations before Ascension ever since the coming of St. Augustine: and the anthem with which he and his companions approached Canterbury, "We beseech Thee (*deprecamur te*), O Lord, in Thy great mercy, to remove Thy wrath and anger from this city, and from Thy holy house, for we have sinned, Alleluia," was simply part of the Rogation Tuesday service in the church of Lyons [Martene, de Ant. Eccl. Rit. iii. 529]. This urgent deprecatory tone, this strong "crying out of the deep," which expresses so marked a characteristic of the Litanies, appears again in another Lyons anthem for Rogations, "I have seen, I have seen the affliction of My people;" in the York suffrage, which might seem to be as old as the days of the dreaded heathen king Penda, "From the persecution by the Pagans and all our enemies, deliver us;" and yet more strikingly in the Ambrosian, "Deliver us not into the hand of the Heathen: Thou art kind, O Lord, have pity upon us; encompass Thou this city, and let Angels guard its walls; mercifully accept our repentance, and save us, O Saviour of the world; In the midst of life we are in death:" although this latter anthem, so familiar to us, was composed on a different

occasion by Notker of St. Gall [see Notes to Burial Office]. The strict rule which forbade in Rogation time all costly garments, and all riding on horseback, may be illustrated by the decree of the Council of Mayence in 813, that all should "go barefoot and in sackcloth in the procession of the Great Litany of three days, as our holy fathers appointed."

This name, "Litania Major," was thus applied in Gaul to the Rogations, but in Rome it has always been used (as it now is throughout the Roman Church) for the Litany of St. Mark's day, which traces itself to St. Gregory the Great, and of which the *Ordo Romanus* says that it is not "in jejuniis." In order to avert a pestilence, Gregory appointed a "sevenfold Litany," using the term for the actual processional company, as the Litany of clergy, the Litany of laymen, that of monks, of virgins, of married women, of widows, of the poor and children; and, in fact, the Roman bishops did not adopt the Rogation Litany, properly so called, until the pontificate of Leo III., which began in 795. This was some fifty years after England, on the other hand, had adopted the Litany of St. Mark's day as that which at Rome was called the Greater.

But although in strictness, as Hugh Menard says, "*Litania ad luctum pertinet*," the Litany was not always confined to occasions of distress or of special humiliation. As early as the close of the fifth century, the Gelasian Sacramentary, in its directions for Holy Saturday, had the following [Muratori, i. 546. 568]:—"They enter the sacristy, and vest themselves as usual. And the clergy begin the Litany, and the Priest goes in procession, with those in holy orders, out of the sacristy. They come before the altar, and stand with bowed heads until they say, 'Lamb of God, who takest away the sins of the world.'" Then comes the blessing of the Paschal taper; and after the series of lessons and prayers which follows it, they go in procession with a Litany to the founts, for the baptisms: after which they return to the Sacristy, "and in a little while begin the third Litany, and enter the church for the Vigil Mass, as soon as a star has appeared in the sky."

And so it became natural to adopt a form of prayer which took so firm a hold of men's affections, on various occasions when processions were not used. At ordinations, or at consecrations, at the conferring of monastic habits, at coronations of Emperors, at dedications of churches, &c., it became common for the "school," or choir, to begin, or as it was technically called, to "set on" (imponere) the Litany,—for the Subdeacon to "make the Litanies,"—for the first of the Deacons to "make the Litany," that is, to present its suffrages, [Murat. ii. 423. 426. 439. 450. 452. 458. 467,] beginning with "Kyrie eleison," or with "O Christ, hear us." A Litany never came amiss: it was particularly welcome as an element of offices for the sick and dying: its terseness, energy, pathos, seemed to gather up all that was meant by "being instant in prayer."

For some time the Litanies were devoid of all invocations of Angels and Saints. The Preces of Fulda simply asked God that the Apostles and Martyrs might "pray for us." But about the eighth century invocations came in. A few Saints are invoked in an old Litany which Mabillon calls Anglo-Saxon, [Vet. Anal. p. 168,] and Lingard Armorican [Angl. Sax. Ch. ii. 386]. Names of Angels, with St. Peter or any other Saint, occur in another, which Mabillon ascribes to the reign of Charlemagne. The Litany in the *Ordo Romanus* [Bib. Vet. Patr. viii. 451] has a string of saintly names. As the custom grew, more or fewer Saints were sometimes invoked according to the length of the procession; "quantum sufficit iter," says the Sarum Processional; and the York, "*secundum exigentiam itineris*." The number was often very considerable: a Litany said after Prime at the venerable abbey of St. Germain des Prés had, Martene says [iv. 49], ninety-four saints originally: an old Tours form for visitation of the sick has a list of saints occupying more than four columns [ib. i. 859]: and a Litany of the ninth century which Muratori prints, as "accommodated to the use of the church of Paris," has one hundred and two such invocations [Mur. i. 74]. The invocations generally came between the Kyrie, &c. at the beginning, and the Deprecations which, in some form or other, constituted the most essential element of the Litany. Mr. Palmer thinks

that the space thus occupied had once been filled by many repetitions of the Kyrie, such as the Eastern Church loved, and the Council of Vaison in 529 had recommended; and in consequence of which St. Benedict had applied the name of Litany to the Kyrie, just as, when invocations had become abundant, the same name was popularly applied to them, which explains the plural form, "*Litaniae Sanctorum*," in Roman books. Sometimes we find frequent Kyries combined with still more frequent invocations, as in a Litania Septena for seven subdeacons on Holy Saturday, followed by a Litania Quina and Terna [Mart. i. 216]. A Litania Septena was used on this day at Paris, Lyons, and Soissons.

The general divisions of Mediaeval Litanies were, 1. Kyrie, and "Christ, hear us," &c. 2. Entreaties to each of the Divine Persons, and to the whole Trinity. 3. Invocations of Saints. 4. Deprecations. 5. Obsecrations, "by the mystery," &c. 6. Petitions. 7. Agnus Dei, Kyrie, Lord's Prayer. 8. Collects.

The present Roman Litany should be studied as it occurs in the Missal, on Holy Saturday; in the Breviary, just before the *Ordo Commendationis Animæ*; and in the Ritual, just before the Penitential Psalms:—besides the special Litany which forms part of the Commendatio. The Litany of Holy Saturday is short, having three deprecations and no Lord's Prayer. The ordinary Roman Litany, as fixed in the 16th century, names only fifty-two individual Saints and Angels. It is said on St. Mark's day, and during Lent, in choir, and "extra chorum pro opportunitate temporis."

The Litanies of the mediæval English Church are a truly interesting subject. Mr. Procter, in his History of the Common Prayer, p. 251, has printed a Litany much akin to the Litany of York, and considered by him to be of Anglo-Saxon date. The Breviaries and Processionals exhibit their respective Litanies: and the ordinary Sarum Litany used on Easter Eve, St. Mark's day, the Rogations, and every week-day in Lent, (with certain variations as to the Saints invoked,) occurs in the Sarum Breviary just after the Penitential Psalms. It is easy, by help of the Processionals, to picture to oneself the grandeur of the Litany as solemnly performed in one of the great churches which followed the Sarum or York rites. Take for instance Holy Saturday. The old Gelasian rule of three Litanies on that day was still retained. In Sarum, a "Septiform Litany" was sung in the midst of the choir by seven boys in surplices; (compare the present Roman rubric, that the Litany on that day is to be sung by two chanters "in medio chori;") the York rubric says, seven boys, or three where more cannot be had, are to sing the Litany. It was called septiform, because in each order of saints, as apostles, martyrs, &c., seven were invoked by name. After "All ye Saints, pray for us," five deacons began the "Quinta-partita Letania" in the same place (the York says, "*Letaniam puerorum sequatur Letania diaconorum*"): but after "St. Mary, pray for us," the rest was said in solemn procession to the font, starting "*ex australi parte ecclesie*." First came an acolyte as cross-bearer, then two taper-bearers, the censer-bearer, two boys in surplices with book and taper, two deacons with oil and chrism, two subdeacons, a priest in red cope, and the five chanters of the Litany. In these two Litanies the four addresses to the Holy Trinity were omitted. After the blessing of the font, three clerks of higher degree in red copes began a third Litany, the metrical one which, Cassander says, was called Litania Norica, "*Rex sanctorum Angelorum, totum mundum adjuva*;" (with which may be compared, as being also metrical, what Gibbon, vol. vii. p. 76, calls the "fearful Litany" for deliverance from the arrows of Hungarians:) after the first verse was sung, the procession set forth on its return. In York, the third Litany was sung by three priests, and was not metrical. There were processions every Wednesday and Friday in Lent (on other Lenten week-days the Litany was non-processional), the first words of the Litany being sung "before the altar, before the procession started" [Process. Sar.], and the last invocation being sung at the steps of the choir as it returned. In York, on Rogation Tuesday, the choir repeated after the chanter, processionally, the Kyrie and Christe eleison with the Latin equivalents, "Domine, miserere; Christe, miserere;" then, "Miserere nobis, pie Rex, Domine Jesu Christe." The

responses in this Litany were curiously varied. The chanter said, for instance, "St. Mary, pray for us;" and the choir responded, "Kyrie eleison." Again, "St. Michael, pray for us;" the response was, "Christ, hear us." The York Litany of Ascension Eve has, "Take away from us, O Lord, our iniquities," &c., the response being a repetition of the first words. Then, "Have mercy, have mercy, have mercy, Lord, on Thy people," &c., the response being "Have mercy;" then "Hear, hear, hear our prayers, O Lord:" response, "Hear." The rubric adds, "Et dicatur Letania per circuitum ad introitum chori." On the same Eve, in Sarum, a metrical invocation to St. Mary was chanted, "Sancta Maria, Quasumus, alnum Poscere Regem Jure memento; Salvat ut omnes Nos jubilantes." On St. Mark's day, in Sarum, as in the Rogation Litany of York above quoted, the suffrage included "pray for us," and the response was Kyrie. The Sarum rule was, "Whatever part of the Litany is said by the priest must be fully and entirely repeated by the choir, as far as the utterance of 'We sinners beseech Thee to hear us.' For then after 'That Thou give us peace,' the choir is to respond 'We beseech Thee, hear us:' and after each verse, down to 'Son of God.'" So the Processional; the same rule is given, in somewhat different form, by the Breviary.

Besides the Latin Litanies for church use, the Primer contained one (in English) which may be seen in Mr. Maskell's second volume of "Monumenta Ritualia," where he exhibits a Sarum Primer of about A.D. 1400; with two other English Litanies from MSS. in the Bodleian. A MS. English Litany of the 15th century, somewhat different from these, is in the Library of University College, Oxford.

Coming down to the 16th century, we find the first form of our present Litany in that of 1544, probably composed by Cranmer, who would have before him the Litany in the Goodly Primer of 1535, and perhaps the Cologne Litany published in German 1543, or Luther's of 1543: and it was imposed on the Church by Henry VIII., to be used "in the time of processions." It retains three invocations of created beings: one addressed to "St. Mary, Mother of God our Saviour;" a second to the "holy Angels, Archangels, and all holy orders of blessed spirits;" a third to the "holy patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the blessed company of heaven." In Henry's reign there was also a Litany published in the King's Primer of 1545. It is curious that "procession," in Cranmer's language (see a passage in "Private Prayers," Parker Soc., pref. p. 25), meant the actual supplication; and so in King Henry's. In 1547 the Injunctions of Edward VI. forbade processions (in the common sense of the word); and, borrowing part of the Sarum rule above mentioned as to the Easter Eve Litanies Septiformis, ordered the priests, with other of the choir, to kneel in the midst of the church immediately before High Mass, and sing or say the Litany, &c., which Injunction was repeated by Queen Elizabeth in 1559, with the alteration of "before Communion," &c. In the Prayer Book of 1549 the Litany was ordered to be *said or sung* on Wednesdays and Fridays, and was printed after the Communion; but in the Book of 1552 it was printed in its present place, "to be used on Sundays, Wednesdays, Fridays, and at other times," &c. About Christmas, 1558, Elizabeth sanctioned the English Litany nearly as before, for her own Chapel (see Cardwell, Docum. Ann. i. 209, and Lit. Services, Parker Soc., p. xii); it soon came into more general use, and was inserted in the Prayer Book of 1559, the rubric of 1552 being repeated. The Injunctions of Elizabeth in 1559 ordered the Curate to "say the Litany and prayers" in church every Wednesday and Friday; but the Litany of the procession, in Rogation week, was to be continued also, and the custom of "Beating the Bounds" of parishes on Ascension Day still in some sort represents it. [See Note on Rogation Days.]

The fifteenth canon of 1604 provides for the saying of the Litany in church after tolling of a bell, on Wednesdays and Fridays. In the last review of the Prayer Book, the words "to be sung or said" were substituted for "used," (both phrases having occurred in the Scotch Prayer Book,) and are very carefully added,—an erasure being made to give precedence to the word

"sung,"—in Cosin's Durham Book. The Litany was *sung* by two bishops at the coronation of George I.

With regard to the *place* for saying or singing the Litany, the present Prayer Book in its rubric before the 51st Psalm in the Communion, appears implicitly to recognize a peculiar one, distinct from that in which the ordinary offices are performed. As we have seen, the Injunctions of Edward, followed herein by those of Elizabeth, specified the midst of the church: and Bishop Andrewes had in his chapel a *faldstool* (folding-stool) for this purpose, between the western stalls and the lectern. So Cosin, as archdeacon of the East Riding in 1627, inquired whether the church had "a little faldstool or desk, with some decent carpet over it, in the middle alley of the church, wherest the Litany may be said after the manner prescribed by the Injunctions;" and in his first series of Notes on the Common Prayer he says, "The priest goeth from out his seat into the body of the church, and at a low-desk before the chancel door, called the faldstool, kneels, and says or sings the Litany. *Vide Proph. Joel de medio loco inter porticum et altare,*" &c. Compare also the frontispiece to Bp. Sparrow's Rationale, and to the Litany in Prayer Books of 1662, &c. Cosin gave such a faldstool to Durham Cathedral, which is constantly used by two priests; and the rubric of the present Coronation office speaks of two bishops kneeling in the same manner at a faldstool to say the Litany. The custom doubtless signified the deeply supplicatory character of this service. Finally, in the Durham Book the Rubric before the Litany ends with these words: "the Priest (or Clerks) kneeling in the midst of the Quire, and all the people kneeling, and answering as followeth."

In the present day there is a disposition to make the Litany available as a separate service. Abp. Grindall's order in 1571, forbidding any interval between Morning Prayer, Litany, and the Communion Service, was far from generally observed¹. At Winchester and Worcester Cathedrals the custom of saying the Litany some hours after Mattins has prevailed: and we learn from Peck's *Desiderata Curiosa*, [lib. xii., no. 21,] that in 1730 the members of Ch. Ch. Oxford, on Wednesdays and Fridays, went to Mattins at 6, and to Litany at 9. The 15th canon, above referred to, recognizes the Litany as a separate office. Freedom of arrangement in this matter is highly desirable: and if it be said that the Litany ought to *precede* the Communion, according to ancient precedent, instead of being transferred, as it sometimes now is, to the afternoon, it may be replied that the Eucharistic Ectene of the East is not only much shorter than our Litany, but far less plaintive, so to speak, in tone, and therefore more evidently congruous with Eucharistic joy. The like may be said, on the whole, of the "Preces Pacificæ" once used at Rome (as we have seen) in the early part of the Mass, and at Milan on Lenten Sundays: although indeed a *Lenten* Sunday observance could be no real precedent for all the Sundays in the year². Of the Puritan cavils at the Litany, some will be dealt with in the Notes. One, which accuses it of perpetuating prayers which had but a temporary purpose, is rebuked by Hooker [v. 41. 4], and is not likely to be revived. He takes occasion to speak of the "absolute (i. e. finished) perfection" of our present Litany: Bp. Cosin, in his *Devotions*, uses the same phrase, and calls it "this principal, and excellent prayer" (*excellent* being, in the English of his day, equivalent to matchless); and Dr. Jebb describes it as "a most careful, luminous, and comprehensive collection of the scattered treasures of the Universal Church" [Choral Service, p. 423].

It has clearly two main divisions: I. From the beginning to the last Kyrie, before the Lord's Prayer. This part, says Bp. Sparrow, may be considered as less solemnly appropriated to the priest than the second part: and in some choirs a lay-clerk chants it along with the priest. II. From the Lord's Prayer to the end. The first part may be regarded as having five, the second part four, subdivisions.

¹ In fact there is a direction exactly opposite in an Occasional Service of Queen Elizabeth's reign, exhorting the people to spend a quarter of an hour or more in private devotion between Morning Prayer and the Communion.

² See also a note on the expanded Kyrie Eleison in the Communion Service.

THE LITANY.

¶ *Here followeth the Litany, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.*

Matt. vi. 9. 14.
Luke xv. 18, 19.
Lam. iii. 19, 20.
Rev. iii. 17.

O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

John v. 28.
Isa. xlviii. 17.
* Ps. xix. 15.
Luke xvii. 13.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

Acts v. 3, 4.
John xv. 26.
Acts ii. 33, 39.
Rom. viii. 26.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

Matt. iii. 16, 17.
xxviii. 19.
2 Cor. xiii. 14.
Micah vii. 18, 19.

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

Exod. xx. 3.
Ps. cvi. 6.
Isa. lxi. 9.
Joel ii. 17.
1 Pet. i. 18, 19.
Ps. xxxix. 13.
Mal. iii. 17.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

PATER de cœlis Deus : miserere nobis. *Salisbury Use.*

Fili Redemptor mundi Deus : miserere nobis.

Spiritus Sancte Deus : miserere nobis.

Sancta Trinitas, unus Deus : miserere nobis.

Here followed the
Invocations of
Saints, with
the Response,
"Ora pro nobis," after each.

Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum : neque vindictam sumas de peccatis nostris. Parce, Domine, parce populo tuo, quem redemisti pretioso sanguine tuo : ne in æternum irascaris nobis.

O God the Father] The old Sarum Litany prefixes to this, "Kyrie eleison, Christe eleison:" then, "Christe, audi nos; Christe, exaudi nos." The Litany of Ordo Romanus, and the Utrecht Litany, have also "Salvator mundi, adjuva nos." An Ambrosian Baptismal Litany has Kyrie thrice, "Domine miserere" thrice, and "Christe, libera nos" thrice, with the response "Salvator libera nos."

Of heaven] i. e. from heaven, "de cœlis." The phrase comes from Luke xi. 13, ὁ Πατήρ ὁ ἐξ οὐρανοῦ, your Father who heareth from heaven. Cf. 2 Chron. vi. 21. "Exaudi . . . de cœlis," Vulg.

Miserable sinners] Added in 1544.

Proceeding from, &c.] Added in 1544. The Utrecht has, "Spiritus Sancte, benigne Deus."

O holy, blessed, &c.] The address was thus amplified in 1544,

partly from the old Sarum antiphon after the Athanasian Creed, for Trinity week : "O beata et benedicta et gloriosa Trinitas, Pater et Filius et Spiritus Sanctus."

Remember not] Before 1544, these words formed part of the antiphon which was added to the Penitential Psalms as prefixed to the Litany. In the original, after "ne in æternum," &c. came, "et ne des hæreditatem tuam in perditionem : ne in æternum obliviscaris nobis." But there was also, just before the special Deprecations, and after the invocations of Saints, "Propitius esto : Parce nobis, Domine." The word "good" was inserted in 1544. The sins of fathers may be visited on children in temporal judgments. It is much to be observed that the whole of what follows down to the Kyrie, is one continuous act of worship offered to our Blessed Lord ; and it is this which gives the Litany such peculiar value in days when His Divinity is too often but faintly realized.

1 Chron. iv. 10. From all evil and mischief; from
Ps. xci. 9, 10, 13. sin; from the crafts and assaults of the
2 Cor. ii. 11. devil; from thy wrath, and from ever-
Rom. i. 18. lasting damnation,
2 Thess. i. 7-9.

Matt. vi. 13. *Good Lord, deliver us.*

2 Cor. iv. 4. From all blindness of heart; from
Gal. v. 26. pride, vain-glory, and hypocrisy; from
1 Pet. ii. 1, 2. envy, hatred, and malice, and all un-
1 John iv. 20. charitableness,

2 Cor. i. 10. *Good Lord, deliver us.*

1 Cor. vi. 8, 9, From fornication, and all other
10. deadly sin; and from all the deceits of
Mark iv. 18, 19. the world, the flesh, and the devil,
1 John ii. 16, 17. Rev. xii. 9.

Good Lord, deliver us.

Ps. xxxix. 8. From lightning and tempest; from
xlv. 1-3. plague, pestilence, and famine; from
1 Kings viii. 37. 39.

Ab omni malo: Libera nos, Domine. Salisbury Use.

Ab insidiis diaboli: Libera . . .

Ab infestationibus dæmonum: Li-
bera . . .

[A ventura ira: Libera . . .] [York Use.]

A damnatione perpetua: Libera . . .

A cæcitate cordis: Libera . . . Salisbury Use.

[A peste superbiæ: Libera . . .] [York Use.]

Ab appetitu inanis gloriæ: Libera . . . Salisbury Use.

Ab ira, et odio, et omni mala volun-
tate: Libera . . .

A spiritu fornicationis: Libera . . .

A fulgure et tempestate: Libera . . .

A subitanea et improvisa morte: Li-
bera . . .

From] These Deprecations, which in the old Litanyes, as in the present Roman, were broken up into separate forms, each relating to one topic, were in 1544 combined in groups, as at present; probably in order to give more intensity and energy to the "Deliver us." The like was done with the Obsecrations.

All evil] Sarum, York, Hereford, Carthusian, Dominican, and the old Ordo Romanus; Litania Latina in Luther's Enchiridion, 1543.

Mischief] Added to the old form in 1544.

Sin] Added in 1544, from the Litany in the Primer of 1535. The Roman has it, and it is in Hermann of Cologne's Simplex et Pia Deliberatio, translated from German into Latin in 1545; his Litany is nearly identical with that of Luther named above.

Crafts and assaults] Two distinct modes of diabolic attack, secret and open. "Snarers of the devil" are in Ordo Romanus, &c. Compare 2 Cor. ii. 11.

Assaults] Not in York nor in Roman, but in Dominican [Brev. Ord. Prædic.].

Thy wrath] Roman has this; and so the Ordo Romanus. York has, "from the wrath to come." So it is in the Lyons Rogations, and in Carthusian. In Litanyes for the Sick it was common to deprecate "Thy wrath" [Martene i. 858, &c.]. The Narbonne had, "From Thy wrath greatly to be feared."

Everlasting damnation] Sarum, Hereford, Utrecht, Cistercian, Dominican have "perpetual" [compare Roman, "a morte perpetua"]. If the force of this Deprecation can be evaded in the interests of Universalism, no words can retain any meaning. York combines "sudden and eternal death."

Blindness of heart] This, which is in Sarum and Utrecht, not in York nor Roman, was derived from the Vulgate of Eph. iv. 18, "propter cæcitatem cordis sui:" but the word *ἀσέπεια* should rather be rendered "hardness," or "callousness."

Pride] York and Utrecht more emphatically, "the plague of pride." Not in Roman. The Carthusian has, "the spirit of pride."

Vain-glory] Shortened from Sarum, "the desire of vain-glory." Not in Roman.

Hypocrisy] Added in 1544.

Envy] Added in 1544. We do not specify anger, as Sarum and York do.

Hatred] Here Sarum, York, Roman agree.

Malice, &c.] Sarum, York, Roman, Utrecht, Dominican, "all ill-will."

Fornication] Sarum, Roman, Carthusian have "the spirit of fornication;" and Sarum adds, "from all uncleanness of mind and body," which is in Hereford, Utrecht, Carthusian, Dominican;

so York, "from all uncleannesses . . ." Sarum further adds, "from unclean thoughts;" so Dominican.

Deadly sin] In 1544 "all deadly sin." "Other" added in 1549. This phrase has been more than once objected to. The Committee of the House of Lords, in 1641, suggested "*grievous sin*," doubtless from dislike of the Roman distinction of mortal and venial sins. The Puritan divines, at the Savoy Conference, made a similar suggestion, observing, that among wilful sins there are degrees of heinousness. "For that very reason, '*deadly*' is the better word." They therefore must have understood the phrase to refer to all wilful and deliberate sin. At the same time it must be remembered, that among wilful sins there are degrees of heinousness. "It would be introducing Stoicism into the Gospel, to contend that all sins were equal." [Dr. Pusey's Letter to Bishop of Oxford, p. liii.]

Deceits of the world, the flesh] Added in 1544; but York has "from fleshly desires." So Utrecht, Carthusian, "from wicked concupiscence." "Deceits of the devil," in fact, is a repetition of "crafts of the devil," above. The deceits of the world, of course, mean "the vain pomp and glory" of it, the hollow splendour, the false attractiveness, the promises of satisfaction and of permanence, &c., which, as the Apostle reminds us, have no reality. [1 John ii. 17. Compare 1 Cor. vii. 31.]

Lightning and tempest] Sarum, Roman; not York nor Hereford. Hermann has it; and a Poitiers Litany [Mart. iii. 438] has, "That it may please Thee to turn away *malignitatem tempestatum*." Thunder-storms impelled St. Chad to repair to church, and employ himself in prayer and psalmody; being asked why he did so, he cited Ps. xviii. 13. [Bede iv. 3.] There are two Orations "contra fulgura," and one "ad repellendam tempestatem," in St. Gregory's Sacramentary, ed. Menard.

Plague, pestilence] Sarum, York, Hereford, have not this deprecation, which is in Roman. The Litany of 1535 had "From all pestilence." So also a Tours Litany, "to remove pestilence or mortality from us;" and St. Dunstan's Litany for Dedication of a Church has "From pestilence."

Famine] Not in Sarum, York, Hereford, but in Roman. In 1535, "from pestilence and famine." Dunstan's also, "et fame." The Fleury Litany, in Martene, has "from all want and famine."

Battle] York has, "from persecution by Pagans, and all our enemies," like the Anglo-Saxon Litany. The Roman and Dominican deprecate "war." So Primer of 1535, and Hermann. Dunstan's and Fleury mention slaughter.

Eccl. ix. 12. battle and murder, and from sudden
Ps. xxxix. 5. death,

Isa. xli. 4. *Good Lord, deliver us.*

Ps. lxi. 5. From all sedition, privy conspiracy,
1 Sam. xv. 23. and rebellion; from all false doctrine,
Gal. v. 19, 20. heresy, and schism; from hardness of
2 Tim. iv. 3. heart, and contempt of thy Word and
1 Cor. i. 10. iii. 3. Commandment,
Rom. ii. 4, 5.
Isa. v. 24.

2 Tim. iv. 18. *Good Lord, deliver us.*

By the mystery of thy holy Incar-
Matt. i. 21—23. nation; by thy holy Nativity and
1 Tim. iii. 16.

Per mysterium sanctæ Incarnationis Salisbury Use.
tuæ: Libera . . .

Murder] Added 1544. Hermann has it. The Latin Book of 1560 has "latrocinio."

Sudden death] This is in the Sarum, "sudden and unforeseen death." York prefixes "sudden" to "eternal death." The Roman agrees with the Sarum. So Hermann, adding "evil." The same deprecation is in the Rogations of Lyons. The Puritans objected that "the godly should always be prepared to die." Hooker replies, in one of his most beautiful and thoughtful chapters [E. P. v. 46], that it is lawful to "prefer one way of death before another;" that it is religion which makes men wish for a "leisurable" departure; that our prayer "importeth a twofold desire," (1) For some "convenient respite;" (2) If that be denied, then, at least, "that although death unexpected be sudden in itself, nevertheless, in regard of our prepared minds, it may not be sudden." Archbishop Hutton, of York, before the Hampton Court Conference was held, explained this as implying a condition, "if it be Thy will," supposing "sudden" were taken simply; but "sudden" might be taken as equivalent to "giving no time for repentance." The aversion of Lord Brook to this deprecation, and his own terrific instantaneous death by a shot from the great spire of Lichfield Cathedral, are well known. In a Prayer Book in the Bodleian, "worn by the daily use" of Bishop Dupa, of Salisbury (while residing at Richmond, between the overthrow of Episcopacy and the Restoration), and containing marginal notes in his own hand, this comment occurs, "Vainly excepted against, because we should always be prepared for it: for by the same reason, we should not pray against any temptations." At the Savoy Conference, the Puritans again raised the old objection, and proposed to read, "from dying suddenly and unprepared." The Bishops replied, "From sudden death, is as good as from dying suddenly; which we therefore pray against, that we may not be unprepared." [Cardwell, Conferences, pp. 316. 352.] "A person," says Bishop Wilson, *Sacra Privata*, p. 358, "whose heart is devoted to God, will never be surprised by death."

Sedition] In 1544, from Primer of 1535. Hermann, "a seditione et similitate."

Privy conspiracy] In 1544. After this, in 1549 and 1552, came, "from the tyranny of the Bishop of Rome, and all his detestable enormities," which was omitted under Elizabeth; and Cosin, in his First Series of Notes, says that the Puritans (of James the First's time) wished to have it restored. It had been in the Primer of 1545, with "abominable" for "detestable."

Rebellion] Added, for obvious reasons, in 1661, by Cosin.

False doctrine, heresy] In 1544. Hermann, "ab omni errore."

Schism] In 1661. The Primer of 1535 had had "schismies."

Hardness of heart, and contempt, &c.] In 1544. Compare the Third Collect for Good Friday. See Prov. i. 25. The force of this deprecation is best seen by remembering that a final hardening of the heart is a penal infliction, provoked by habitual indifference to Divine love. We may well entreat our Lord to save us from repaying His love by coldness, lest the capacity of loving Him be justly taken away. We may well implore Him, also, to keep us from the terrible possibility of ignoring, and practically despising, His revelation and His commands. Com-

pare the beautiful Parisian Litany of the Holy Name of Jesus, "from neglect of Thy inspirations, Jesus, deliver us."

By the mystery] Here begin the Obsecrations, as they are called. They go on the principle that every several act of our Lord's Mediatorial life has its appropriate saving energy; that virtue goes out of each, because each is the act of a Divine Person, and has a Divine preciousness. When, therefore, we say, "Deliver us by Thy Nativity, by Thy Temptation," &c., we do not merely ask Him to remember those events of His human life, but we plead them before Him as mystically effective, as instinct with life-giving grace, as parts of a Mediatorial whole. Doubtless, the Death of our Lord is the meritorious cause of our salvation; we are redeemed by it, not by His Circumcision, or His Fasting; and to efface the distinction between it and all other parts of the "Economy," in regard to His office as the Lamb of God, would be an indication of theological unsoundness. At the same time it is also true that, in St. Leo's language, all our Lord's acts, as being related to His atoning Passion, are "sacramental," as well as "exemplary;" His Nativity is our spiritual birth, His Resurrection our revival, His Ascension our advancement. They are not only incentives and patterns, but efficient causes in the order of grace. So St. Bernard, in his second Pentecost Sermon, says that His Conception is to cleanse ours, His Resurrection to prepare ours, &c. More vividly, St. Anselm, in his fifteenth Prayer, "O most sweet Lord Jesus, by Thy holy Annunciation, Incarnation . . . Infancy, Youth, Baptism, Fasting . . . scourges, buffets, thorny crown," &c. But the deepest and tenderest expression of this principle (surpassing even Bishop Andrewes's obsecrations, "by Gethsemane, Gabbatha, Golgotha," &c.) is in the mediæval Golden Litany, printed by Maskell, Mon. Rit. ii. 244, "By Thy great meekness, that Thou wouldst be comforted by an angel, so comfort me in every time . . . For that piteous cry, in the which Thou commendedst Thy soul to Thy Father, our souls be commended to Thee," &c. The coarse and heartless fanaticism, which could cavil at these obsecrations as "a certain conjuring of God," was characteristic of John Knox and his friends. They so expressed themselves when criticizing the Litany ("certain suffrages devised of Pope Gregory"), in a letter to Calvin against the Prayer Book of 1552. Bishop Dupa writes, "No oath, nor no exorcism."

Of Thy holy Incarnation] So Sarum, York, Hereford, Roman, Cistercian, Dominican. "The mystery" is doubtless an allusion to 1 Tim. iii. 16. The thought which it suggests is that which of old made men bow down in adoration at the words in the Creed, "et Homo factus est." "By all the stupendous truths involved in Thine assumption of our humanity, wherein Thou, being true God, becamest true Man, combining two Natures in Thy single Divine Person, without confusion, and without severance; so that, in the Virgin's womb, Thou didst bring God and man together, undergoing all the conditions of infant life, Thyself unchangeably the Creator and Life-giver." The Roman adds, "By Thine Advent." Utrecht has "By Thine Annunciation, by Thine Advent and Nativity."

Thy holy Nativity] After Hereford. Sarum has only "Thy Nativity:" so Ordo Romanus. "Holy," however, is in the Sarum Primer [Maskell, ii. 102]. The Latin book of 1560

Luke ii. 7, 11, 21. Circumcision; by thy Baptism, Fast-
Matt. iii. 13—15. ing, and Temptation,
iv. 1, 2.
Ps. lxxix. 9. *Good Lord, deliver us.*

Luke xxii. 44. By thine Agony and bloody Sweat;
Matt. xxvi. 28. by thy Cross and Passion; by thy
Phil. ii. 8. precious Death and Burial; by thy
1 Cor. xv. 3, 4. glorious Resurrection and Ascension;
Eph. iv. 8. and by the coming of the Holy Ghost;
Acts ii. 1—4. 32.
* Ps. xlv. 26. *Good Lord, deliver us.*

John xvi. 33. In all time of our tribulation; in all
Prov. xxx. 8, 9. time of our wealth; in the hour of
Ps. xxxi. 5. death, and in the day of judgment,
2 Tim. iv. 8. *Good Lord, deliver us.*
1 Sam. xxvi. 24.

[Per sanctam Nativitatem tuam : [Hereford Use.]
Libera . . .]

Per sanctam Circumcisionem tuam : Salisbury Use.
Libera . . .

Per Baptismum tuum : Libera . . .

Per Jejunium tuum : Libera . . .

Per Crucem et Passionem tuam :
Libera . . .

Per pretiosam Mortem tuam : Li-
bera . . .

Per gloriosam Resurrectionem tuam :
Libera . . .

Per (admirabilem) Ascensionem
tuam : Libera . . .

Per adventum Sancti Spiritus (Para-
cliti) : Libera . . .

In hora mortis : (Succurre nobis),
Domine.

In die iudicii : Libera nos, Domine.

made "Nativity, Circumcision," &c., dependent on "mysterium." York has no mention of the Nativity.

Circumcision] Sarum has "holy Circumcision." It is not in the present Roman, but in two old Roman forms in Menard's notes to the Gregorian Sacramentary [741 and 923]. The Parisian of the Holy Name places after "Nativity," "Thine infancy, Thy most Divine life, Thy labours." Sarum Litany for the Dying adds "apparitionem tuam;" and Utrecht has, "circumcisionem et oblationem tuam."

Baptism, Fasting] Sarum, "by Thy Baptism, by Thy Fasting." Roman combines "Baptism and holy Fasting." Utrecht, "Baptism and Fasting." Sarum Primer, "Thy Baptism and much other penance doing."

Temptation] 1544. Primer of 1535, and Hermann, "temptations." Golden Litany, in Maskell, "The tempting of the fiend in the desert."

Agony and bloody Sweat] 1544. So Hermann. Golden Litany, "For that agony in which Thou offeredst Thee wilfully to death, obeying Thy Almighty Father; and Thy bloody sweat." Primer of 1535, "Thy painful agony, in sweating blood and water."

Cross and Passion] So Sarum, Roman, York for Easter Eve, and Anglo-Saxon (probably an old York form), in Procter, p. 231, and Hermann. Mabillon's Anglican, or Armorican, Hereford, Utrecht, Carthusian, Cistercian, Dominican, have "Passion and Cross;" so Sarum for the Dying. This is the more natural order. Sarum Primer, "Thy holy Passion." The Tours omits "Thy Cross," which forms the only obsecration in the Corbey MS. Litany [Menard, note 380], and in the Litany of the ninth century, in Muratori, i. 76. The Golden Litany dwells with intense tenderness on all the details of the Crucifixion, and on some points which are traditional or legendary. Parisian of the Holy Name, "Thine Agony and Passion, Thy Cross and forsaking,—*languores tuos*."

Precious Death] Sarum. So in Sarum Litany for the Dying, "piissimam mortem tuam." Sarum Primer, "most piteous death." Ordo Romanus mentions the Cross, Passion, Death.

Burial] Not in Sarum; but in Sarum Primer, "Thy blessed burying." "Thy Death and Burial," in Roman, Utrecht, Strasburg, for Easter Eve, Primer of 1535, Hermann, Parisian.

Thy glorious Resurrection] So Sarum, Hereford, Narbonne, Moissac, Cistercian, Carthusian, Dominican, Sarum and Parisian Litanies for the Dying. Anglo-Saxon, York, Strasburg, Utrecht, Roman, and ordinary Parisian, "holy Resurrection."

Ascension] Anglo-Saxon, Sarum, York, Hereford, Roman,

Moissac, Narbonne, Cistercian, Carthusian, Dominican, Parisian, prefix "admirabilem" to "Ascensionem;" Strasburg and Utrecht have "glorious." Remiremont, "radiant." Golden Litany, "wonderful and glorious." Parisian of the Holy Name has, after "Ascension," "by Thy joys, by Thy glory."

The coming of the Holy Ghost] Sarum, for the Dying, "The coming of the Holy Ghost, the Paraclete;" so Ordo Romanus, present Roman, and Hermann. "The Paraclete" was omitted in 1544, as in Primer of 1535. Sarum, York, Hereford, Anglo-Saxon, Sarum Primer, Cistercian, Dominican, and Benedictine of M. Cassino, have "grace," instead of "coming." Armorican, "by the descent of the Holy Ghost." Tours and Utrecht simply, "by the Spirit, the Paraclete." Utrecht and others add an obsecration by the Second Advent, e. g. "by Thy future Advent," "by the majesty of Thine Advent."

In all time of our tribulation . . . wealth] 1544. After Primer of 1535, "in time of our tribulations, in the time of our felicity;" Hermann, "in all time," &c. The Scottish and American Books have "prosperity" for "wealth." The suffrage seems to refer not only to deliverance out of afflictions, but to deliverance from the special moral dangers which attend them. [Exod. vi. 9. Jer. v. 3. Hos. vii. 14. Amos iv. 6. See too the remarkable case of Ahaz, 2 Chron. xxviii. 22, and the awful picture in Rev. xvi. 11.] Suffering often hardens, instead of softening the heart; and therefore "not without reason has the Church taught all her faithful children to say, Suffer us not . . . for any pains of death to fall from Thee!" [Mill, Univ. Sermons, p. 332.] The trials of prosperity [Deut. viii. 14. Jer. v. 24; and Uzziah's case, 2 Chron. xxvi. 16, &c.] are more commonly recognized. Even the Greeks knew, as an ethical common-place, that it was hard to bear success without insolence and moral depravation. [Ar. Eth. iv. 8.] It is the Christian's wisdom and happiness to learn the secret of strength against both these forms of trial, as St. Paul learned it. [Phil. iv. 12.]

In the hour of death] So Sarum and Hereford, adding, as the response, "Succour us, O Lord." This suffrage, for which York substitutes "from the pains of hell," comes before the obsecrations in Benedictine of M. Cassino.

In the day of judgment] Sarum, York, Hereford, Roman, Ordo Romanus, Utrecht, Dominican, &c. The vernacular Litanies in Maskell have, "In the day of doom." Golden Litany, "Succour us, most sweet Jesu, in that fearful day of the strict judgment." Compare the *Dies Irae*. The following is a tabular view of the Deprecations and Obsecrations of the Sarum and Roman Litanies.

1 Kings viii. 20.
Col. i. 18.
John x. 16.
Ps. cvii. 7.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;
We beseech thee to hear us, good Lord.

Jonah i. 14.

Prov. viii. 15.
Acts xiii. 22.
2 Kings xviii. 5, 6.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our most gracious Queen and Governor;
We beseech thee to hear us, good Lord.

Ps. v. 1, 2.

Ps. xvii. 5.
lxxxvi. 11.
Prov. xxi. 42
xxix. 25.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;
We beseech thee to hear us, good Lord.

Ps. lii. 2.

We beseech thee to hear us, good Lord.

<i>Sarum.</i>	<i>Roman.</i>
From all evil (also in York and Hereford).	From all evil.
From the snares of the devil (Y. H.).	From all sin.
From everlasting damnation (H.).	From Thy wrath.
From perils imminent for our sins.	From sudden and unforeseen death.
From assaults of demons.	From the snares of the devil.
From the spirit of fornication.	From the scourge of earthquake.
From the desire of vain-glory.	From anger and hatred, and all ill-will.
From all uncleanness of mind and body (Y. H.).	From the spirit of fornication.
From anger and hatred, and all ill-will (Y.).	From lightning and tempest.
From unclean thoughts.	From everlasting death.
From blindness of heart.	
From lightning and tempest.	
From sudden and unforeseen death (Y. sudden).	From pestilence, famine, and war.
By the mystery of Thy holy Incarnation (Y. H.).	By the mystery of Thy holy Incarnation.
By Thy Nativity (H. holy).	By Thine Advent.
By Thy holy Circumcision.	By Thy Nativity.
By Thy Baptism.	By Thy Baptism and holy Fast-ing.
By Thy Fasting.	
By Thy Cross and Passion (H. Passion and Cross).	By Thy Cross and Passion.
By Thy precious Death.	By Thy Death and Burial.
By Thy glorious Resurrection (H. Y. holy).	By Thy holy Resurrection.
By Thy wonderful Ascension (Y. H.).	By Thy wonderful Ascension.
By the grace of the Holy Ghost the Paraclete (Y. H.).	By the coming of the Holy Ghost the Paraclete.
In the hour of death, succour us, O Lord (H.).	
In the day of judgment, deliver us, O Lord (Y. H.).	In the day of judgment.

We sinners] Here begin the Petitions, or Supplications; introduced by a confession of our sinfulness. So in Sarum, York, Hereford, Roman, Cistercian, Carthusian, Dominican, &c., "We sinners beseech Thee to hear us." In some the suffrage is, "We sinners," and the response, "Beseech Thee, hear us." But the Dominican makes the reader say the whole, and the choir repeat the whole. As we have seen, the Sarum use was for the choir to repeat all after the reader, until after this petition. The

Peccatores: Te rogamus, audi nos. Salisbury Use.

Ut [sanctam] Ecclesiam tuam [Ca-
tholicam] regere (et defensare) dig-
neris: Te rogamus, audi nos. [York Use.]
[Salisbury Celebr.
Ord.]

Ut Regi nostro et principibus nos-
tris pacem et veram concordiam atque
victoriam donare digneris: Te roga-
mus, audi nos. Salisbury Use.

Litany of 1544, which joined this with the suffrage for the Church, added the word "God." And this may be set against the substitution of "Lord," for the original "our God," in "O Saviour of the world." Afterwards, in Sarum, Hereford, Dominican, come two suffrages, which remind us of the older "Pacifica," "That Thou wouldst give us peace . . . That Thy mercy and pity may preserve us." York places the first of these here, the second further on. The Roman has three suffrages, "That Thou spare us . . . That Thou forgive us . . . That it may please Thee to bring us to true repentance." Utrecht has two, for peace and pardon. Cistercian, for peace, only.

Thy holy Church universal] The Preces of Fulda pray for "deepest peace and tranquillity," and then for "the Holy Catholic Church, which is from one end of the earth to the other." Sarum simply, "Thy Church." So Hereford, Cistercian, Dominican. Procter's, York, and Roman, "Thy holy Church." Sarum at Ordination, "Thy Catholic Church." Sarum reads, "to govern and defend;" so Cistercian. Roman, "to govern and preserve." The Ordo Romanus, "to exalt Thy Church." The Primer of 1535, "to govern and lead Thy holy Catholic Church." The Book of 1559 has "universally." The Latin Book of 1560, "Catholicam." The Scottish Book, "Thy holy Catholic Church universally."

In the right way] This expresses generally, what in the Sarum had a special reference to the ecclesiastical state and religious orders,— "in holy religion . . . That it may please Thee to preserve the congregations of all holy persons in Thy service," or, as Hereford, in "Thy holy service."

That it may please Thee to keep . . .] To pray for the Sovereign before the Bishops was not absolutely a novelty at the time when our Litany was drawn up. The Sarum, indeed, before the separation from Rome, had prayed first for "Domnum Apostolicum" (the Pope), "and all degrees of the Church," then for "our Bishops and Abbats," then for "our King and Princes." York and Hereford had a like order (Hermann's Litany places "Sovereign" after "Clergy," and indeed after other classes). But the two vernacular Litanies printed by Maskell, place "our Kings," or "our King . . . and Princes," before "our Bishops." The York and Hereford read "our Kings." So the Dominican. The words "and strengthen . . . of life" were first added in the Queen's Chapel Litany of 1558. Prayers for the spiritual good of the Sovereign had not been usual in old Litanies; that of 1544 prayed that Queen Catherine might be kept in the Lord's fear and love, with increase of godliness, &c. The present Roman prays generally, that Christian kings and princes may have peace and true concord. The Ambrosian Preces for First Sunday in Lent have, "for Thy servants, the Emperor N., and the King N., our Duke, and all their army." Fulda, "for the most pious Emperor, and the whole Roman army."

May evermore have affiance] In 1549 and 1552 the reading

Ps. cxxi. 5.
cxxxvii. 1. xxi.
7. 8. That it may please thee to be her
defender and keeper, giving her the
victory over all her enemies;

Ps. cii. 1. *We beseech thee to hear us, good Lord.*

Ezra vi. 10.
2 Sam. vii. 29.
1 Chron. xxix. 19. That it may please thee to bless and
preserve *Albert Edward* Prince of
Wales, the Princess of *Wales*, and all
the Royal Family;

Ps. lxi. 1. *We beseech thee to hear us, good Lord.*

Phil. i. 1.
Deut. xxxiii. 8.
(i. e. Illumination
and perfection.)
John xvi. 13.
2 Tim. ii. 7. 15.
Matt. v. 14.
Tit. ii. 1. 7. 8. That it may please thee to illuminate
all Bishops, Priests, and Deacons, with
true knowledge and understanding of
thy Word; and that both by their
preaching and living they may set it
forth, and shew it accordingly;

Ps. lxxxiv. 8. *We beseech thee to hear us, good Lord.*

1 Tim. ii. 1. 2.
Prov. viii. 14-16.
xv. 22.
2 Chron. xix. 5, 6. That it may please thee to endue
the Lords of the Council, and all the
Nobility, with grace, wisdom, and
understanding;

We beseech thee to hear us, good Lord.

Deut. xvi. 18.
Ezra vii. 25, 26.
Rom. xiii. 3. That it may please thee to bless and
keep the Magistrates, giving them
grace to execute justice, and to main-
tain truth;

Ps. xvii. 6. *We beseech thee to hear us, good Lord.*

Ps. xxviii. 9.
John xvii. 11. That it may please thee to bless and
keep all thy people;

Ps. lxxxvi. 1. *We beseech thee to hear us, good Lord.*

Ps. xxix. 11.
Micah iv. 3, 4.
Ps. lxxii. 7-9. That it may please thee to give to
all nations unity, peace, and concord;

Ps. xvii. 1. *We beseech thee to hear us, good Lord.*

Ut Episcopus—nostros [et Prælatos [Hereford Use.]
nostros], in sancta religione [in tuo [Hereford Use.]
sancto servitio], conservare digneris:
Te rogamus, audi nos.

Ut cunctum populum Christianum
(pretioso sanguine tuo redemptum)
conservare digneris: Te rogamus . . .

[Ut pacem et concordiam nobis [York Use.]
dones.]

was "always." *Affiance*, in the sense of *trust*, is found in Shake-
speare. [2nd part of H. VI. iii. 1.]

Giving her the victory] So Sarum, York, Hereford, "peace,
and true concord, and victory." The thought probably came
from Psalm cxliv. 10. The Lyons has, "to preserve our King
. . . That Thou grant him life and victory." Hermann has a
suffrage, "to give to our Emperor perpetual victory against the
enemies of God" (i. e. the Turks): Luther's, "his enemies."

Royal Family] In our Mediæval Litanies, "our Princes" are
mentioned. In 1544, beside the suffrage for Queen Catherine,
there is one for "our noble Prince Edward, and all the King's
Majesty's children." The Primer of 1535 prayed for Queen
Anne, and the King's posterity. Under Edward and Elizabeth,
there was no suffrage of this kind. James I. inserted the present
suffrage, in this form, ". . . and preserve our gracious Queen Anne,
Prince Henry, and the rest of the King and Queen's royal issue."

Bishops, Priests, and Deacons] Sarum (after a suffrage for
the Pope, see above) prays for "our Bishops and Abbats." York,
"our Archbishop, and every congregation committed to him"
(as in the York form of our Collect for Clergy and People). Hereford, "to preserve in Thy holy service our Bishop and our
Prelates" (which would include Abbats and Priors, Deans and
Archdeacons), "and us, the congregations committed to them."
Utrecht, "to preserve our Prelate in Thy holy service." Com-
pare the Lyons, "to preserve our Pontiff . . . That Thou wouldst
grant him life and health;" and it proceeds to pray for the
Clergy and People. So the Ambrosian Preces, "for all their
Clergy . . . and all Priests and Ministers;" and Fulda, "our
father the Bishop, all Bishops, Priests, and Deacons, and the

whole Clergy." The whole body of the Clergy were not defi-
nitely prayed for in our Church Litanies until 1544, when the
form ran, "Bishops, Pastors, and Ministers of Thy Church"
(after the pattern of the Primer of 1535), and so continued until
the last review, when the present form was adopted by way of
more expressly negating the ministerial claims of persons not in
Holy Orders. Hermann's has, "pastors and ministers," and
also, like the Primer of 1535, prays for the sending of "faithful
labourers into the harvest."

Lords of the Council . . . Nobility . . . Magistrates] 1544.
The Primer of 1535 has, "That our ministers and governors may
virtuously rule Thy people;" and Hermann's prays for "princi-
pem nostrum cum præsibus suis," and for "magistratus."
Palmer compares an ancient Soissons formula, "Life and victory
to the Judges, and the whole army of the Franks." The Preces
of Fulda apparently refer to magistrates in the words, "For all
who are set in high place." Our present form certainly points to
the Tudor government by the Sovereign in his Privy Council.
"Truth" means the Faith held by the Church.

All Thy people] Sarum, York, Hereford, have "to preserve
the whole Christian people redeemed by Thy precious blood."
So a Litany of the ninth century in Murat. i. 77, Carthusian,
and Dominican. Tours is nearer to our form, "to preserve the
whole Christian people." The Corbey MS., "To remove Thy
wrath from the whole Christian people."

To give to all nations unity, peace, and concord] This comes
partly from the old suffrage, "peace and true concord to our
King and Princes," and partly from a shorter Sarum suffrage,
"That Thou wouldst give us peace;" or the York, "Give us

Deut. xxx. 6.
1 John v. 8.
Prov. viii. 13.
Deut. vi. 17.

That it may please thee to give us
an heart to love and dread thee, and
diligently to live after thy command-
ments;

Ps. cxliii. 1.

We beseech thee to hear us, good Lord.

2 Cor. ix. 8.
Col. i. 9—11.
James i. 21.
Gal. v. 22, 23.
John xv. 2.

That it may please thee to give to
all thy people increase of grace, to hear
meekly thy Word, and to receive it
with pure affection, and to bring forth
the fruits of the Spirit;

Ps. cxix. 149.

We beseech thee to hear us, good Lord.

Deut. xi. 16.
Matt. xxii. 29.
2 Tim. ii. 24—26.

That it may please thee to bring into
the way of truth all such as have erred
and are deceived;

Ps. xxx. 10.

We beseech thee to hear us, good Lord.

Ps. cxxxviii. 3.
1 Cor. x. 12.
John xiv. 18.
Isa. xlii. 3.
Ps. cxlv. 14.
Rom. xvi. 20. viii.
37.

That it may please thee to strengthen
such as do stand, and to comfort and
help the weak-hearted, and to raise
up them that fall, and finally to beat
down Satan under our feet;

Ps. xlii. 1.

We beseech thee to hear us, good Lord.

Heb. ii. 18.
Deut. iv. 30, 31.
Ps. lxxii. 12. lx.
11.
2 Cor. i. 3, 4. vii.
6.

That it may please thee to succour,
help, and comfort, all that are in dan-
ger, necessity, and tribulation;

Ps. cxxx. 1, 2.

We beseech thee to hear us, good Lord.

Ut miserias pauperum . . . relevare Salisbury Use.
digneris: Te rogamus, audi nos.

peace and concord." See above. Mabillon's Anglican or Armoric prays for peace and unity to be given to the whole Christian people; as the Roman does. In our present suffrage, "unity" may be understood in a religious or spiritual sense, while "peace" would mean freedom from external foes, and "concord," freedom from internal dissension.

To give us an heart to love, &c. 1544. Similar prayers exist in ancient Litanies; thus, the Corbey MS., "right faith, and a sure hope in Thy goodness, Lord Jesus." The Fleury, "to give us holy love . . . right faith . . . firm hope." So the Chigi MS., in three suffrages for faith, hope, and love. Parisian, for the same, in one suffrage. Compare also the Sarum, "That Thou wouldest make the obedience of our service reasonable . . . That Thou wouldest lift up our minds to heavenly desires." So the Dominican. The Sarum Primer, "ordain in Thy holy will our days and works." Roman has also, "to strengthen and keep us in Thy holy service." The Anglican or Armoric, "Grant us perseverance in good works . . . keep us in true faith and religion." "Dread," in the sense of holy and reverent fear; which can never be dispensed with by faithful worshippers of the God-Man, who will come to be their Judge. "If the Gospel be true, if this (Second) Psalm be true, we have great cause to fear Him" [Vaughan's "Lessons of Life and Godliness," p. 288]; but with "that one most holy and saving fear, the dread of His displeasure." [Arnold's "Christian Life," ii. 229.] Here again is a thought much needed in times when our Lord's Divine Majesty is often put out of sight.

To give to all Thy people increase of grace A beautiful combination of the passage about the good ground in the Parable of the Sower, with James i. 21, and Gal. v. 22. Its date is 1544; but the Sarum Primer has something like it, "Vouchsafe to inform us with right-ruled understandings," from "Ut regularibus disciplinis nos instruere digneris," MS. Lit. of fifteenth century, Univ. Coll. The same form is in Cistercian and Dominican, and has a monastic import. And the Primer of 1535 has the first form of it, "To give the hearers of Thy word lively grace to understand it, and to work thereafter, by the virtue of the Holy Ghost." So Hermann, "To give the hearers increase of Thy

word, and the fruit of the Spirit." Litanies for the Sick have similar topics, "To pour into his heart the grace of the Holy Spirit . . . to bestow on him grace;" and the Ordo Romanus, Utrecht, Carthusian, and Eucharistic Litany in Chigi's MS., have, "to pour into our hearts," &c. An exquisite Litany in the Breviary of the Congregation of St. Maur prays, "That Thou wouldest write Thy law in our hearts . . . wouldest give Thy servants a teachable heart . . . that we may do Thy will with all our heart and mind . . . that we may gladly take on us Thy sweet yoke," &c.

To bring into the way of truth In 1544. After 1535, "That all which do err and be deceived, may be reduced into the way of verity." Hermann, "errantes et seductos reducere in viam veritatis." The Church has always prayed for this. "Thou hearest God's Priest at the altar, exhorting God's people to pray for the unbelievers, that God would convert them to the faith." [St. Aug., Ep. 217.] Compare the old Gelasian intercession on Good Friday, for all heretics and all in error; the Mozarabic Preces for the same day, "May forgiveness set right those who err from the faith;" and, still more like our suffrage, the Lyons form, "That Thou wouldest bring back the erring into the way of salvation." Fuldian prays for preservation of the holiness and purity of the Catholic Faith.

To strengthen such as do stand 1544. Hermann, "stantes confortare."

The weak-hearted 1544. Primer of 1535 prays for those who are "weak in virtue, and soon overcome in temptation." Hermann, "pusillanimes et tentatos consolari et adjuvare."

That fall 1544. Compare the old Gelasian prayer at Absolution of Penitents, "Succurre lapsis." Hermann, "lapsos erigere."

Beat down Satan 1544. From Rom. xvi. 20; a text quoted in the Intercessory Prayer of St. Mark's Liturgy. Primer of 1535, "That we may the devil, with all his pomps, crush and tread under foot." Hermann, "Ut Satanam sub pedibus nostris conterere digneris." Strasburg, "That Thou wouldest grant us heavenly armour against the devil." Ratold's, Remiremont, Moissac, for the Sick, "That Thou wouldest drive away from him all the princes of darkness."

Ps. cxxxix. 8. That it may please thee to preserve
 civ. 23. 26—28. all that travel by land or by water, all
 1 Tim. ii. 15. women labouring of child, all sick per-
 James v. 14, 15. sons and young children, and to shew
 Luke xviii. 15, thy pity upon all prisoners and cap-
 16. tives;
 Ps. lxxix. 11.

Ps. xci. 15.

Jer. xlii. 11.
 1 Tim. v. 5.
 Ps. xxv. 16. cxix.
 134.

We beseech thee to hear us, good Lord.

Ps. cxlv. 19. That it may please thee to defend
 1 Tim. ii. 1. 3, 4. and provide for, the fatherless children,
 Matt. v. 45. and widows, and all that are desolate
 and oppressed;

Ps. cxli. 6. *We beseech thee to hear us, good Lord.*

Matt. v. 44. That it may please thee to have
 Acts vii. 59, 60. mercy upon all men;
 Prov. xvi. 7.

We beseech thee to hear us, good Lord.

Ps. lv. 1. That it may please thee to forgive
 Gen. i. 29. our enemies, persecutors, and slan-
 Ps. lxxv. 9. civ. derers, and to turn their hearts;
 13—15.
 Matt. vi. 11.

We beseech thee to hear us, good Lord.

That it may please thee to give and
 preserve to our use the kindly fruits of

[*Ut iter famulorum tuorum in salu- (Hereford Use.)*
 tis tue prosperitate disponas: Te ro-
 gamus, audi nos.]

[*Ut fratribus nostris et omnibus fide- (York Use.)*
 libus infirmis sanitatem mentis et cor-
 poris donare digneris: Te rogamus,
 audi nos.]

Ut miseras . . . captivorum in- Salisbury Use.
 tueri et relevare digneris: Te rogamus,
 audi nos.

Ut fructus terræ dare et conservare
digneris: Te rogamus, audi nos.

To succour, help, and comfort] 1544. Primer of 1535 prays for "all extreme poverty," "Thy people in affliction or in peril, and danger by fire, water, or land." Hermann, "afflictos et periclitantes." Sarum and York have, "to look upon and relieve the miseries of the poor." So Dominican.

All that travel] 1544. Compare Hereford, "that Thou wouldest dispose the journey of Thy servants in *salutis tue prosperitate*" (as in the Collect, "Assist us mercifully," originally a prayer for one about to travel); and Dominican, "to bring to a harbour of safety all faithful persons, navigantes et itinerrantes." York has, "to give to our brethren and all faithful people who are sick, health of mind and body;" and Sarum and York add "captives" to "the poor," in the suffrage above cited. Compare the suffrage in Primer of 1535, "that teeming women may have joyful speed in their labour," and for "sick people." So Hermann, "for pregnant women, infants, and the sick, and captives." Compare also this and the preceding and following suffrages of our Litany, with intercessions in St. Chrysostom's Liturgy, "for the young, for those that travel by land or by water;" with St. Basil's, "Sail Thou with the voyagers, travel with the travellers, stand forth for the widows, shield the orphans, deliver the captives, heal the sick, remember all who are in affliction or necessity . . . be all things to all men;" with the Gelasian prayer on Good Friday, that God would "open prisons, loosen chains, grant a return to travellers, health to the sick, a safe harbour to those at sea;" and with the Ambrosian Preces for first Sunday in Lent, "for orphans, captives, . . . voyagers, travellers, those placed in prisons, in mines" (at forced labour there), "in exile." Probably, in these ancient intercessions, what was specially before the Church's mind was unjust and cruel imprisonment, so common in hard and lawless times, or under a Cæsarean despotism. To visit Christian prisoners was the delight of St. Leonard, the contemporary of Clovis I.; and St. Bathildis, Queen of Clovis II., "remembering her own bondage" (she had been a Saxon captive), "set apart vast sums for the redemption of captives." [Milman's Latin Christianity, ii. 221.]

The fatherless children, and widows] One of the tenderest petitions in the Prayer Book, and full of touching significance, as

offered to Him who entrusted His Mother to His Apostle. It was placed here in 1544 (the words being clearly suggested by such passages as Ps. cxlvi. 9; Jer. xlii. 11), but, like other passages of that date, is true to the old spirit of Church prayer. St. Mark's Liturgy prays for the widow and the orphan. Hermann, "ut pupillos et viduas protegere et providere digneris."

In "*all that are desolate and oppressed*," the Church seems to sweep the whole field of the sorrow which comes from "man's inhumanity to man," and which no civilization can abolish; and invokes for every such sufferer the help of Him whose sympathy is for all at once, and for each as if there were none beside. This indeed is one of the most stupendous results of the Incarnation, although perhaps but seldom faced in thought: that our Lord's sacred Heart is, so to speak, really accessible at once to all who need its inexhaustible compassion: He cares for each, not only as God, but as Man, with a special, personal, human tenderness, to which His Godhead gives a marvellous capacity of extension.

Mercy upon all men] This also is of 1544: the Primer of 1535 had expressed the same all-comprehending charity: "that unto all people Thou wilt show Thy inestimable mercy." The Church has ever prayed for all men. That her prayers do not avail for all, is not from any defect in her charity, or in the Divine benignity, but from the bar which a rebellious will can oppose to the powers of the kingdom of grace. Bp. Duppa's note is, "The objection against this is answered by what St. Paul saith, 1 Tim. ii. 4: the prayer being made in the same sense as God is said to will that all men should be saved."

Forgive our enemies] 1544: Primer of 1535, "forgive all warriors, persecutors, and oppressors of Thy people, and convert them to grace." Our present form (which is the same as Hermann's) is certainly preferable, and more like the Anglo-Saxon, "to bestow on our enemies peace and love." Compare St. Chrysostom's Liturgy: "for those who hate and persecute us for Thy Name's sake; for those who are without, and are wandering in error" (compare a previous suffrage), "that Thou wouldest convert them to what is good, and appease their wrath against us."

to give and preserve to our use the kindly fruits] "Kindly" of course means natural, produced after their kind. See Abp.

Ps. cxliii. 1. the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

Acts v. 31.
2 Cor. vii. 10.
2 Chron. xxx. 18—20.
Ps. xix. 13.
John vi. 63.
Jer. xxvi. 13.
James i. 23—25.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

* Ps. xx. 7.

We beseech thee to hear us, good Lord.

John vi. 68, 69.
Heb. iv. 14—16.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

John i. 29. 36.
Rev. vii. 14.

O Lamb of God : that takest away the sins of the world ;

John xvi. 33.

Grant us thy peace.

Acts viii. 32.
Rev. v. 6.

O Lamb of God : that takest away the sins of the world ;

Luke xvii. 13.

Have mercy upon us.

[Ut remissionem omnium peccatorum nobis donare digneris.] [York Use.]

Fili Dei : Te rogamus audi nos.

Salisbury Use.

Agnus Dei, qui tollis peccata mundi : [Lyons.]
[dona nobis pacem.]

Agnus Dei, qui tollis peccata mundi : Salisbury Use.
miserere nobis.

Trench, English Past and Present, p. 167. So, "a kindly Scot" meant a native Scot ; and Ninian Wingate, an able opponent of Knox, calls Linlithgow his "kindly town," i. e. his native town. This suffrage may represent to us the oldest Western use of Litanies, to avert excessive droughts or rains, and to secure a good harvest. The substance of it is in Sarum, York, and Hereford, as in Anglo-Saxon, Lyons, Roman, Cistercian, Dominican. York adds, "Ut aeris temperiem bonam nobis dones." So Ordo Romanus and Utrecht. So Tours, "give us the fruit of the earth, . . . serenity of sky . . . good temperature of weather." So the Fleury : for "abundance of fruits, serenity of sky, seasonable rain." So in Ambrosian Preces : "Pro aeris temperie, ac fructu, et fecunditate terrarum, precamur te." The Sarum Primer asks for "wholesome and reasonable air." Compare the anthems sung processionally in Sarum for rain or fair weather. "O Lord, King, God of Abraham, give us rain over the face of the earth, that this people may learn that Thou art the Lord our God, Alleluia. Is there any among the idols of the Gentiles that can give rain, but only Thou, O God ? or can the heavens give rain except Thou wilt ?" [Jer. xiv. 22.] "The waters are come in like a flood, O God, over our heads : then Psalm lix. 1.

So as in due time, &c.] Was added 1544. The whole suffrage was never more valuable than at a time like the present, when there is a tendency to substitute "laws of nature" for a Living God, and to ignore the fact that behind, above, beneath, around all "laws" is the absolute sovereign Personality of Him who "is ever present with His works, one by one, and confronts every thing which He has made by His particular and most loving Providence," at once the Lord of life and death, of health and sickness, of rain and drought, of plenty and famine. If men will not pray for seasonable weather, they cannot logically pray for recovery from sickness, for escape from shipwreck, or any temporal good whatever.

To give us true repentance, to forgive us] This suffrage, as it stands, was framed in 1544. Sarum, York, and Hereford have not this petition for repentance, but Roman has it, with prayers for pardon, before the suffrage for the Church : see above. York has, "That it may please Thee to give us remission of all our sins : " so the Ordo Romanus, which also asks for "spatium penitentiae ;" and Sarum has, "to bring again upon us the eyes of Thy mercy." Carthusian, "spatium penitentiae et emendationem vite ;" so the Chigi MS., "That Thou wouldest grant us a place of repentance ;" and Utrecht asks for "compunction of heart and a fountain of tears ;" so Tours ; so Fleury, "To give us forgiveness of all our sins, Lord Jesus, we beseech Thee . . .

That Thou wouldest grant us *veram penitentiam agere.*" The ordinary Parisian has suffrages for true repentance, for remission of all sins, for compunction of heart and a fountain of tears. Litanies for the Sick have several suffrages of this kind. Ratold's MS. [in Menard, note 923], "That Thou wouldest grant him compunction of heart . . . a fountain of tears . . . space of repentance, if possible." Moissac, "To bestow on him fruitful and saving repentance . . . a contrite and humbled heart . . . a fountain of tears." Salzburg, "compunction of heart . . . a fountain of tears." Narbonne, "That Thou wouldest give him remission of all sins." Remiremont, "pardon, remission, forgiveness of all his sins," &c. So in the Sarum Litany of Commendation of the Soul, and the Jumièges Litany : "Cuncta ejus peccata oblivioni perpetue tradere . . . remember not the sins and ignorances of his youth." This, from the Vulgate of our Psalm xxv. 7, has supplied our present "sins . . . and ignorances." "Negligentiam" occurs in the Vulgate of Num. v. 6. "Negligences" mean careless omissions (compare Hammond's prayer, "Lord, forgive my sins, especially my sins of omission"). "Ignorances," faults done in ignorance of our duty, such ignorance being itself a fault, because the result of carelessness.

Among the mediæval suffrages omitted in our present Litany are, "That Thou wouldest repay everlasting good to our benefactors—that Thou wouldest give eternal rest to all the faithful departed—that it may please Thee to visit and comfort this place : " and last of all the petitions came, "That it may please Thee to hear us ;" as now in the Roman. This was omitted in 1544, as superfluous.

Son of God] The Sarum rule, in the procession after the Mass "for brethren and sisters," was that the choir should repeat in full "Son of God," &c., with the Agnus and the Kyrie. Tallis' Litany shows that this practice was continued by our Choirs.

O Lamb of God] The custom of saying Agnus Dei here is referred to in the Gelasian Rubric for Easter Eve. In Sarum, York, Hereford, as now in Roman and Parisian, Carthusian, Dominican, the Agnus is thrice said. The Sarum responses are, "Hear us, O Lord, Spare us, O Lord, Have mercy upon us : " the first and second of these are transposed in Roman and Parisian, as in York, Hereford, Dominican. The responses in Tours were, "Spare us, Give us pardon, Hear us." The Ordo Romanus has a twofold Agnus. Lyons a fourfold, with "Spare us, Deliver us, Grant us peace, Have mercy upon us : " so that our present form is just the second half of Lyons. The Agnus comes but once in the Cistercian. "Grant us peace" is the third response in Utrecht,

O Christ, hear us.
O Christ, hear us.
 Ps. vi. 2. 4. Lord, have mercy upon us.
Lord, have mercy upon us.
 Ps. cxiii. 2, 3. Christ, have mercy upon us.
Christ, have mercy upon us.
 Ps. lvi. 1. Lord, have mercy upon us.
 Luke xviii. 13. *Lord, have mercy upon us.*

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven,
 Hallowed be thy Name. Thy
 kingdom come. Thy will be done in
 earth, As it is in heaven. Give us
 this day our daily bread. And forgive
 us our trespasses, As we forgive them
 that trespass against us. And lead us
 not into temptation; But deliver us
 from evil. Amen.

Priest.

Ps. ciii. 10. O Lord, deal not with us after our
 sins.

Answer.

Job xi. 6. Neither reward us after our iniquities.

Let us pray.

1 John v. 14, 15.

2 Chron. xxx. 9.
 2 Cor. i. 3.
 Ps. li. 17. xxxiv.
 18.
 Luke xi. 1.
 Rom. viii. 26.
 Ps. l. 15. • xxv.
 17.
 Luke xxi. 51, 52.
 Job i. 12, 13.
 Ps. xxxiii. 10.
 2 Kings xix. 20.
 32.
 Ps. cxviii. 6, 7.
 2 Cor. xii. 7—9.

O GOD, merciful Father, that de-
 spisest not the sighing of a con-
 trite heart, nor the desire of such as
 be sorrowful; Mercifully assist our
 prayers that we make before thee in
 all our troubles and adversities, when-
 soever they oppress us; and graciously
 hear us, that those evils which the

[Christe, audi nos.]

[Hereford Use.]

Kyrie eleison.

Salisbury Use.

Christe eleison.

Kyrie eleison.

PATER noster, qui es in cœlis;
 sanctificetur nomen tuum: ad-
 veniat regnum tuum: fiat voluntas
 tua, sicut in cœlo, et in terra. Panem
 nostrum quotidianum da nobis hodie:
 et dimitte nobis debita nostra, sicut et
 nos dimittimus debitoribus nostris: et
 ne nos inducas in tentationem: sed
 libera nos a malo. Amen.

Domine, non secundum peccata nos-
 tra facias nobis.

Neque secundum iniquitates nostras
 retribuas nobis.

DEUS, qui contritorum non despicias
 gemitum, et mœrentium non
 spernis affectum; adesto precibus nos-
 tris, quas pietati tuæ pro tribulatione
 nostra offerimus: implorantes ut nos
 clementer respicias, et solito pietatis
 tuæ intuitu tribuas, ut quicquid contra
 nos diabolicæ fraudes atque humanæ

Carthusian, Hermann. The Sarum Litany for the Dying had also, "Grant him peace:" the ordinary Sarum Litany had a special suffrage for peace, and "grant us peace" was familiar as the response to the third Agnus said at Mass, immediately after the breaking of the Blessed Sacrament: the Primer of 1535 has, "Have mercy, Have mercy, Give us peace and rest." The great value of this supplication consists in its recognition of our Blessed Lord as the Victim that was once indeed slain, but is of perpetual efficacy. He *took* away our sins, in one sense, by His atoning Passion: and the Atonement can never be repeated. In another sense, He continually *takes* away our sins, by appearing for us as "the Lamb that was slain," presenting Himself as such to the Father, and pleading the virtue of His death. In this sense, as Bp. Phillpotts says [Pastoral of 1851, p. 54], "though once for all offered, that Sacrifice is ever living and continuous . . . To Him His Church . . . continually cries, Lamb of God . . . not, that *took* away, but still *takes*." With regard to the petition to the Prince of peace, who "is our Peace," for peace, compare the second Collect at Evensong. It is Christ's peace, not the world's: and this is brought out by the addition of "*thy*" in our form. Very touching are the entreaties in the Litany of the Abbey of St. Denis for St. Mark's day [Martene iv. 353], "O bestower of peace, vouchsafe us perpetual peace, Have mercy . . . O benignant Jesus, receive our souls in peace," &c.

O Christ, hear us] Hereford: so too in Sarum Primer, and Roman. The supplication also occurs in Mabillon's Caroline

Litany; after "Agnus . . . mundi, Christ hear us; three Kyries; Christ reigns, Christ commands, Christ conquers (thrice), Christ hear us." It also occurs in his Anglican, or Armorican. Lyons, Corbey, Tours, have it thrice, Strasburg once. The ordinary Ambrosian Litany has thrice, "O Christ, hear our voices:" then thrice, "Hear, O God, and have mercy upon us." Such "repetitions" are not "vain," unless those in Ps. cxxxvi. are so: and compare Matt. xxvi. 44.

Lord, have mercy] Sarum, York, &c. This is the only occasion on which, with us, the people repeat every one of the three sentences of the Kyrie after the Minister. Such was the old Sarum rule as to this Kyrie. [See also p. 22.]

Our Father] Here begins the Second Part of the Litany.

O Lord, deal not with us] In Sarum this verse and response, adapted from Psalm ciii. 10, were separated from the Lord's Prayer by "O Lord, show Thy mercy—And grant—Let Thy mercy come also upon us, O Lord, Even Thy salvation, according to Thy word: We have sinned with our fathers, We have done amiss and dealt wickedly." In York only this last verse and response intervene. In Roman, "O Lord, deal not," comes later. In the ordinary Parisian, it comes, as with us, immediately after the Lord's Prayer.

O God, merciful Father] This is very slightly altered from the Collect in the Sarum Mass "pro tribulatione cordis:" the Epistle being 2 Cor. i. 3—5, the Gospel, John xvi. 20—22. There is something pathetically significant in this adoption (1544) into

Ps. xxxv. 18.
lxxix. 14.
Hab. xiii. 15.

craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

Ps. xli. 5. cvi. 7.
8.

O Lord, arise, help us, and deliver us for thy Name's sake.

Ps. xlii. 1.
lxxviii. 3-4.
Joel i. 2, 3.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

Num. x. 35.
Rev. v. 13.

O Lord, arise, help us, and deliver us for thine honour.

1 John v. 7.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer.

2 Pet. iii. 18.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Luke i. 68, 69.
74, 75.

From our enemies defend us, O Christ.

Isa. lxxiii. 9.

Graciously look upon our afflictions.

Salisbury Use.
moliuntur adversitates ad nihilum redigas, et consilio misericordiæ tuæ allidas : quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias tibi in ecclesia tua referamus consolati. Per.

Exurge, Domine, adjuva nos, et libera nos propter nomen tuum.

DEUS, auribus nostris audivimus, patresque nostri annuntiaverunt nobis,

[Opus quod operatus es in diebus eorum, et in diebus antiquis.] [York Use.]

Exurge, Domine, adjuva nos, et libera nos propter nomen tuum. Salisbury Use.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Ab inimicis nostris defende nos, Christe.

Afflictionem nostram benignus vide.

the ordinary Litany of a prayer composed for "cloudy and dark days." It may remind us of the selection of part of this same passage from 2 Cor. i., as the capitulum of the ordinary Sunday Vespers in Roman, and Saturday Vespers in Sarum. The lesson is obvious—that God is *always* needed as a Comforter. It may be added, that a somewhat different version of this Sarum prayer occurs in the Missal published in 1552 by Flaccus Illyricus, and supposed to represent the use of Salzburg in the tenth or eleventh century. By comparing our English with the Sarum form, it will be seen that we have added "merciful Father," "Thy servants," "evermore," and made a general reference to "all" troubles, "whosoever they oppress us:" omitting a reference to God's "accustomed" loving-kindness,—the clause, "but delivered from all tribulation and distress,"—and "being comforted" in the final clause. Hermann's and Luther's form is very like ours, but somewhat stronger, "in the afflictions which continually oppress us."

O Lord, arise] This, the last verse of our Psalm xlii., slightly altered, occurs, after several Preces, in the York Litany. It also occurs in the Sarum and York rites for Rogation Monday. In Sarum, the whole choir in their stalls repeated this "O Lord, arise," with Alleluia. Then was said, "O God, we have heard with our ears, our fathers have told us," that being the whole of the first verse of the Psalm according to the Vulgate: and then "immediately follows, Gloria." Then again, "O Lord, arise:" after which the procession set forth, the chanter commencing the Antiphon, "Arise, ye saints, from your abodes," &c. Another Antiphon began, "We and all the people will walk in the name of the Lord our God." In York the first "Exurge" was an anthem, "in eundo cantanda;" then came the first verse of the psalm, then a second "Exurge," after which the next words of the psalm were recited, "The work which Thou didst," &c., and so on through the whole psalm: "Exurge" being again said at the end. Among the processional Antiphons was, "Kyrie eleison, Thou who by Thy precious blood hast rescued the world from the jaws of the accursed serpent." It may be observed, that in

"Exurge" the "redime" of the Vulgate was altered into "libera:" and in the second repetition of "O Lord, arise," we have altered "name's sake" into "honour."

O God, we have heard] An appropriate representative of the Psalmody which followed the Litanies. [Jebb's Choral Service, p. 426.] In the ordinary Sarum Litany, as used out of Rogation-tide, there is no psalm: our Litany, as we have seen, here represents the old Rogation use. It also resembles the present Roman Litany, inasmuch as the latter has a psalm (our 70th) with a Gloria, after the Lord's Prayer: after the psalm come certain Preces, partly intercessory, then ten Collects, and a Conclusion. The ordinary Parisian has Preces before the psalm, and twelve collects after it. The order in Sarum, York, Hereford, is, Lord's Prayer, Preces, and Collects:—seven in Sarum, ten in York (the York Use has various minute resemblances to the Roman), and nine in Hereford. Among the York collects are ours for the first and fourth Sundays after Trinity,—the Collect for Clergy and People,—for Purity,— "O God, whose nature;" "Assist us;" "O God, from whom." With respect to the forty-fourth Psalm, this fragment of it is specially apposite, as suggesting the true comfort amid despondency: compare Ps. lxxvii. 10. Isa. li. 9, &c. The history of God's past mercies is a fountain of hope for those who own Him as the Rock of ages, the "I Am" to all ages of His Church.

O Lord, arise] In this repetition we have a relic of the old use of Antiphons, to intensify the leading idea of the psalm as used at the time. See Neale's Commentary on the Psalms, p. 46.

Glory] This Gloria is an appendage to "O God, we have heard." Coming as it does amid supplications for help, it witnesses to the duty and the happiness of glorifying God at all times and under all circumstances. Compare the end of Psalm lxxxix. "Deo gratias" was in the fourth century a perpetual watchword; and the "Vere dignum" testifies to the duty of "giving thanks always." Compare Acts xvi. 25.

From our enemies] These preces, to the end of "Graciously

Ps. xxv. 16—18. Pitifully behold the sorrows of our hearts.

Heb. iv. 14. 16. *Mercifully forgive the sins of thy people.*

Job xxxiii. 26. Favourably with mercy hear our prayers.
Ps. lxxix. 13.

Matt. ix. 27. *O Son of David, have mercy upon us.*

Heb. vii. 25. Both now and ever vouchsafe to hear us, O Christ.
xiii. 8.

John xiv. 13, 14. *Graciously hear us, O Christ; graciously hear us, O Lord Christ.*
1 John v. 14, 15.

Priest.

Ps. xxxiii. 10. O Lord, let thy mercy be shewed upon us;

Answer.

• Ps. xxxiii. 21. As we do put our trust in thee.

Let us pray.

Ps. cxix. 132.
Isa. liii. 45.
Matt. viii. 17.
Ps. lxxix. 9.
Ezra ix. 13.
Isa. xlii. 2, 3.
Ps. xxxiii. 10.
1 Cor. x. 13.
Matt. v. 8. 16.
John xv. 8.
1 Tim. ii. 5.
1 John ii. 1, 2.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of St. Chrysostom.*

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

Dolorem cordis nostri respice ele- Salisbury Use.
mens.

Peccata populi tui pius indulge.

Orationes nostras pius exaudi.

Fili (Dei vivi), miserere nobis.

Hic et in perpetuum nos custodire digneris, Christe.

Exaudi nos, Christe; exaudi, exaudi nos, Christe.

Fiat misericordia tua, Domine, super nos.

Quemadmodum speravimus in te.

INFIRMITATEM nostram, quæsumus, Domine, propitius respice, et mala omnia quæ juste meremur (omnium Sanctorum tuorum intercessionibus) averte. Per. .

hear us," were sung in procession, according to the use of Sarum, on St. Mark's day, "if it was necessary, in time of war." The choir repeated every verse. They were also in a Litany for the Dedication of a church, in the pontifical of St. Dunstan. But when they were adopted into the Litany of 1544, "Son of David" was made to represent "Fili Dei vivi." It has been conjectured, that this was owing to some misunderstanding of "Dei vivi," when written in a contracted form. In the St. Denis Litany [Martene iv. 353] we have a touching series of entreaties to Christ, "O good Jesu, protect us every where and always. Have mercy . . . O our Redeemer, let not Thy Redemption be lost in us. Have mercy . . . Lord God our King, pardon the guilt of us all. Have mercy," &c.

O Lord, let Thy mercy] This verse and response, Psalm xxxiii. 21, are part of the Sarum preces of Prime. In several editions of our Litany they were called *the Versicle* and *the Answer*.

We humbly beseech Thee] This is an enlarged and improved form of the Sarum Collect in the Memorial of All Saints (among the Memoriam Communes at the end of Lauds, feria 2). In 1544 it ran simply, "We humbly . . . and for the glory of Thy name sake, turn from us all those evils that we most righteously have deserved. Grant this, O Lord God, for our Mediator and Advocate, Jesu Christ's sake;" and was followed by four other collects and the Prayer of St. Chrysostom. In 1549 it took its present form, save that "name sake" was still read, and that "holiness" was not prefixed to "pureness" until 1552.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Litany.

A Prayer of St. Chrysostom] This was added to the end of the Litany on its first introduction in its present form, in 1544. *The Grace of our Lord*] Was placed at the end of the Litany,

after the Prayer of St. Chrysostom, in the Queen's Chapel Litany of 1558. [See note to it, p. 28.]

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS,

¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

PRAYERS.

¶ *For Rain.*

John xvi. 23.
Matt. vi. 31—33.
1 Kings viii. 35,
36.
Job v. 8—10.
Ps. lxxv. 9, 10.
civ. 13—15.
1 Cor. x. 31.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that, although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the

Gen. vi. 5—7. 17.
vii. 17. 19. 23.
ix. 11. 15—17.
1 Pet. iii. 20.
Isa. liv. 9.
Jer. v. 24. 25.
Hag. ii. 17—19.
Joel ii. 12—14.
Ps. cxlv. 15.
Isa. xxvi. 9.
xlix. 13.
Ps. cvii. 31.

THE OCCASIONAL PRAYERS.

This collection of special prayers and thanksgivings was appended to Morning and Evening Prayer in 1661, but some of the prayers had been in use at an earlier date. Such a collection had occupied a place at the end of the ancient Service Books of the Church: and the use of prayers similar to these is very ancient.

In a printed Missal of 1514 (which formerly belonged to Bishop Cosin, and is now in his Library at Durham), there are *Missæ* and *Memoriæ Communes* (among others) with the following titles:—

<i>Missæ.</i>	<i>Memoriæ Communes.</i>
<i>Missæ pro serenitate aëris.</i>	<i>Contra aëreas tempestates.</i>
— <i>pluvia.</i>	— <i>invasores ecclesiæ.</i>
— <i>tempore belli.</i>	— <i>adversantes.</i>
— <i>contra mortalitatem hominum.</i>	— <i>paganos.</i>
— <i>pro peste animalium.</i>	

But such occasional prayers were not uniformly the same in the ancient Service Books; varying at different times according to the necessities of the period and of the locality.

In the first edition of the English Prayer Book, two occasional prayers, the one "for Rain," and the other "for Fair Weather,"

were inserted among the Collects at the end of the Communion Service. These were the same as those now placed here. Four more were added in 1552, the two "in time of Dearth," and those "in time of War," and of "Plague or Sickness;" and the whole six were then placed at the end of the Litany. Thanksgivings corresponding to these were added in 1604: and the remainder, both of the prayers and thanksgivings, were added in 1661, when all were placed where they now stand. These occasional Prayers and Thanksgivings are almost entirely original compositions, though they were evidently composed by divines who were familiar with expressions used for the same objects in the old Services. With several a special interest is connected, but others may be passed over without further notice. What few changes were made in this collection of occasional prayers are traceable to Bishop Cosin, except the important insertion of the Prayer for the Parliament, that for all Conditions of Men, and the General Thanksgiving. The rubric standing at the head of the prayers is Cosin's; but he would have explained "occasional" by adding "if the time require," at the end of it; which words were not printed. His revised Prayer Book also contains a rubrical heading in the margin, "*For the Parliament and Convocation during their sessions,*" but no prayer is annexed. Probably the Commissioners concluded that as Convocation is part of Parlia-

earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

Matt. vii. 11.
Jer. v. 24.
Gen. i. 22.
Joel i. 16-20.
Ps. cvii. 17, 33,
34.
2 Chron. xx. 9.
Isa. xxx. 23, 24.
Rom. viii. 32.
Eph. iii. 20, 21.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity), may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

2 Kings vi. 25.
2 Kings vii. 1, 16.
Ps. xxx. 10.
Jer. viii. 14.
Rom. xv. 4.
Ps. xlv. 1.
Zech. viii. 12.
Ps. cxlv. 15, 16,
19.
Prov. iii. 9.
James ii. 15, 16.
Deut. xvi. 14.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

2 Kings xix. 5.
Rev. xiv. 15.
Ps. xxii. 28.
2 Chron. xx. 4, 6.
Lam. iii. 39.
Ps. cxix. 137.
1 Sam. vii. 8.
xii. 10.
Ps. xviii. 27.
x. 17.
Job v. 12, 13.
Ps. xciv. 22.
xviii. 2, 35.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from

the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

1 Chron. xxix. 11.
Ps. xcvi. 1.

¶ *In the time of any common Plague or Sickness.*

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

Ps. cvi. 29.
Numb. xvi. 49.
xxv. 9.
2 Sam. xxiv. 15,
16.
1 Kings viii. 37-
39.
Hosea vi. 1.
Ps. lxxxix. 8.
xc. 7.
Numb. xvi. 47,
48.
2 Sam. xxiv. 17,
18, 25.
Ps. xxxix. 10, 13,
15.
Exod. xxxiii. 25.

¶ *In the Ember Weeks to be said every day, for those that are to be admitted into Holy Orders.*

A LMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which

Eph. iv. 6.
2 Cor. v. 19.
Acts xx. 28.
Rev. vii. 9, 13, 14.
Ps. lxxx. 14.
2 Tim. ii. 7.
Acts x. 2, 3.
i. 24, 25.
1 Tim. v. 22.
Acts vi. 5, 6.
Rom. x. 14, 15.
2 Cor. ii. 16. iii.
5, 6.
Eph. vi. 18-20.
1 Tim. iv. 12, 16.
2 Cor. v. 18-20.
1 Tim. ii. 3, 4.

ment by the constitution of the country, a separate prayer for the former was out of place.

§ *In the time of Dearth and Famine.*

The second of these prayers was—for what reason is not apparent—left out of the Prayer Book in several of the editions published during the reigns of Queen Elizabeth and James I. Bishop Cosin wrote it in the margin of his revised Prayer Book, and it was re-inserted in 1661, with some slight alterations of his making.

§ *In the time of any common Plague or Sickness.*

The collect form which is so strictly preserved in these prayers

was strengthened in this one by the addition of another Scriptural allusion in the invocation. This—from “didst send a plague” as far as “and also”—was inserted by Bishop Cosin, as were also the words relating to the atonement offered. The general tendency of such alterations by Bishop Cosin was to raise the objective tone of the prayers here and elsewhere; making our addresses to God of a more reverent and humble character.

§ *The Ember Collects.*

Every Day] The principle laid down in the rubric before the Collects, Epistles, and Gospels, applies to the use of these Collects. One of them ought, therefore, to be said at Evensong of the

shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

James i. 17.
Luke vi. 12, 13.
Eph. iv. 8, 11, 12.
1 Cor. xii. 8-10.
Heb. v. 4, 5.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers orders

in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

Deut. xxxiii. 8.
Mal. ii. 7.
John xiv. 16, 17.
26. xvii. 17.
1 Cor. iv. 1, 2.
Tit. ii. 7.
Eph. iv. 12-16.
v. 25-27.

¶ *A Prayer that may be said after any of the former.*

Exod. xxxiv.
6, 7.
2 Chron. xxxiv.
27.
Rom. vii. 23, 24.
2 Pet. ii. 19.
James v. 11.
1 Tim. ii. 3.
1 John ii. 1.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

DEUS, cui proprium est misereri semper et parcere, suscipe deprecationem nostram: ut quos delictorum catena constringit, miseratio tue pietatis absolvat. Per Christum Dominum nostrum.

Salisbury Use.
Greg. Sac.
Orationes pro
peccatis.

Saturday before Ember Week, and at Mattins and Evensong every day afterwards until the Ordination Sunday. The Evensong previous to the latter should be included as being the eve of the Sunday itself.

The first of these Ember Collects is to be found in Bishop Cosin's Collection of Private Devotions, which was first published in 1627¹. It is also found in the margin of the Durham Prayer Book, in his handwriting, with a slight alteration made by him at the end after it was written in. No trace of it has hitherto been discovered in any early collections of prayers or in the ancient Services, and therefore it may be concluded that it is an original composition of Bishop Cosin's, to whom we are thus indebted for one of the most beautiful and striking prayers in the Prayer Book, and one which is not surpassed by any thing in the ancient Sacramentaries or the Eastern Liturgies. The second Collect is taken from the Ordination Services, and is written into the margin of the Durham Prayer Book under the other in the handwriting of Sancroft, having been already inserted at the end of the Litany in the Prayer Book for the Church of Scotland, printed in 1637.

Under the old system of the Church there were special masses for the Wednesday, Friday, and Saturday, at all the four Ember Seasons; but the use of a special prayer every day during the Ember Weeks is peculiar to the modern Church of England. It may be added that the very pointed character of the words used is also modern, the older Ember-day Collects and Post-Communions making little direct reference to the ordainers or those to be ordained.

The Ember-day Collect is a continual witness before God and man of the interest which the whole body of the Church has in the ordination of the Clergy who are to minister in it. The entreaty of St. Paul, "Brethren, pray for us," is the entreaty that continually goes forth to the Church at large from its ministry; but never with greater necessity, or with greater force, than when the solemn act of Ordination is about to be performed by the Bishops, and a number of the future guides and leaders of

the Church are about to be empowered and authorized to undertake their office. This is, in fact, one of the most valuable of our Collects, wielding as it does the strong weapon of general prayer throughout the land on behalf of the Bishops, through whom all ministerial authority and power is conveyed from our Lord, and of the priests and deacons, to whom, from time to time, their ministry is delegated. A faithful reliance upon the promises of our Blessed Lord respecting prayer will give us an assurance that so general a supplication for a special object could not be without effect; and no age ever required that such a supplication should be offered more than the present, when the Clergy are growing more and more faithful, but when the necessities of some dioceses lead to a far too promiscuous admission of persons who are "fit," only by some stretch of language, "to serve in the sacred ministry of God's Church."

It is worth noticing that "the Bishops and Pastors of Thy flock" does not refer to the Bishops and the Priests who with them lay their hands on the heads of those who are ordained Priests. "Bishop and Pastor" is the expression used in all the documents connected with the election and confirmation of a Bishop; and no doubt it is here also used in the same sense, with reference to the Bishop as the earthly fountain of pastoral authority, ability [2 Cor. iii. 6], and responsibility.

The times for using one or other of these Collects are as follows:—

From Saturday Evensong before	{ 1st Sunday in Lent Whitsunday Sept. 18th Dec. 17th }	to Saturday Evensong before	{ 2nd Sunday in Lent Trinity Sunday Sept. 25th Dec. 24th }	inclusive.

§ *A Prayer that may be said, &c.*

This ancient prayer, which is one of the "Orationes pro Peccatis" in the Sacramentary of St. Gregory, comes into our Prayer Book through the Litany of the Salisbury Use, and is found in all the Primers of the English Church. It occupied its ancient place in the Litany of 1544, but was omitted from later Litanies until 1559. In 1661 it was transferred to this place. The most ancient English version of it known is that of the

¹ An earlier edition was privately printed, but this the writer has not seen.

¶ *A Prayer for the High Court of Parliament,
to be read during their Session.*

1 Tim. ii. 1, 2.
Prov. xi. 14.
xxix. 2.
Deut. xvi. 18. 20.
1 Chron. xlii.
1-5.
1 Cor. x. 31.
Neh. ii. 20.
Prov. xx. 18.
xiv. 34.
Zech. viii. 16,
17. 19.
Ps. cxxii. 6, 7.
Isa. lxi. 8.
Ps. cxliv. 17-15.
Phil. iv. 6. 19.
Rom. ix. 5.

"Kingdoms" in
all Sealed
Books.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to bless and direct all their consultations to the preservation of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Kingdoms. Look, O Lord, upon the humility and devotion with which they are come into thy courts. And they are come into thy house in assured confidence upon the merits and mercies of Christ our blessed Saviour, that thou wilt not deny them the grace and favour which they beg of thee. Therefore, O Lord, bless them with all that wisdom, which thou knowest necessary to make the maturity of his Majesty's and their counsels, the happiness and blessing of this commonwealth. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Christ Jesus our most blessed Lord and Saviour. *Amen.*

*Form of Prayer
for the fast days
in 1625, 1643,
1644, and 1645.*

fourteenth century, in Mr. Maskell's Prymer, which is as follows:—

"God, to whom it is prope to be merciful and to spare euer more, undirfonge" (undertake, "*take*," in Hilsey's Prymer) "oure preieris; and the mercifulnesse of thi pitee asoile hem, that the chayne of trespas bindith. Bi crist oure Lord. So be it."

The proper times for the use of this prayer are seasons of penitence. All days in Lent, Fridays, the Rogation Days, and the days of Ember Weeks, are obviously occasions when it comes in with a marked appropriateness; its use "after any of the former" clearly supposing that "the former" collects are accompanied by fasting and humiliation.

It may also be pointed out as a most suitable prayer for use by Clergy and Laity alike after any confession of sins in private prayer; or in praying with sick persons, in cases when an authoritative absolution is not to be used.

§ *The Prayer for the Parliament.*

There is every reason to think that this prayer, so consonant with the constitutional principles of modern times, was composed by Archbishop Laud, when Bishop of St. David's. The earliest form in which it is known is that above given, from a Fast-day Service printed in 1625¹. It also appears in at least two Forms of Prayer which were issued by Laud after he became Archbishop of Canterbury, and during the rule of that "Long" Parliament

by the influence of which he and the king suffered. It does not appear in a folio copy of "Prayers for the Parliament," which is bound up at the beginning of Bishop Cosin's Durham Prayer Book, but it was inserted in a Fast-day Service for the 12th of June, 1661, and afterwards in its present place. The word "Dominions" was substituted for "Kingdoms" by an Order in Council of January 1st, 1801. As, however, the ancient style of our kings was "*Rex Angliæ, Dominus Hiberniæ*," this seems to have been a constitutional mistake, as well as a questionable interference with the Prayer Book; but probably "dominions" was supposed to be the more comprehensive word, and one more suitable than "kingdoms" to an empire so extended and of so mixed a character as that of the English Sovereigns.

The phrase "High Court of Parliament" in this prayer includes the House of Lords, the House of Commons, the Upper and Lower Houses of Convocation; which, together, are the three estates of the realm (by representation) assembled under the Sovereign. The petition referring to "the advancement of God's glory, and the good of His Church," has a special reference to Convocation, which was no doubt evident enough at the time the prayer was composed, when Convocation was the primary assembly for the consideration of all religious questions having a national bearing.

This prayer may have been intended only for use before the several Houses of Parliament, when it was inserted here in 1661. Yet the remarks made on the Ember Collect apply to it in no small degree; and the general prayers of the Church may be expected to bring down a blessing upon the deliberations of the Parliament, in a higher degree than the local prayers daily used in each House.

¹ "A Forme of Common Prayer * * * to be read every Wednesday during the present visitation. Set forth by His Majestie's Authority. Reprinted at London by Bonham Norton and John Bill, Printers to the King's most excellent Majestie. Anno 1625."

¶ *A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.*

Acts xvii. 26.
Rev. iv. 11.
Job vii. 20.
1 Tim. ii. 1, 3, 4.
Ps. xxv. 4. lxvii.
1, 2.
Luke ii. 30—32.
Gal. vi. 10.
Ps. cxlii. 6—8.
John xiv. 16, 17.
Acts xi. 26.
Col. i. 9—12.
Eph. iv. 1—3.
Tit. ii. 11, 12.
Heb. xiii. 3.
Acts xii. 5.
Ps. lxxix. 11.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may

be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [** especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* *This to be said when any desire the Prayers of the Congregation.*
Pa. xclv. 19.
Isa. xlii. 3.
Phil. iv. 19.
Rom. v. 3.
xxxiv. 19.
John xvi. 24.

Corruption of the old genitive "Christes."

THANKSGIVINGS.

¶ *A General Thanksgiving.*

2 Cor. i. 3.
Gen. xxxii. 10.
Isa. lxiii. 7.
Ps. cxlv. 7—9.
14. 21.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and

heartly thanks for all thy goodness and loving kindness to us, and to all men; [** particularly to those who desire now to offer up their praises and thanks-*

* *This to be said when any that*

It may be mentioned that the expression "*most great, learned, and religious king,*" is contained in James the First's Act for a Thanksgiving on the Fifth of November.

§ *Prayer for all Conditions of Men.*

This prayer was composed by Dr. Peter Gunning, afterwards Bishop, successively, of Chichester and Ely, and one of the chief instruments, under God, in the restoration of the Prayer Book to national use in 1662. It has usually been supposed to be a condensed form of a longer prayer, in which he had endeavoured to satisfy the objections of the Puritans against the collect form of the Five Prayers, by amalgamating the substance of them into one. The first idea of it seems, however, to be taken from the nine ancient collects for Good Friday, of which we only retain three. Dr. Bisse states that when Gunning was Master of St. John's College, Cambridge, he would not allow this prayer to be used at Evensong, declaring that he had composed it only for Morning use, as a substitute for the Litany. And certainly, if it had been intended for constant use, it is strange that it was not placed before the Prayer of St. Chrysostom in Morning and Evening Prayer, but among the "Prayers for Several Occasions." The original intention must certainly have been to confine this general supplication to occasional use; and the meaning of "to be used" is probably identical with "that may be used." There are circumstances under which it may be desirable to shorten the Service, and if the omission of this prayer can thus be considered as permissible, it will offer one means of doing so.

The prayer is cast in the mould of that for the Church in the Communion Service. Bishop Cosin altered the preface of that prayer to, "Let us pray for the good estate of Christ's Catholick Church," and the title of the prayer in the Rubric at the end of the Communion Service was altered by him in the same way. The title was often so printed in the last century, and had appeared in the same form in a book of Hours printed in 1531. [See notes in Communion Service.]

The tone and the language of the prayer very successfully imitate those of the ancient collects, and the condensation of its petitions shows how thoroughly and spiritually the author of it entered into the worth of that ancient mode of prayer, as distinguished from the verbose meditations which were substituted for it in the Occasional Services of James I. The petition, "That

all who profess and call themselves Christians, may be led into the way of truth," was evidently framed with reference to the Puritan Nonconformists, who had sprung up in such large numbers during the great Rebellion; but it is equally applicable as a prayer of charity for Dissenters at all times; and no words could be more gentle or loving than these, when connected with the petitions for unity, peace, and righteousness which follow. The concluding petitions have an analogy with the *Memoria Communes* of the Salisbury Use, "*Pro quacunq; tribulatione,*" and "*Pro infirmo.*" In another *Memoria*, that "*Pro amico*" which comes between these two, the name of the person prayed for was mentioned, which may have suggested the parenthetical reference to individuals in this prayer¹.

There was, beside these Common Memorials, a Daily Prayer for the Sick in the Service at Prime, as follows:—

Omnipotens sempiternus Deus: Almighty and everlasting God, the eternal salvation of them that believe, hear us on behalf of those thy servants for whom we beseech the help of thy mercy; that health being restored unto them, they may render thanks to thee in thy Church; through Jesus Christ our Lord. Amen.

It is a very excellent practice, when any are known to be dying, to commend them to the prayers of the Church (by name, or otherwise) before the Prayer for all Conditions of Men is said. It is equally applicable to cases of mental or bodily distress, as well as to its more familiar use in the case of sick persons; and the afflictions or distresses of "mind, body, or estate," which are so tersely but comprehensively named, show clearly that the special clause of intercession was not by any means intended to be limited to sickness.

THE OCCASIONAL THANKSGIVINGS.

These were all placed as they now stand in 1661; but they were, with two exceptions, printed at the end of the Litany (by

¹ Bishop Cosin provided a short service to be used in this place for any persons desiring the prayers of the Church. See the note at the end of the Visitation Office.

*have been
prayed for
unto them.]*
*desire to re-
turn praise.*

Ps. cvii. 21, 22.
cxxxix. 14.
Rev. iv. 10, 11.
Ps. lxxi. 6. ciii.
2—5.
John iii. 16.
Rev. i. 5, 6.
Acts ii. 41, 42.
1 Pet. i. 3, 4.
Col. i. 3—5, 26, 27.
1 Sam. xii. 24.
Ps. xi. 5. ix. 1.
Matt. xii. 24, 25.
v. 16.
Rom. xii. 1.
Luke i. 74, 75.
Jude 26, 27.
Rom. xvi. 27.

givings for thy late mercies vouchsafed
We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

Ps. lxxv. 1. 9—13.
Hosea vi. 3.
Ps. cxlvii. 8, 9.
civ. 13—15.
Ps. lxxviii. 9.
Joel ii. 23, 24, 26.
Isa. xli. 1.
Gen. xxxii. 10.
Ps. cxlv. 9—11.
lxxii. 19.

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

Isa. xxvi. 9.
Neh. ix. 35.
Acts xiv. 17.
Ps. cvii. 5, 6, 8.
cxxxviii. 2.
1 Chron. xvi. 28.
29. xxix. 13.
* Ps. lxxix. 14.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and

glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

Jer. xxxix. 11—14.
Ps. cxvi. 5. cii.
17. lxxvi. 18—
20. cvii. 35—
38.
Deut. viii. 10.
Ps. xxxvi. 10.
lxxv. 5, 6.
lxxxv. 12.
1 Thess. v. 18.

¶ *For peace and deliverance from our enemies.*

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

Ps. lxi. 2, 3.
cxviii. 10—16.
xcviii. 1.
2 Chron. xx. 23—
30.
Ps. xlviii. 6, 7, 48.
—50. cxxiv. 1.
—7. xxxvi. 10.
Lam. iii. 22, 23.
1 Kings viii. 59,
60.
Ps. lxxiv. 9.

¶ *For restoring publick peace at home.*

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst

* Ps. lxxviii. 6.
* lxxv. 7.
2 Sam. xxii. 44.
47, 49.
Ps. cxlii. 1, 2.
Prov. xxiv. 21, 22.
Ps. cxix. 27, 32.
35.
1 Tim. ii. 1, 2.
Rom. xiii. 1.
1 Pet. ii. 13—17.
Ps. cvii. 21, 22.
Heb. xiii. 15.

Royal authority only), after the Hampton Court Conference in 1606. The particular circumstances under which this liberty was taken with the Prayer Book by James I. are mentioned in the Historical Introduction. It is unnecessary to add any thing further here than that the Occasional Thanksgivings are now as entirely a part of the Prayer Book sanctioned by the Church as any other prayers.

§ *The General Thanksgiving.*

This was composed or compiled by Reynolds, Bishop of Norwich, for the revision of 1661. The first portion of it appears to be borrowed from the following opening of a Thanksgiving composed by Queen Elizabeth after one of her progresses, and which is printed (from a copy in the State Paper Office) in the

"Liturgies of Queen Elizabeth" of the Parker Society, p. 667, "I render unto Thee, O Merciful and Heavenly Father, most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other Thy benefits and great mercies exhibited in Christ Jesus . . ." But it is possible that there is some older prayer, as yet unnoticed, which was the original of both Queen Elizabeth's and Bishop Reynolds'.

The remarks which have been made respecting the special clause in the "Prayer for all Conditions of Men," apply also to the special clause in the General Thanksgiving.

§ *For restoring publick peace at home.*

This is to be found in the margin of Cosin's Durham Prayer Book,

us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common sickness.*

1 Chron. xxi. 1-7.
Ps. lxxviii. 21.
ze. 7. 8.
Hab. iii. 2.
Ps. xxx. 3. cxvi.
7, 8. 12.
Rom. xii. 1.
Heb. xiii. 15.
Ps. lxxvi. 13, 14.
Heb. ii. 12.
Eph. iii. 21.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying

thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart; Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

Deut. xxviii. 15.
Ps. xcv. 8.
Prov. xxviii. 14.
Lam. iii. 22.
Ps. cxlv. 9.
lxxix. 8.
1 Kings xxi. 29.
2 Chron. vii. 13, 14.
Ps. xxx. 2. 11, 12.
Ps. cxviii. 15.
Neh. ix. 5.
Isa. xxxviii. 18, 19.
Ps. lxxix. 30.
Luke i. 46, 47.
Heb. xiii. 15.
Gen. xviii. 1.
James iv. 6.
John iii. 19-21.
Rom. xiii. 12, 13.
2 Cor. vi. 2.
Matt. xxi. 5.
Phil. ii. 5-8.
Matt. xxv. 31, 32.
2 Tim. iv. 1.
1 Thess. iv. 16, 17.
Rev. i. 8. xix. 16.

in his handwriting; and is, no doubt, of his composition. There are two changes made in the course of writing it, with the evident object of moulding it in as charitable a form as possible. "Madness of a raging and unreasonable people" was one of the original phrases; and, "grant that we may henceforth live in peace and unity," was another; and both are altered in Cosin's own writing. This Thanksgiving offers another illustration of the restrained and temperate spirit in which the restoration of the Prayer Book and its revision were undertaken by men who

had suffered so much from the "outrage of a violent and unruly people," as Cosin and his coadjutors had suffered for many years.

Except the General Thanksgiving, none of these Occasional Thanksgivings are well adapted to the necessities of present times; and the introduction of several new "Memoræ Communes" would be a good work of revision, provided they were worded in language whose suitableness and dignity made them fit to be placed beside more ancient parts of the Prayer Book.

AN INTRODUCTION

TO THE

COLLECTS, EPISTLES, AND GOSPELS.

THE Liturgy consists of a fixed and unvarying portion, and of a portion which varies at least once a week; the fixed part is printed by itself in a later division of the Prayer Book, and the variable part is that included under the title of "The Collects, Epistles, and Gospels, to be used throughout the year," and now coming under notice.

In the early ages of the Church, the Office of the Holy Communion was contained in several separate volumes, one for the Epistles, called the Comes, Lectionarius, or Epistolarium; another for the Gospels, called the Evangelistarium; a third for the Anthems, called the Antiphonarius, or Gradual; and a fourth for the fixed part of the Service and the Collects, which went by the name of the Liber Sacramentorum, or Sacramentary. These four separate volumes were eventually united into one, under the name of the Missal; and the two portions of the Prayer Book in which the varying and unvarying parts of the Communion Service are contained, constitute, in fact, the Missal of the Church of England, which is almost universally bound in a separate form for use at the Altar.

The modern arrangement of these variable parts of the Liturgy is derived directly from the ancient Missals of the Church of England, of which the principal one was that of Salisbury. Like the rest of the Prayer Book, it has undergone some condensation. Offertory sentences were formerly placed in this part of the Liturgy, but are now collected into the unvarying portion. There was also a short Anthem, or Gradual (with its response), placed after every Epistle, and a Collect called "Post-communio," but both of these have been discontinued. The Introit, or Officium, was likewise appointed for every celebration of the Holy Communion, and a short Anthem to be sung during the Administration. In the first Prayer Book, the Introits were taken from the Psalms¹, and were all printed before the

¹ In the Prayer Book of 1549 a number of Sentences of Scripture were appointed for Post-Communions, and printed after the Agnus Dei.

² It may be useful to annex a list of the Introits as arranged in the First English Prayer Book, as many Ritualists think them better adapted for their purpose than hymns:—

INTROITS.

1st Sunday in Advent	1	1st Sunday next before Easter ...	61
2nd " " " " " " " " " "	120	Good Friday.....	22
3rd " " " " " " " " " "	4	Easter Even.....	88
4th " " " " " " " " " "	5	Easter Day, 1st Communion..	16
Christ. Day, 1st Communion ..	98	" " 2nd " " " " " "	3
" " 2nd " " " " " "	8	Monday in Easter Week	62
F. of St. Stephen	52	Tuesday " " " " " "	113
" St. John, Evangelist	11	1st Sunday after Easter.....	112
" the Holy Innocents.....	79	2nd " " " " " " " "	70
Sunday after Christmas.....	121	3rd " " " " " " " "	75
Circumcision	122	4th " " " " " " " "	82
Epiphany.....	96	5th " " " " " " " "	84
1st Sunday after the Epiphany ..	13	Ascension Day	47
2nd " " " " " " " " " "	14	Sunday after Ascension Day..	93
3rd " " " " " " " " " "	15	Whitsunday.....	33
4th " " " " " " " " " "	2	Monday in Whitsun Week ...	100
5th " " " " " " " " " "	20	Tuesday " " " " " " " "	101
6th " " " " " " " " " "	20	Trinity Sunday	67
Septuagesima.....	23	1st Sun. aft. Trinity ... } Ps. 119 {	Beati immaculati.
Sexagesima.....	24	2nd " " " " " " " " " "	In quo cor riget?
Quinquagesima.....	26	3rd " " " " " " " " " "	Retribu servo tuo.
Ash-Wednesday.....	6	4th " " " " " " " " " "	Adhæsit pavimento.
1st Sunday in Lent	32	5th " " " " " " " " " "	Legem pone.
2nd " " " " " " " " " "	130		
3rd " " " " " " " " " "	43		
4th " " " " " " " " " "	46		
5th " " " " " " " " " "	54		

Collect; but Hymns have been generally substituted since their omission. The "Communion" was also fixed in the first Prayer Book, being the Anthem, "O Lamb of God, which takest away the sins of the world, have mercy upon us;" and for this, a soft and solemn organ voluntary seems to have been afterwards substituted, such as is still to be heard at Durham Cathedral and elsewhere during the Administration.

This arrangement of the variable parts of the Communion Service is, however, much more ancient than the Salisbury Missal. The selection of the Epistles and Gospels for the Sundays and some of the other Holy Days is attributed to St. Jerome in the fourth century; and most of the Collects come to us originally from the Sacramentaries of St. Leo, Gelasius, and St. Gregory; the last of whom died A.D. 604.

§ Collects.

The Collects which are now used in the Communion Service appear to be the growth of the fifth and sixth centuries, as is stated above; though it is far from being improbable that the Sacramentaries of that date were, to a large extent, compilations of previously existing forms, rather than original compositions of those whose names they bear. These Sacramentaries have the appearance of methodizing and rearranging established customs and formularies; and there is an antecedent improbability in the statement that SS. Leo, Gregory, or any other single individual, invented so large a body of public devotions, and wrought so great a revolution in the habits of the Church, as to bring it suddenly into use. Cardinal Bona [Rer. Liturg., ii. 5; iv.] gives some evidence in support of the supposed Apostolic origin of the form of prayer known by the name of Collect, though he thinks the general tradition of the Christian world a sufficient proof that Gelasius and St. Gregory composed those now in use.

It may be considered an argument against this theory of Apostolic origin, that the Collect is a form of prayer unknown in the Eastern Church, which has always been so conservative with regard to its ancient customs and formularies. But Archdeacon Freeman has shown that there is a distinct likeness between certain kinds of hymns (called "Exapostearia") of the Eastern Church, and the Collects of the Western, by which a common

6th Sun. aft. Trinity ... }	Ps. 119 ...	Et veniat.	21st Sun. aft. Trinity ... }	Ps. 119 {	Principes persecuti.
7th " " " " " " " " " "	"	Memor esto.	22nd " " " " " " " " " "	"	Appropinquat.
8th " " " " " " " " " "	"	Portio mea.	23rd " " " " " " " " " "	"	Ps. 124
9th " " " " " " " " " "	"	Bonitatem fecisti.	24th " " " " " " " " " "	"	125
10th " " " " " " " " " "	"	Manus tuæ.	25th " " " " " " " " " "	"	127
11th " " " " " " " " " "	"	Defecit anima.	St. Andrew, Apostle	"	129
12th " " " " " " " " " "	"	In aeternum.	St. Thomas, Apostle	"	128
13th " " " " " " " " " "	"	Quomodo dilexisti.	Conversion of St. Paul	"	134
14th " " " " " " " " " "	"	Lucerna pedibus.	Purification of St. Mary, Virg. ..	"	140
15th " " " " " " " " " "	"	Iniquos odio.	St. Matthias, Apostle	"	131
16th " " " " " " " " " "	"	Peci judicium.	Annunciation of the V. Mary ..	"	141
17th " " " " " " " " " "	"	Mirabilia.	St. Mark, Evang.	"	143
18th " " " " " " " " " "	"	Justus es.	St. Philip and St. James	"	142
19th " " " " " " " " " "	"	Clamavi in furore.	St. Barnabas, Apostle	"	143
20th " " " " " " " " " "	"	Fide humilitatem.	St. John Baptist	"	144
			St. Peter, Apostle	"	145
			St. James, Apostle	"	115
			St. Bartholomew, Apostle	"	117
			St. Matthew, Apostle	"	113
			St. Michael and all Angels	"	137
			St. Luke, Evangelist	"	150
			St. Simon and St. Jude, Apos. ..	"	149
			All Saints	"	

origin seems to be indicated; and he gives the following hymns at Lauds on Easter Day as an example [Princip. of Div. Serv., i. 142]:—

"Thou, O Lord, that didst endure the cross, and didst abolish death, and didst rise again from the dead, give peace in our life, as only Almighty."

"Thou, O Christ, Who didst raise man by Thy resurrection, vouchsafe that we may with pure hearts hymn and glorify Thee."

Although the variable Exapostilaria in actual use are attributed to a ritualist of the tenth century, Archdeacon Freeman considers that they represent a much older system of precatory hymns, and quotes from Dr. Neale, that the aim of them "seems originally to have been a kind of *invocation of the grace of God*," which is a special feature of Collects.

It is not quite correct, therefore, to say that such a form of prayer is wholly unknown in the Eastern Church; and this argument against the primitive antiquity of it cannot be considered to have much force.

There are two, and only two, prayers of the Church given in the New Testament. Both of these are in the Acts of the Apostles, and both of them have a striking similarity to the prayers we now know as Collects. The first is in Acts i. 24, 25, "Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." The second is in Acts iv. 24, "Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy Child Jesus, Whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy Child Jesus." In both of these prayers, the address, or invocation, is a prominent feature; and in the latter it occupies more than two-thirds of the whole prayer; while the actual supplication itself, though in both cases of the highest importance possible, is condensed into a few simple words. These Apostolic prayers, therefore, bear a great resemblance to Collects, and might not unreasonably be spoken of as the earliest on record.

But the real model of this form of prayer is to be found in a still higher quarter, the Lord's Prayer itself. If we compare some of the best of our ancient or modern collects (as, for instance, the Collect for Whitsunday, which has been familiarly known to the Church in her daily Service for at least twelve centuries and a half, or that for the Sunday after Ascension, which is partly of Reformation date) with the Prayer of Prayers, we shall find in both that the tone is chiefly that of adoration, and subordinately that of supplication; and, also, that the human prayer follows the Divine pattern in the adoption of a condensed form of expression, which is in strict accordance with the injunction, "God is in heaven, and thou upon earth, therefore let thy words be few." Such a comparison will bring home a conviction to the mind, that when we use this terse form of mixed adoration and prayer, we are not far from carrying out, with literal exactness, the still more authoritative injunction of Him who gave us His own prayer as the type of all others, "After this manner, therefore, pray ye¹."

The origin of the name "Collect" is uncertain; and various meanings have been given to it. Some ritualists have connected

¹ It is an ancient rule of the Church to have an *unesse* number of Collects. Micrologus [iv.] says that either one, three, five, or seven are used: one from tradition; three, because our Lord prayed thrice in His agony; five, because of His fivefold Passion; seven, because there are seven petitions in the Lord's Prayer.

it with the collected assembly² of the people; others have interpreted the name as indicating that the prayer so called collects together the topics of previous prayers, or else those of the Epistle and Gospel for the day. But the most reasonable interpretation seems to be that which distinguishes the Collect as the prayer offered by the priest alone on behalf of the people, while in Litanies and Versicles, the priest and the people pray alternately. This interpretation is found in Bona, Rer. Liturg., ii. 5. iii., Durand. iii. 13, and Micrologus, iii.; the words of the latter being, "*Oratio quam Collectam dicunt, eo quod sacerdos, qui legatione fungitur pro populo ad Dominum omnium petitiones earum colligit atque concludit.*" As of Common Prayer, in general, so we may conclude especially of the Collect, in particular, that it is the supplication of many gathered into one by the voice of the priest, and offered up by him to the Father, through our Lord and only Mediator³.

There is a very exact and definite character in the structure of Collects; so exact, that certain rules have been deduced from these prayers of the Saints for the construction of others, as rules of grammar are deduced from classic writers.

First, may be mentioned the characteristics which distinguish this special form of prayer, and which have been loosely mentioned above:—

1. A Collect consists of a single period, seldom a long one.
2. A single petition only is offered in it.
3. Mention is made of our Lord's Mediation; or else
4. It ends with an ascription of praise to God.

These features of the Collect at once distinguish it from the long and often involved forms of Eastern prayers, and also from the precatory meditations which became so familiar to English people in the seventeenth century; and the chastened yet comprehensive character of Collects is owing, in no small degree, to the necessities imposed upon the writers of them by this structure.

This general outline of the Collect develops itself in detail on a plan of which the most perfect form may be represented by two of our finest specimens, the one as old as the Sacramentary of St. Gregory, in the sixth century, the other composed by Bishop Cosin, more than a thousand years later.

	Whitsunday.	6th Sunday after Epiphany.
1. Invocation.	GOD,	O GOD,
2. Reason on which the Petition is to be founded.	Who as at this time didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit;	Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life;
3. PETITION.	grant us by the same Spirit to have a right judgment in all things,	grant us, we beseech Thee, that having this hope, we may purify ourselves, even as He is pure;
4. Benefithoped for.	and evermore to rejoice in His holy comfort;	that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious Kingdom,
5. Mention of Christ's Mediation, or Ascription of praise: or both.	through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end.	where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end.

Thus it will be observed that, "after the Invocation, a foundation is laid for the petition by the recital of some doctrine, or of

² The Holy Communion was once known by the name Collecta. Bona, l. 3. ii.

³ So in the old "Mirror," or commentary on the Divine Offices, the explanation of the word is given thus: "Yt is as moche as to saye a gatheringe togyther, for before thys prayer ye dresse you to god, and gather you in oned to pray in the person of holy chirche, that ye sholde be the soner harde." And with respect to the ending the explanation is very properly given: "Ye ende all youre orysones by oure lorde Jesu cryste, and in hys byssed name, by cause he sayde in his gospel, that what euer ye aske the father in my name, he shall gyue yt you." fol. lxxiii.

some fact of Gospel history, which is to be commemorated. Upon this foundation so laid down, rises the petition or body of the prayer. Then, in a perfect specimen . . . the petition has the wings of a holy aspiration given to it, whereupon it may soar to heaven. Then follows the conclusion, which, in the case of prayers not addressed to the Mediator, is always through the Mediator, and which sometimes involves a Doxology, or ascription of praise.¹ This last member of the Collect has, indeed, always been constructed with great care, and according to rules which were put into the form of memorial verses, at a period when it was the custom to write the Collect in a short form, and only to indicate the ending by "per," "Qui vivis," "per eundem," or whatever else were its first word or words. One of these aids to memory is as follows:—

"Per Dominum," dicas si Patrem Presbyter oras.
 Si Christum memores 'per Eundem,' dicere debes.
 Si loqueris Christo 'Qui vivis,' scire memento;
 'Qui Tecum,' si sit collectæ finis in Ipso;
 Si memores Flamen; 'Ejusdem,' dic prope finem.²"

Illustrations of these endings will be found in the Collects for the Epiphany, the Nativity, Easter Day, and Whitsunday.

The number of the variable Collects in the Book of Common Prayer is eighty-three. These are all traced to their original sources, so far as they have been discovered, in the following pages; and it will be observed, that fifty-nine out of the eighty-three have come to us through the Sarum Missal, from the ancient Sacramentaries; all but one of that number being contained in the Sacramentary of St. Gregory. Of the remaining twenty-four, the germ and spirit, and often the language, may be found in ancient Liturgical forms; and the sixteen of the twenty-four, of which no such origin is indicated in the following pages, will perhaps be discovered, by future research, to be either translations or adaptations. Only one new Collect, that for St. Andrew's Day, was inserted in 1552; and only four in 1661. The latter are written in the margin of Bishop Cosin's Durham Book, in his handwriting. That for St. Stephen's Day he adapted from one (in the Scottish Prayer Book) which is attributed to Archbishop Laud, while those for the Third Sunday in Advent, the Sixth Sunday after Epiphany, and Easter Even, are either composed by himself, or derived from some ancient originals which have not been identified.

The primary use of the Collect is to give a distinctive tone to the Eucharistic Service, striking the key-note of prayer for the particular occasion on which the Sacrifice is offered. But by the constant use of it in its appointed place in the Daily Mattins and Evensong, it also extends this Eucharistic speciality into the other public Services of the Church, and carries it forward from one celebration to another, linking these offices on to the chief Service and Offering which the Church has to render to Almighty God. "Used after such celebration, the Collect is endued with a wonderful power for carrying on through the week the peculiar Eucharistic memories and work of the preceding Sunday, or of a Festival. Under whatsoever engaging or aweing aspect our Lord has more especially come to us then in virtue of the appointed Scriptures, the gracious and healthful visitation lives on in memory, nay, is prolonged in fact. Or in whatever special respect, again, suggested by these same Scriptures, and embodied for us in the Collect, we have desired to present ourselves 'a

holy and lively sacrifice' in that high ordinance, the same oblation of ourselves do we carry on and perpetuate by it. Through the Collect, in a word, we lay continually upon the altar our present sacrifice and service, and receive, in a manner, from the altar, a continuation of the heavenly gift.³ Thus it is a constant memorial before God of the great Memorial which joins on the work of the Church on earth to the intercession of our Mediator in heaven; and it is also a memorial to the mind of every worshipper of the sanctification which is brought upon all our days and all our prayers by the Sacramental Presence of our Blessed Lord. [See also p. 24.]

§ The Epistles and Gospels.

The Holy Communion was celebrated and received by the faithful for nearly twenty years before St. Paul wrote his first Epistle, and for nearly thirty years before the first Gospel was written by St. Matthew; and none of the Gospels or Epistles are likely to have been generally known in the Church until even a much later time. The Scriptures of the New Testament did not, therefore, form any part of the original Liturgies⁴. It has been supposed by many ritualists, that portions of the Old Testament were read at the time of the celebration: and the gradual introduction of our present system is indicated by the usage shown in an Irish Communion Book of the sixth century, which has one unvarying Epistle and Gospel, 1 Cor. xi., and St. John vi. This system is attributed to St. Jerome by the almost unanimous voice of ancient writers on the Divine Service of the Church; and a very ancient Book of Epistles and Gospels exists, called the Comes, which has gone by the name of St. Jerome at least since the time of Amalaricus and Micrologus, in the ninth and eleventh centuries.

The antiquity of the Comes Hieronymi has been disputed, chiefly because the system of Epistles and Gospels which it contains differs from that of the Roman rite; but there seem to be several good reasons for supposing that it really belongs to as early a time as that of St. Jerome; and as its system agrees with the old and modern English one, where it differs from the Roman, the question has a special interest in connexion with the Book of Common Prayer.

This ancient Lectionary, or Comes, was published by Pamelius in the second volume of his *Liturgicon Ecclesiæ Latinæ*, under the title, *Divi Hieronymi presbyteri Comes sive Lectionarius*; and is also to be found in the eleventh volume of St. Jerome's Works, p. 526. It contains Epistles and Gospels for all the Sundays of the year, the Festivals of our Lord, some other Festivals, and many Ferial days. It is some evidence in favour of its great antiquity that no saints are commemorated in it of a later date than the time of St. Jerome: and that the Epiphany is called by the name of the Theophania, a name which was discontinued not long after in the Western Church. The Comes is mentioned in the Charta Cornutiana, a foundation deed belonging to a Church in France, and printed by Mabillon [*Lit. Gall. Pref. vii.*], and this charter is as early as A.D. 471. It is mentioned by Amalaricus [iii. 40], who wrote A.D. 820; and in Micrologus [xxv.], a liturgical treatise of about A.D. 1080, it is spoken of as "*Liber Comitis sive Lectionarius, quem Sanctus Hieronymus compaginavit*:" while about the same time Belet writes that Pope Damasus requested St. Jerome to make a selection of Scriptures from the Old and New Testament to be read in the Church. The latter statement derives confirmation from the fact, that before the time of Damasus [A.D. 366—384] the Fathers cite Scripture without giving any indications of such a selection being in use: while after that time there are such indications in the writings of SS. Ambrose, Augustine, Leo, Salvian, and Cassian; the three latter of whom were accustomed to use St. Jerome's version of the Scriptures, and not the Septuagint. All this seems to show that there is much to be said for the ancient statement, that

¹ Goulburn on the Communion Office, p. 37.

² A much longer form may be found at p. 78 of Chambers' Sarum Psalter, with an elaborate note on the subject. The following rules may prove sufficient for practical purposes at the present day:—

1) Collects addressed to God the Father should end:—"Through Jesus Christ our Lord [or if our Lord has been previously mentioned:—] Through the same Jesus Christ our Lord', Who liveth and reigneth with Thee and the [or if the Holy Ghost has been previously mentioned:—] The same'] Holy Ghost, one God, world without end. Amen."

2) Collects addressed to God the Son should end:—"Who livest and reignest with the Father and the [or 'the same'] Holy Ghost, one God, world without end. Amen."

3) Collects addressed to the Blessed Trinity should end:—"Who livest and reignest, one God, world without end. Amen."

Some other variations, as "Where with Thee," after the mention of Heaven, will suggest themselves.

³ Principles of Div. Serv. i. 369.

⁴ On the other hand, there are those who believe that many expressions in the New Testament Scriptures are derived from Liturgies known to and used by the Apostles. See an Essay on Liturgical quotations in Neale's Liturgiology, pp. 411—474.

St. Jerome first arranged the Epistles and Gospels, and that his arrangement is extant in this Lectionary.

In the Comes there are Scriptures for twenty-five Sundays after the Octave of Pentecost, as in our Prayer Book and in the ancient Salisbury Use (though in both the latter they are numbered as after Trinity), but the Roman rite has them only as far as the twenty-third Sunday after Pentecost. The Epistles and Gospels for these twenty-five Sundays and those for Advent exactly agree with the ancient and modern English, which (as will be seen in the tables annexed to every Sunday in the following pages) are quite different in arrangement from the Roman. The Comes also contains Epistles and Gospels for Wednesdays and Fridays in Epiphany, Easter, and Trinity seasons, which were in the Salisbury Missal, but are not in the Roman. It has also five Sundays before Christmas (that is, in Advent), instead of four, a peculiarity of notation which indicates very early origin, and which is reproduced in the "Sunday next before Advent" and four Sundays in Advent, of the English Use. These parallel peculiarities between the Comes and the English arrangement, differing as they do from the Roman, form a strong proof that our Eucharistic system of Scriptures had an origin quite independent of the Roman Liturgy; or, at least, that it belongs to a system which is much older than that now in use in the latter. It may be remarked, in conclusion, (and perhaps this is the most important fact in connexion with this diversity,) that the Collects, Epistles, and Gospels for Trinity Season are all in harmony in the English Missal, while that harmony is entirely dislocated in the Roman.

The principle on which portions of Holy Scripture are selected for the Epistles and Gospels is that of illustrating the two great divisions of the Christian year, from Advent to Trinity, and from Trinity to Advent. In the one, and more emphatic division, our Blessed Lord is set before us in a life-like diorama of Gospels, which tell us about Him and His work, not as in a past history, but with that present force, wherewith the events of His life and suffering are pleaded in the Litany. In nothing is the graphic action of the Church (sometimes very truly called 'historic') shown more strongly, than in the way by which the Gospels of the season are made the means of our living over again, year by year, the time of the Incarnation, from Bethlehem to Bethany; while in the long-drawn season of Trinity, we see the Church's continuance by the power of the Pentecostal outpouring in the true faith of the Blessed Trinity, and in the faithful following of her Master and Head through a long probationary career.

The special bearing of each Gospel and Epistle on the day for which it is appointed will be shown in the Notes that follow. It is sufficient here to say, in conclusion, that the existing arrangement of them appears to be founded on some more ancient system

of consecutive reading similar to that in use for our daily Lessons, a system still followed out in the East: that the Epistles have continued to be used in a consecutive order, but that the Gospels have been chosen with the special object of illustrating the season; or, where there is nothing particular to illustrate, of harmonizing with their respective Epistles. Whatever changes were made at the Reformation may be seen by the tabular arrangement under each Collect. In 1661 the only changes made were in the Gospels for the Holy Week, some of which were shortened by Bishop Cosin; in the insertion of those for a Sixth Sunday after Epiphany; and in printing all Gospels and Epistles from the Authorized Version of 1611, instead of from that of 1540.

[The Introits printed at the end of the Notes for each Sunday and other Festivals, are translated from the Salisbury Missal, the more familiar name of Introit having been substituted for that of "Officium," by which they are there designated. The Salisbury rubric directs them to be used in the following manner:—*"Officium missæ usque ad orationem prosequatur sacerdos: vel usque ad Gloria in excelsis: quando dicitur. Et post officium et psalmum repetatur officium: et postea dicitur Gloria patri et Sicut erat. Tertio repetatur officium: sequatur Kyrie."* Some of these Introits are selected with a striking appropriateness to the days for which they are appointed, and show a deep appreciation of the prophetic sense of Holy Scripture.

The Hymns are also those of the Salisbury Use, which, as is well known, it was the intention of Cranmer and his coadjutors to have translated into English with the Prayer Book. Most of the Hymns are to be found in the original Latin in "Hymni Ecclesiæ," published in 1865 by Macmillan. The references appended to each are to translations contained in the following well-known Hymn-books:—

H. N. The Hymnal Noted. Where there is a double reference under these initials, it is (1) to the "Hymnal Noted" in two volumes, with the music; and (2) to the "Words of the Hymnal Noted."

H. A. M. Hymns Ancient and Modern.

C. H. The "Congregational Hymn and Tune Book," edited by the Rev. R. R. Chope.

A. A. The "Appendix to the Hymnal Noted" used at St. Alban's Church, Holborn.

D. H. The "Day Hours of the Church of England."

Want of space alone has prevented the Editor from giving the Hymns at length in the Notes; but the references thus inserted will indicate the ancient custom of the Church of England in using them; and may, perhaps, assist in establishing a more orderly use of the proper hymns of the Church for their appointed days and services.]

COLLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR.

See the rules
given at p. 24.

¶ *Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.*

THE FIRST SUNDAY IN ADVENT.

The Collect.

[A.D. 1549.]
Gen. xvii. 1.
James iv. 6.
John iii. 19—1.
Rom. xiii. 12, 13.
2 Cor. vi. 2.
Matt. xxi. 5.
Phil. ii. 5—8.
Matt. xxv. 31, 32.
2 Tim. iv. 1.
1 Thess. iv. 16,
17.
Rev. i. 8. xix.
16.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility); that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever.
Amen.

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.*

DOMINICA I. ADVENTUS DOMINI.

Salisbury Use.

[Benedictio.]

OMNIPOTENS Deus vos placato vultu respiciat, et in vos donum suæ benedictionis infundat. Amen. Et qui hos dies incarnatione Unigeniti sui fecit solemnes a cunctis præsentis et futuræ vitæ adversitatibus reddat indemnes. Amen. Ut qui de adventu Redemptoris nostri secundum carnem devota mente lætamini, in secundo, cum in majestate venerit, præmiis æternæ vitæ ditemini. Amen.]

[Greg. Hebd. ii.
ante Nat.
Domini.]

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. xiii. 8—14.	Rom. xiii. 11—14.	Rom. xiii. 11—14.	Col. iii. 4—11.
GOSPEL.	Matt. xxi. 1—13.	Matt. xxi. 1—9.	Luke xxi. 25—33.	Luke xiv. 1—11.

ADVENT.

From the first institution of the great Festivals of the Church each of them occupied a central position in a series of days; partly for the greater honour of the Festival itself, and partly for the sake of Christian discipline. Thus Christmas is preceded by the Sundays and Season of Advent, and followed by twelve days of continued Christian joy which end with Epiphany.

Under its present name the season of Advent is not to be traced further back than the seventh century: but Collects, Epistles, and Gospels for five Sundays before the Nativity of our Lord, and for the Wednesdays and Fridays also, are to be found in the ancient Sacramentaries, and in the Comes of St. Jerome. These offer good evidence that the observance of the season was introduced into the Church at the same time with the observance of Christmas: yet there is not, properly speaking, any season of

Advent in the Eastern Church, which has always carefully preserved ancient customs intact; though it observes a Lent before Christmas as well as before Easter.

Durandus (a laborious and painstaking writer, always to be respected, though not to be implicitly relied upon) writes that St. Peter instituted three whole weeks to be observed as a special season before Christmas, and so much of the fourth as extended to the Vigil of Christmas, which is not part of Advent. [Durand. vi. 2.] This was probably a very ancient opinion, but the earliest extant historical evidence respecting Advent is that mentioned above, as contained in the Lectionary of St. Jerome. Next come two homilies of Maximus, Bishop of Turin, A.D. 460, which are headed *De Adventu Domini*. In the following century are two other Sermons of Cæsarius, Bishop of Arles [501—542], (formerly attributed to St. Augustine, and printed among his works,) and in these there are full details respecting the season and its

THE SECOND SUNDAY IN ADVENT.

The Collect.

[A.D. 1549.]

Rom. xv. 4. 13.
John v. 39.Luke viii. 18. 15.
Heb. ii. 1.

BLESSED Lord, who hast caused
all holy Scriptures to be written
for our learning; Grant that we may

DOMINICA II., ADVENTUS DOMINI. Salisbury Use.

observance. In the latter part of the same century St. Gregory of Tours writes, that Perpetuus, one of his predecessors, had ordered the observance of three days as fasts in every week, from the Feast of St. Martin to that of Christmas; and this direction was enforced on the Clergy of France by the Council of Maçon, held A.D. 581. In the Ambrosian and Mozarabic liturgies Advent Season commences at the same time: and it has also been sometimes known by the name *Quadragesima Sancti Martini*: from which it seems probable that the Western Churches of Europe originally kept six Advent Sundays, as the Eastern still keeps a forty days' Fast, beginning on the same day. But the English Church, since the Conquest, at least, has observed four only, although the title of the Sunday preceding the first seems to offer an indication of a fifth in more ancient days.

The rule by which Advent is determined defines the first Sunday as that which comes nearest, whether before or after, to St. Andrew's Day; which is equivalent to saying that it is the first Sunday after November 26th. December 8th is consequently the latest day on which it can occur.

In the Latin and English Churches the Christian year commences with the First Sunday in Advent. Such, at least, has been the arrangement of the Collects, Epistles, and Gospels for many centuries, although the ancient Sacramentaries began the year with Christmas Day, and although the Prayer Book (until the change of style in 1752) contained an express "Note, that the Supputation of the year of our Lord in the Church of England beginneth the Five and Twentieth day of March." By either reckoning it is intended to number the times and seasons of the Church by the Incarnation: and while the computation from the Annunciation is more correct from a theological and a chronological point of view, that from Advent and Christmas fits in far better with the vivid system of the Church by which she represents to us the life of our Lord year by year. Beginning the year with the Annunciation, we should be reminded by the new birth of Nature of the regeneration of Human Nature: beginning it with Advent and Christmas, we have a more keen reminder of that humiliation of God the Son, by which the new birth of the world was accomplished. And as we number our years, not by the age of the world, nor by the time during which any earthly sovereignty has lasted, but by the age of the Christian Church and the time during which the Kingdom of Christ has been established upon earth, calling each "the Year of our Lord," or "the Year of Grace:" so we begin every year with the season when grace first came by our Lord and King, through His Advent in the humility of His Incarnation.

In very ancient times the season of Advent was observed as one of special prayer and discipline. As already stated, the Council of Maçon in its ninth Canon directs the general observance by the Clergy of the Monday, Wednesday, and Friday fast-days, of which traces are found at an earlier period: and the Capitulars of Charlemagne also speak of a forty days' fast before Christmas. The strict Lenten observance of the season was not, however, general. Amalarius, writing in the ninth century, speaks of it as being kept in that way only by the religious, that is, by those who had adopted an ascetic life in monasteries, or elsewhere: and the principle generally carried out appears to have been that of multiplying solemn services¹, and of adopting a greater reserve in the use of lawful indulgences. Such an observance of the season still commends itself to us as one that will form a fitting prefix to the joyous time of Christmas: and one that will also

be consistent with that contemplation of our Lord's Second Advent which it is impossible to dissociate from thoughts of His First. In the system of the Church the Advent Season is to the Christmas Season what St. John the Baptist was to the First, and the Christian Ministry is to the Second, Coming of our Lord.

§ *The First Sunday in Advent.*

The four Sundays in Advent set forth, by the Holy Scriptures appointed for them, the Majesty of our Lord's Person and Kingdom. Christmas is to represent before us the lowliness to which the Eternal God condescended to stoop in becoming Man: and we begin on that day the detailed observance of each great Act in the mystery of the Incarnation. Before coming to Bethlehem and seeing the Holy Child in the manger, we are bidden to look on the glory which belongs to Him; and, ere we look upon the Babe of the humble Virgin, to prepare our hearts and minds for the sight by dwelling on the key-note which sounds in our ears through Advent, "Behold, thy King cometh:" a meek and lowly Babe, but yet Divine.

In this spirit the old Introit for the First Sunday was chosen, "Unto Thee lift I up mine eyes: O my God, I have put my trust in Thee . . ." though not without reference also to the humble dependence upon His Father with which the Son of God took human nature, and all its woes, upon Him. Lifting up our eyes to the Holy Child, we behold Him from afar, and "knowing the time, that now it is high time to awake out of sleep," we hear the cry, "Behold, the Bridegroom cometh" to His Church in a first Advent of Humiliation and Grace, and a second Advent of Glory and Judgment. For each Advent the Church has one song of welcome, "Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord, Hosanna in the Highest; Even so come, Lord Jesus."

The Christian year opens, then, on this Sunday with a direct re-presentation of our Lord Jesus Christ to us in His Human Nature, as well as His Divine Nature, to be the Object of our Adoration. We cannot do otherwise than love the Babe of Bethlehem, the Child of the Temple, the Son of the Virgin, the Companion of the Apostles, the Healer of the Sick, the Friend of Bethany, the Man of Sorrows, the Dying Crucified One: but we must adore as well as love; and recognize in all these the triumphant King of Glory who reigns over the earthly Sion, and over the heavenly Jerusalem. No contemplation of the Humility of the Son of Man must divert our eyes from the contemplation of His Infinite Majesty of Whom the Father saith when He bringeth in the First-Begotten into the world, "Let all the angels of God worship Him."

INTROIT.—Unto Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me. Ps. Show me Thy ways, O Lord, and teach me Thy paths. Glory be.

HYMNS.

EVENSING. *Conditor alme siderum.* H. N. 10. 28, H. A. M. 81, C. H. 4.

MATTINS. *Verbum supernum prodiens.* H. N. 11. 29, H. A. M. 82, C. H. 7.

Vox clara ecce intonat. H. A. M. 83, C. H. 8.

According to the Salisbury Use these Hymns are to be sung daily up to Christmas Eve.

§ *The Second Sunday in Advent.*

The note sounded by the Gospel of this Second Sunday is, "The
L

¹ Our own Church had special Epistles and Gospels for the Wednesdays and Fridays in Advent, until the Reformation.

Deut. xxxii. 46. in such wise hear them, read, mark,
 47. learn, and inwardly digest them, that
 Josh. i. 8. by patience, and comfort of thy holy
 Rev. i. 3. iii. 10. Word, we may embrace, and ever hold
 Heb. vi. 18—20. fast the blessed hope of everlasting
 life, which thou hast given us in our
 Saviour Jesus Christ. *Amen.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. xv. 4—13.	Rom. xv. 4—13.	Rom. xv. 4—13.	Col. iii. 12—18.
GOSPEL.	Luke xxi. 25—33.	Luke xxi. 25—33.	Matt. xi. 2—10.	Luke xiii. 10—17.

THE THIRD SUNDAY IN ADVENT.

The Collect.

[A.D. 1549.]

Mark i. 2, 3.

Luke i. 17. 78.

Mal. iii. 1. iv.

5, 6, with Matt.

xi. 7, 8.

1 Cor. iv. 1, 2, 5.

Job xxviii. 28.

2 Tim. iv. 1.

Eph. i. 6.

Heb. i. 8.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

DOMINICA III., ADVENTUS DOMINI. *Salisbury Use.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Cor. iv. 1—5.	1 Cor. iv. 1—5.	Phil. iv. 4—7.	1 Tim. i. 16—17.
GOSPEL.	Matt. xi. 2—10.	Matt. xi. 2—10.	John i. 19—28.	Luke xiv. 16—24.

Kingdom of God is nigh at hand." As the Kingdom of Grace it is in the midst of us, so that the signs of its summer beauty and strength are visible to every eye that will look for them: as the Kingdom of the Second Coming, it is nigh at hand to all, for all must soon pass out of the one into the other. And what though the latter be terrible to contemplate, "men's hearts failing them for fear?" One has arisen to reign even over the Gentiles, and in Him shall the Gentiles trust. The patience and comfort of God's Holy Word, the Personal and the written Word, give the Church sure faith to look up and lift up its head, knowing that its redemption draweth nigh. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." [Rev. iii. 10.]

The continuity of the Church under the Old and New Dispensation is strongly shown in both the Epistle and the Gospel for this Sunday. In the first, the Monarchy of Christ over each Dispensation is set forth: in the second, the Parable of our Lord points to the Summer, which was to begin at His passing away. "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs. Arise, my love, my fair one, and come away." [Cant. ii. 11—13.] It looks, also, beyond to that time when the Tree of Life will give its fulness of fruit, and the Kingdom of God be known in that phase of its continuous exist-

ence in which His servants shall serve Him, and they shall see His face, Who has been their Redemption.

INTROIT.—Behold, O people of Sion, the Lord will come to save the nations: and the Lord shall cause His glorious voice to be heard, and gladness shall be in your hearts. Ps. Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep. Glory be.

§ *The Third Sunday in Advent.*

The Signs of Christ's Presence with His Church are shown by the Scriptures of to-day as a continuation of the truth enunciated on the Second Sunday, that the Kingdom of God is nigh at hand. Whether or not the faith of John the Baptist in the Lamb of God was imperfect, there were reasons why the faith of others should be made more perfect by means of the message which he sent to Jesus, "Art Thou He that should come, or do we look for another?" There was no outward show to signify the Infinite Glory that was dwelling in the lowly-born and lowly-living Man Who was in the midst of them. If indeed this was He that was to come, where was the fulfilment of all the well-known prophecies about the Majesty of the Messiah? For evidence, Christ did not transfigure His human Person before the multitude, and exhibit to them an unbearable glory, that would be as convincing as the burning bush, or the fire of Sinai: but "in the same hour He cured many of their infirmities and plagues, and of evil

THE FOURTH SUNDAY IN ADVENT.

The Collect.

Isa. li. 9. xl. 29.
Ps. lxxx. 2.
Rom. vii. 5. 23.
25.
Heb. xii. 1.
1st. xl. 13. 17.
Rom. iii. 24—26.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

DOMINICA IV., ADVENTUS DOMINI,
AD MISSAM.*Oratio.*

EXCITA, quæsumus, Domine, potentiam tuam et veni, et magna nobis virtute succurre; ut per auxilium gratiæ tuæ quod nostra peccata præpediunt, indulgentia tuæ propitiationis acceleret. Qui vivis et regnas cum Deo Patre.

Salisbury Use.
Greg. Dom. i.
ante Nat.
Dom.
Gelas. 80 Orat.
de Adv. Dom.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Phil. iv. 4—7.	Phil. iv. 4—7.	1 Cor. iv. 1—5.	Heb. xi. 2. x. 32—40.
GOSPEL.	John i. 19—28.	John i. 19—28.	Luke iii. 1—6.	Matt. i. 1—25.

spirits; and unto many that were blind He gave sight" [Luke vii. 21]: and when He had done this His answer to the messengers was, "Go and show John again those things which ye do hear and see." It was thus the King's Presence was to be manifested among that generation. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence: He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." [Isa. xxxv. 4—6.] It is also in His work of healing that the same Saviour manifests His continued Presence with His Church. As He sent forth His agents then to carry on His work, in the person of Apostles, so does He send forth the ministers and stewards of His mysteries now. The one and the other both act by His authority, are endowed with His power, and do His work. As His ministers they have in past generations opened the eyes of the spiritually blind, healed spiritual infirmities by the ministration of their Master's grace, and made life-giving streams of Sacramental power to spring up in the wildernesses and deserts of the world. As, therefore, the Divine power gave evidence of the Divine Presence to those who were sent to ask, "Art Thou He that should come?" so the Divine power still gives evidence that the promise is fulfilled, "Lo, I am with you alway, even to the end of the world." The hearts of the disobedient are turned to the wisdom of the just, the children of men are made the children of God, souls are absolved by the Word of our God and Saviour pronounced at His bidding and by His agents, lively stones are being continually built up into the Temple of the Holy Ghost, which is the Mystical Body of Christ; and in all these ways the perpetual Presence of "Him that should come" is manifested, with as convincing an evidence as if our eyes beheld Him reigning on a visible Throne of Glory.

This view of these Scriptures shows their connexion with the Advent Ordination: and it was this view, doubtless, which led Bishop Cosin to compose the Collect that we now use in the place of a short one which stood here until 1661, in these words: "Lord, we beseech Thee give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ." This ancient Collect is erased in the Durham Book, and our present one written against it in the margin¹.

¹ The first Ember Collect was also composed by Bishop Cosin.

The Advent Ember Days are the Wednesday, Friday, and Saturday after St. Lucy's Day, which is December 13th. They always occur, therefore, in the third week of Advent, and their relative position in regard to Advent Sunday is shown by the following table:—

Advent Sunday.	Ember Wednesday.
November 27.	December 14.
" 28.	" 15.
" 29.	" 16.
" 30.	" 17.
December 1.	" 18.
" 2.	" 19.
" 3.	" 20.

As December 17th must thus always come in Ember Week, the Ember Collect should always be used from the Saturday Evensong preceding the 17th, according to the rule shown at page 63, on whatever day of the week the 17th may happen to fall.

INTROIT.—Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication, let your requests be made known unto God. Ps. And the peace of God, which passeth all understanding, shall keep your hearts and minds. Glory be.

§ *The Fourth Sunday in Advent.*

On this Sunday, the close approach of the King of Glory to His kingdom of grace is heralded by Scriptures of which the pointed words are, "The Lord is at hand," "Make straight the way of the Lord." The Collect has lost its Gregorian pointedness by a return to its Gelasian form, which makes the whole a Prayer for the Presence of God the Father, instead of what it was originally, one for the Coming among us of God the Son. The alteration was probably made under a strong impression of the truth that all prayer should be addressed to the Father through the Son; and also with reference to the words spoken by our Lord immediately after He had given the command respecting prayer, and had promised a return of His own Presence, "If a man love Me, he will keep My words, and My Father will love

THE NATIVITY OF OUR LORD,
or the Birth-Day of Christ, commonly called
CHRISTMAS-DAY.

The Collect.

[A.D. 1549.]

John iii. 16. i. 14.

Heb. ii. 16.

Isa. vii. 14, with

Matt. i. 22, 23.

John iii. 3-5.

L. 12, 13.

Tit. iii. 5.

Rev. xi. 15.

ALMIGHTY God, who hast given
us thy only-begotten Son to take
our nature upon him, and as at this
time to be born of a pure Virgin;
Grant that we being regenerate, and
made thy children by adoption and

DIES NATIVITATIS DOMINI.

Salisbury Use.

[Mozarabic
Breviary at
Lauds.]

DOMINE Jesu Christe, qui ex
Patre Deus magnus, pro nobis
dignatus es nasci ex homine parvus, ut
per te factus, per te salvaretur sine
dubio mundus; propitius esto et mise-
rere nobis; nosque a mundanis con-

him, and We will come unto Him, and make Our abode with him." [John xiv. 23.] In Collect and Scriptures the Church sounds her last herald-notes of the season which precedes Christmas; and we seem to hear the cry of the procession, as it draws nearer and nearer, "The Bridegroom cometh; go ye forth to meet Him." It is a cry that should bring peace and joy to her children. "Rejoice in the Lord alway," for "One standeth among you," even now, who brings down from on high "the peace of God which passeth all understanding."

A very striking accidental coincidence with this joyous tone of the Fourth Sunday in Advent occurs in the First Lesson for Christmas Eve, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." The words sound like an answer from heaven to the prayers of Advent, that the Light would vouchsafe to come, and illuminate the Church with His Presence. Other words which follow are equally striking, and offer themselves as a benediction of the Christmas decorations which have just been completed: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious."

The following Antiphons to the Magnificat were formerly sung during the third and fourth weeks of Advent. In later times, two others were added, one for the Festival of St. Thomas, and another in which the name of the Blessed Virgin was used as we are not now accustomed to use it. But the original set of Antiphons appears to have consisted of these seven, the first being sung on December 16th, which is still marked "O Sapientia" in the Calendar, and none being used on the Festival of St. Thomas, or on Christmas Eve, the latter not being part of the Advent season. The dates on which they would thus fall are affixed to each Antiphon. References are also appended to the passages of Holy Scripture that contain or illustrate the respective titles of our Lord on which each Antiphon is founded, as these Antiphons are excellent examples of the manner in which Scriptural ideas and words may be used in direct acts of Adoration.

December 16th. [Ecclus. xxiv. 3. Wisd. viii. 1. Cf. 1 Cor. i. 24. Prov. i.—ix.]

O Wisdom, which didst come forth from the mouth of the Most High, reaching from the one end of all things to the other, and ordering them with sweetness and might: Come, that Thou mayest teach us the way of understanding.

O Sapientia quæ ex ore Altissimi prodisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia; veni ad docendum nos viam prudentiæ.

December 17th. [Exod. iii. 14. John viii. 58.]

O Lord of lords, and Leader of the house of Israel, who didst appear unto Moses in a flame of fire in the bush, and gavest Thy law in Sinai: Come, that Thou mayest redeem us with Thy stretched-out arm.

O Adonai, et dux domus Israël, qui Moysi in igne flammæ rubi apparuisti, et in Sina legem dedisti; veni ad redimendum nos in brachio extenso.

December 18th. [Isa. xi. 10. Rev. xxii. 16.]

O Root of Jesse, which standest for an ensign of the people, before whom kings shall shut their mouths, and to whom the Gentiles shall seek: Come, that Thou mayest deliver us; tarry not, we beseech Thee.

O Radix Jesse, qui stas in signum populorum; super quem continebunt reges os suum, quem gentes deprecabuntur; veni ad liberandum nos: jam noli tardare.

December 19th. [Isa. xxii. 22. Rev. iii. 7. Isa. xlii. 7.]

O Key of David, and Sceptre of the house of Israel: Thou who openest and no man shutteth, who shuttest and no man openeth: Come, that Thou mayest bring forth from the prison-house him that is bound, sitting in darkness and in the shadow of death.

O Clavis David, et Sceptrum domus Israël; qui aperis et nemo claudit, claudis et nemo aperit; veni et educ vinctum de domo carceris, sedentem in tenebris et umbra mortis.

December 20th. [Wisd. vii. 26. Heb. i. 3. Mal. iv. 2.]

O dawning brightness of the everlasting Light, and Sun of Righteousness: Come, that Thou mayest enlighten those who sit in darkness and in the shadow of death.

O oriens Splendor lucis æternæ et Sol justitiæ; veni et illumina sedentes in tenebris et umbra mortis.

December 22nd. [Hag. ii. 7.]

O King and Desire of all nations, the Corner-Stone uniting all in one: Come, that Thou mayest save man, whom Thou hast formed out of the ground by Thy hand.

O Rex gentium et Desideratus earum, lapisque angularis qui facis utraque unum; veni, salva hominem quem de limo formasti.

December 23rd. [Isa. vii. 14. Matt. i. 23.]

O Emmanuel, our King and our Lawgiver, the Expectation and the Saviour of the Gentiles: Come, that Thou mayest save us, O Lord our God.

O Emmanuel, Rex et Legifer noster, expectatio gentium et salvator earum; veni ad salvandum nos, Domine Deus noster.

INTROIT.—Drop down ye heavens from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation [germinet Salvatorem]. Ps. And let righteousness spring up together. I the Lord have created It. Glory be.

CHRISTMAS DAY.

The Festival of Christmas was observed at a very early period in the Church, as indeed it could hardly but be; for that which brought the joy of angels within reach of men's ears, could not but have been devoutly and joyously remembered by Christians, year by year, when they came fully to understand the greatness of the event. St. Chrysostom, in a Christmas homily, speaks of the festival as being even then, in the fourth century, one of great antiquity; and, in an Epistle, mentions that Julius I. [A.D. 337—352] had caused strict inquiry to be made, and had confirmed the observance of it on December 25th. There are sermons extant which were preached upon this day by Gregory

grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end.
Amen.

tagiis munda, et in hoc mundo mundos nos esse constitue, qui non judicare, sed salvare venisti, ut nobis parvulus natus, nobisque filius datus, in te et regenerationis ortum et adoptionis mereamur consequi donum. Amen.
Per misericordiam tuam Deus noster.]

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Heb. i. 1—12.	I. Titus ii. 11—15. II. Titus iii. 4—7. III. Heb. i. 1—13.	Titus ii. 11—15. Titus iii. 4—7. Heb. i. 1—12.	
GOSPEL.	John i. 1—14.	I. Luke ii. 1—14. II. Luke ii. 15—20. III. John i. 1—14.	Luke ii. 1—14. Luke ii. 15—20. John i. 1—14.	Matt. i. 18—25.

Nazianzen and St. Basil, in the same century. It is spoken of by Clemens Alexandrinus, who died in the beginning of the third century, a little more than a hundred years after the death of St. John; and it was on Christmas Day that a whole church full of martyrs was burnt by Maximin, in Nicomedia.

In the primitive age of the Church, this Festival was more closely associated with the Epiphany than it has been in later times. The actual Nativity of Christ was considered as His first Manifestation, and the name "Theophania" was sometimes given to the day on which it was commemorated, as well as to the twelfth day afterwards, when the end of the Christmas Festival is celebrated with other memorials of the appearance of God among men. Most of the Fathers have left sermons which were preached on Christmas Day, or during the continuance of the festival; and secular decrees of the Christian Emperors, as well as Canons of the Church, show that it was very strictly observed as a time of rest from labour, of Divine Worship, and of Christian hilarity.

The ancient Church of England welcomed Christmas Day with a special service on the Vigil, a celebration of the Holy Communion soon after midnight, another at early dawn, and a third at the usual hour of the mid-day mass. The first two of these services were omitted from the Prayer Book of 1549, and the third from that of 1552. But an early Communion, as well as the usual mid-day one, has always been celebrated in some of the greater churches on Christmas Day, and custom has revived the midnight celebration also, in addition to the ordinary Evensong of Christmas Eve. The midnight celebration commemorates the actual Birth of our Lord; the early morning one its revelation to mankind in the persons of the shepherds; that at mid-day the Eternal Sonship of the Holy Child Jesus.

The Collect at the Early Communion in the first Prayer Book was that of Christmas Eve in the Salisbury Missal: the Epistle and Gospel being the first of the ancient three.

Early Communion. First Prayer Book of 1549. *Christmas Eve. Salisbury Use.*

God, which makest us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him, when He shall come to be our Judge, who liveth and reigneth.

Deus, qui nos redemptionis nostræ annua expectatione lætificas: præsta: ut Unigenitum tuum quem redemptorem læti suscipimus: venientem quoque judicem securi videamus Dominum nostrum Jesum Christum Filium tuum. Qui tecum.
[Greg. In Vig. Nat. Dom. ad Nonam. Gelas.]

The ancient association of Christmas and Epiphany was maintained in the Collect of the Salisbury Use, *Ad Missam in galli cantu*. "Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quæsumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in cælo perfruamur. Qui tecum." [Greg. In Vig. Dom. in Nocte. Gelas.]

It is most fit that the season so marked out by Angels by songs of joy, such as had not been heard on earth since the Creation, should also be observed as a time of festive gladness by the Church, and in the social life of Christians. Christ Himself instituted this festival when He sanctified the day by then first revealing His Human Nature to the eyes of mankind. The holy Angels witnessed to its separation for ever as a day of days, when they proclaimed the Glory that was then offered to God in the Highest by the restoration of perfect Manhood in the Virgin-born Jesus; and the peace that was brought among men on earth through the reunion of their nature to God. The whole world has since recognized it as the single point of history in which every age, every country, every living man has an interest. It is to the Nativity of our Lord that all the pages of the Bible point as the centre on which every thing there recorded turns. Kings have lived and died; empires have arisen and crumbled away; great cities have been built and destroyed; countries peopled and again laid desert: and all this is to us almost as if it had never been. Great as past events of history were to the generations in which they occurred, to us they are of less practical importance than the every-day circumstances of our common life. But the event which gives us the festival of Christmas was one whose interest is universal and unfading: one with which we are as much concerned as were the shepherds of Bethlehem: and which will be of no less importance to the last generation of men than it is to us. For it was in the Birth of Christ that Earth was reunited to Heaven, and both made one Kingdom of God above and below, as they were at the first Creation. In it, separation of man from God was done away, for One appeared Who in His own single Person was God, belonging to Heaven, and Man, belonging to earth. It was not only the beginning of a new era, but it was the Centre of all human history, the point of time to which the ages that were gone had looked forward, and to which the ages that were to come after must all look back; the one day of days which gathered all other times into itself, and stretching its influence through every hour of human existence from the Fall to the Judgment, makes for itself a history by connexion with which only can other histories have an eternal interest. And so, even beyond the immediate influence of the Church, it is found that the Christmas gladness of the Church is reflected in the world around: and a common instinct of regenerated human nature teaches that world to recognize in Christmas a season of unity and fellowship and goodwill, of happiness and peace.

INTROIT.—Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful. Ps. Sing unto the Lord a new song, for He hath done marvellous things. Glory be.

HYMNS.

EVENSONG. { *Veni Redemptor Gentium.* H. N. 12. 31.
 { *Salvator mundi, Domine.* H. A. M. 49, C. H. 24.

S. STEPHEN'S DAY.

The Collect.

[A.D. 1661.]
John xv. 20.
1 Pet. iv. 13,
14, 19.
Acts vii. 55, 56.
2 Cor. iv. 17, 18.
Acts vii. 57—60.
Matt. v. 44.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be

IN DIE SANCTI STEPHANI.

Oratio.

DA nobis, quæsumus, Domine, imitari quod colimus, ut discamus et inimicos diligere, quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum

Salisbury Use.
Greg. Nat.
S. Steph.

MATTINS. { *Christe, Redemptor omnium.* H. N. 13. 33, H. A. M. 45, C. H. 21.
A solis ortus cardine. H. N. 14. 34.

These hymns are appointed for all days throughout the Octave which are not otherwise provided for.

THE THREE DAYS AFTER CHRISTMAS.

The position of the three days after Christmas Day is a very remarkable one. Easter and Pentecost each have two festive days following their principal day, the Sunday: and in this respect Christmas, with its three festive days, is placed on a similar though a more honoured footing. But at Easter and Pentecost the days are connected by name with the festival itself, whereas, at Christmas, they are associated with the names of Saints, in addition to that continued commemoration of the Nativity which belongs to them as to the other days of the Octave.

Some explanation of this may be found in the vivid convictions of the early Church respecting the close union between Christ and His people, especially His Martyrs, through the virtue of the Incarnation. Eusebius [viii. 10] speaks of the martyrs of Alexandria as *Χριστοφόροι*, a name otherwise familiar to us in the story of St. Christopher, and in the appellation of Theophorus which was given by himself or others to Ignatius: and St. Augustine, in one of his Sermons on St. Stephen's Day, seems to adopt a strain of thought in accordance with these names, when he says, "As Christ by being born was brought into union with Stephen, so Stephen by dying was brought into union with Christ." There was, moreover, in the early Church (itself so familiar with a life of suffering) a profound sense of the continuous martyrdom which was involved in the earthly life of our Lord, both from the intensity of the humiliation which He underwent in becoming Man [non horruisti virginis uterum. *Te Deum*], and also from the sorrows which were inherent in His human nature as the bearer of all human woes. Hence they could not lose sight, in those days, of the fact that the Holy Child of Bethlehem was also the Man of Sorrows: and it is very probable that this view of our Lord's Incarnation led to the commemoration of the first Martyr who suffered on the day succeeding that on which his Master had entered on a life of suffering, rather than on the anniversary of his martyrdom. In connexion with this view it is very observable, that at the first taste of martyrdom, even before the suffering of St. Stephen, the Church pleaded the Divine Sonship and human Infancy of our Lord: and although few of the Apostles are likely to have known their Lord in His childhood, (while His mature years and His final work were familiar to all, and His Ascent out of their sight as Man vividly fresh in their memory,) yet they speak of Him to the Father in their hour of trouble as "Thy holy Child Jesus," and seem thus to fall back, so to speak, on the first days of the Incarnation more than a third of a century before, rather than on their recent knowledge of Him through whom they prayed for strength to do and bear all that was set before them. It may well have been that St. Stephen was among them when the words of that prayer were used.

Another explanation is to be found in the Rationale of Durandus [vii. 42]. The substance of this is, that Christ being the Head to which all the members are joined, three kinds of members are joined to Him by martyrdom: as mystically signified in the Song of Songs [v. 10], by the words, "My Beloved is white and ruddy, and the chiefest among ten thousand." The first and chief order of martyrs he thus considers to be those who, being baptized in blood, suffered both in will and deed: the

second, those who gave their will up entirely to suffer, but yet escaped with life, and so accomplished a white martyrdom: the third, those who suffered but had no wills of their own to sacrifice to God, as was the case with the Holy Innocents.

One other view may be named; which is, that as the second half of the Christian year represents the Christian life founded on the life of Christ, so the three days after Christmas represent the three ways of suffering, love, and purity, by which the Incarnation bears fruit in the saints of God. St. Stephen was the nearest to the King of Saints in His life of suffering, St. John in His life of love, the Holy Innocents in His life of purity. The first trod immediately in his Master's footsteps of a Martyr death in its most perfect form; the second lying on Jesus' bosom in close communion with Him to the end of His earthly life, followed Him closely ever after in His heavenly example; the third were the first-fruits of that holy train whose innocence and purity admits them nearest to the Person of their glorified Redeemer, so that "they follow the Lamb whithersoever He goeth."

§ *St. Stephen.*

Nothing is known of St. Stephen before his martyrdom beyond the solitary fact that he was one of the seven deacons ordained by the Apostles when they began to divide off the lower portions of their ministerial functions, duties, and cares. His eloquence, ready knowledge, heroic courage, are strikingly exhibited in the account given of his last hours in the seventh chapter of the Acts. It may be that he is only a fair and average example of those wonderfully endowed men who carried on Christ's work in the Apostolic age; and that the peculiarity of his martyrdom as being the first, and as occurring while the Church was still confined almost within the walls of Jerusalem, has given it the prominence of a Scriptural narrative. There were, doubtless, many others in that holy band of Apostolic men, of whom it might have been recorded that, "full of faith and power, they did great wonders and miracles among the people;" and many who suffered as boldly and as meekly as St. Stephen. Yet it is around the head of the Proto-martyr alone that Holy Scripture places the nimbus of glory; and however truly it may be the due of others also, it is of St. Stephen only that the words are written, "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." Hence St. Chrysostom calls him the *κρόνος* or crown of the Church, in respect to her martyrdoms.

The dying words of St. Stephen are also of a most saint-like character, whether that character was common to the saintly martyrs or not. The last words of his Master's passion, "Father, forgive them, for they know not what they do," have a parallel in the servant's, "Lord, lay not this sin to their charge;" and the commendatory prayer, "Lord Jesus, receive my spirit," is the saint's version of the Son's cry, "Father, into Thy hands I commend My spirit."

Such circumstances as these seem as if they were providentially ordered, in part, as a monition to the Church of the honour in which the martyrs of Christ were ever after to be held; to show her that Christ was to be glorified in His saints, through whom the lustre of His own Light was shed around as planets disperse the light of the sun when it is beyond our horizon. Nor must it be forgotten that the narrative of St. Stephen's martyrdom is given us in that book which is principally made up of the Acts of St. Paul, the account of the missionary life and sufferings—and how small a part!—of that "young man whose name was

Heb. ii. 18. vii. 25. revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

Jesum Christum Filium tuum qui tecum vivit et regnat.

¶ *Alia de Nativitate.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts vii. 55—60.	Acts vi. 8—10. vii. 54—60.	Acts vi. 8—10. vii. 54—60.	Heb. ii. 11—18.
GOSPEL.	Matt. xxiii. 34—39.	Matt. xxiii. 34—39.	Matt. xxiii. 34—39.	Matt. xxi. 33—43.

S. JOHN THE EVANGELIST'S DAY.

The Collect.

1 John i. 5.
John viii. 12.
Rev. i. 1. xiv. 6.
1 John i. 3—4.
John xii. 35.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being

IN DIE SANCTI JOHANNIS EVANGELISTÆ.

Oratio.

ECCELESIAM tuam quæsumus, Domine, benignus illustra; ut beati Joannis apostoli tui et evange-

Saul," at whose feet the official "witnesses" of the cruel and sudden death "laid down their clothes." Were all these official *μαρτυρες* won over to be martyrs in life and death as that young man was? Whether or not such fruit was borne by the first martyr's blood, it is certain that all the members of the then existing Church must have had his death keenly engraved on their memory; and that, as Christ ordained Christmas Day by the very fact of His Nativity, so His holy Martyr must have been privileged to originate the observance of Saints' Days by the very circumstances of that Martyrdom whereof the Church, and the Apostle of the Gentiles above all, must have said year by year, This was the day on which Stephen fell asleep.

The Collect for St. Stephen's Day, as it now stands, is first found, in Bishop Cosin's handwriting, in the margin of the Durham Prayer Book. Until 1661 it was used in this much shorter and less beautiful form,—“Grant us, O Lord, to learn to love our enemies, by the example of Thy martyr, Saint Stephen, who prayed for his persecutors to Thee; which livest.” It is observable that in both forms of this Collect it follows the example given by St. Stephen, of prayer to the second Person of the Blessed Trinity. The following passage from the *Contestatio Missæ* of the Gallican Mass for St. Stephen's Day, printed by Cardinal Bona [Rer. Liturg. i. 12], is very like the newer portion of our Collect,—“*Illi pro nobis oculi sublimentur, qui adhuc in hoc mortis corpore constituti stantem ad dexteram Patris Filium Dei, in ipsa passionis hora viderunt. Ille pro nobis obtineat, qui pro persecutoribus suis, dum lapidaretur, orabat ad Te Sancte Deus, Pater omnipotens.*” This was not printed by Bona until 1676, but it is an interesting illustration of the unity which pervades the tone of ancient and sound modern forms of prayer.

INTROIT.—Princes also did sit and speak against me. They persecute me falsely; be Thou my help, O Lord my God: because Thy servant is occupied in Thy statutes. Ps. Blessed are those that are undefiled in the way, and walk in the law of the Lord. Glory be.

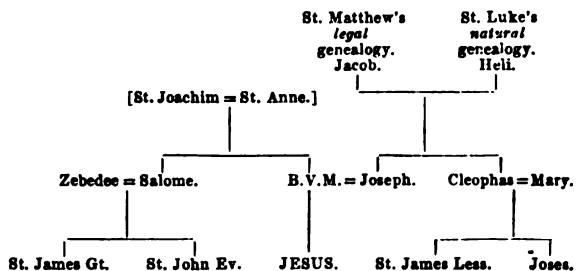
HYMN.

MATINS and EVENSONG. *Sancte Dei pretiose.* H. N. 15. 40.

§ *St. John the Evangelist.*

The beloved disciple of the Holy Child Jesus is known to the affection of the Church as the Apostle of Love, to her intellect as the *Θεολόγος*, or Divine. There is little recorded of him in Holy Scripture, but a large part of the New Testament was revealed by God to His servant John; and none of the Apostles, so far as we know, except St. Paul, exercised so extensive an influence over the subsequent ages of the Church. It is not known how soon a festival was instituted in honour of this Apostle, but it is placed in the ancient Sacramentaries and Lectionary, and is therefore of primitive origin.

St. John the Evangelist was one of the sons of Zebedee and Salome, a fisherman like his father, and early called by our Blessed Lord to be a fisher of men. With three other of the Apostles he stood in a near relationship to the Blessed Virgin, which may be best represented by the following table.



The intimate relationship between the Blessed Virgin Mary and her cousin Elizabeth seems to make it probable that the son of her sister Salome would become an early disciple of St. John the Baptist; and as his follower he was in company with St. Andrew when the Baptist bore official witness to the Mission of our Lord as "the Lamb of God which taketh away the sin of the world." The Evangelist, therefore, was one of the first pair of disciples who were called from following the Law to follow the Gospel: sharing indeed with St. Andrew in the honour of the title *Πρωτόκλητος*. It would appear to have been some little time afterward that St. John was required to give up his ordinary

Rev. xxi. 10. 23, enlightened by the doctrine of thy
24. blessed Apostle and Evangelist Saint
John may so walk in the light of thy
truth, that it may at length attain to
the light of everlasting life, through
Jesus Christ our Lord. *Amen.*

listæ illuminata doctrinis, ad dona per- cr. Aug. in
veniat sempiterna. Per Dominum. Joan. ii. 7.

*Memoria de Nativitate. Alia de
Sancto Stephano.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 John i. 1—10.	Eccles. xv. 1—6.	Eccles. xv. 1—6.	1 John iv. 12—19.
GOSPEL.	John xxi. 19—25.	John xxi. 19—24.	John xxi. 19—24.	John xix. 25—29, and xxi. 24, 25.

occupation that he might be trained to the office of a fisher of men, and become a constant attendant on our Lord: still longer before that training had been so far carried on as to qualify him in outward knowledge for receiving the commission and power of an Apostle. In the appointment of the Apostles, St. John was one of the three whom our Lord distinguished by new names: he and his brother St. James being then called Boanerges, a title which ancient writers connect with the great eloquence of these two Apostles, as Demosthenes and Plato were called "tonantes" by old Roman writers. This does not seem quite to explain the title: yet in the case of St. John it is easy to see that it might have such a prophetic application to him as the last writer of the New Testament, who was to proclaim resounding theological truths to the world as from a Gospel Sinai after historical narratives had done their work in preparing the minds of men for their reception.

The next time St. John's name occurs in the Gospels is as one of the three "elect of the elect" who were chosen by our Lord to witness the manifestation of His Divine power in the chamber of Jairus's daughter, and of His Divine glory on the Mount of Transfiguration. The same three were also present at the Agony. They seem to have been chosen, not for any purpose of sympathy needed by Christ, but as a part of their own training. All three were afterwards distinguished by special services for their Master, and these visions of His Power, His Glory, and His suffering were preparing them for their work. Of the two sons of Zebedee, St. James was the first martyred Apostle, St. John the latest living Apostle. The first miracle of the Church was wrought by St. Peter and St. John; they, too, were the first sufferers after the Ascension; they were the first Apostles who went beyond Judea; and they were the "pillars" of the Church in its early days. If we reckon up the extent of their work in the education of the Church, it will be found that far the greatest proportion of the New Testament has come from the pens of St. Peter, St. Paul, and St. John; the second great Apostle appearing to have filled up the vacancy caused by the martyrdom of St. James. And as St. Peter exercised a vast external influence over the Church of the Future, while St. Paul was its great moral teacher, so St. John the Theologian was the Apostle by whom the world was to learn more than by any other, those truths which lie at the very root of orthodox and true conceptions respecting the Blessed Trinity, our Redeemer, and the work of the Incarnation in making God and man at one. The Church of England traced up its usages in primitive days to the teaching of St. John, and there is good reason to think that the influence of this Apostle has moulded her Liturgy and her spirit very extensively; preparing her, perhaps, for the great struggle against unbelief in which she seems destined to bear a prominent part.

The Blessed Virgin having been committed to the care of St. John the Evangelist at the Cross, his office towards her appears to have terminated about the year 48, but between that time and the later part of the century his history is in obscurity. Possibly it was part of the fulfilment of the Lord's words, "If I will that he tarry till I come," that St. John should really see Jerusalem

encompassed with armies, and that he did not leave for Ephesus until so late as the year 66, when the siege began: which was only a year before the martyrdom of St. Peter and St. Paul. It was about this time, certainly, that the Evangelist and Theologian began to be the sole remaining Apostolic centre of the Church, as he continued to be for about a third of a century. This isolation of St. John sets him in a position of patriarchal prominence, greater even than that of St. Paul had been: and he was doubtless directed to Ephesus, the Metropolis of Asia, the great centre of nature-worship, and the commercial port of the one great sea of the then known world, as the place where his influence would extend farthest and widest during those eventful years in which the Church was breaking free from Judaism, and settling into definite forms of doctrine and worship.

The latter part of St. John's life was marked by two acts which fulfilled our Lord's words, that he should tarry until His Coming. A poisoned cup of wine was given to him at Ephesus, but the Apostle made over it the sign of the Cross, and partook of it without harm; according to the promise, that if the Apostles drank of any deadly thing it should not hurt them. He was also summoned to Rome, and there cast into a caldron of burning oil [see Calendar], but escaped unharmed. Banished to Patmos, the visions of the Apocalypse were revealed to him; and when his work was done there, his Master's Providence led him back to Ephesus, to contend against the rising heresies of the day, to speak loving words about the love of God, and to breathe out his spirit in peace at the age of 100 in the midst of his "little children,"—those whom he had begotten in Christ.

Lying on the bosom of his Master, not only in those few minutes in the upper chamber of the Institution of the Holy Eucharist, but ever after by contact of his spiritual senses with the Word of God, this holy Apostle learned things from the Divine lips and heart which had been kept secret from the foundation of the world; which the angels desired to look into, but could not until they were revealed to mankind. As St. John the Baptist, the last Prophet of the Old Dispensation, was the Forerunner of Christ, so it may be said that St. John the Evangelist, the Prophet of the New Dispensation, occupies a similar position as the Herald of the Second Advent; and for this reason, as well as others that have been stated, his Festival is connected so closely with Christmas. When He that enlighteneth every man came into the world, He cast some of the bright beams of His Light upon St. John, that by him the illumination of the world might be more perfect, and the Sun of Righteousness which had arisen with healing in His beams might shine more gloriously over the understandings and the love of His Church.

INTROIT.—In the midst of the Church did he open his mouth; and the Lord filled him with the spirit of wisdom and understanding. He endued him with a robe of glory. Ps. He poured out upon him His treasures of joy and gladness. Glory be.

HYMNS.

MATTINS.—*Annus Christo sæculorum Domine.* H. N. 86. 75.
EVENSONG.—*Exultet cælum laudibus.*

THE INNOCENTS' DAY.

The Collect.

[A.D. 1661.]

Ps. viii. 2, with
Matt. xxi. 13.
16. ii. 16—18.
Rom. viii. 13.
Eph. iii. 13, 14.
Rev. xiv. 4, 5.
ii. 10.
Phil. i. 20.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocence of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

IN DIE SANCTORUM INNOCENTIIUM
MARTYRUM,

Salisbury Use.

Officium.

Ex ore infantium Deus et lactentium
perfecisti laudem: propter inimicos tuos.

Oratio.

DEUS cujus hodierna die præconium innocentes martyres, non loquendo sed moriendo, confessi sunt, omnia in nobis vitiorum mala mortifica, ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur. Qui cum Deo Patre.

Greg., Gelas. Nat.
Innocent.

Memoria de Nativitate. Alia memoria de Sancto Stephano. Item alia de Sancto Johanne.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rev. xiv. 1—5.	Rev. xiv. 1—5.	Rev. xiv. 1—5.	Heb. ii. 11—18.
GOSPEL.	Matt. ii. 13—18.	Matt. ii. 13—18.	Matt. ii. 13—18.	Matt. ii. 13—23.

§ *The Holy Innocents.*

The festival of the Innocents is alluded to by St. Irenæus [Adv. Hæres. iii. 16], who was himself a martyr, A.D. 202; and by St. Cyprian, who went to his Saviour by the same path, A.D. 258. In an Epistle (lviii.) which the latter wrote to a community of Christians in anticipation of a fearful persecution which he foresaw, he says, "The Nativity of Christ commenced forthwith with the martyrdom of infants, so that they who were two years old and under, were put to death for His Name's sake. An age not yet capable of conflict, proved fit for a crown. That it might appear that they are innocent who are put to death for the sake of Christ, innocent infancy was slain for His Name's sake. It was shown that no one is free from the perils of persecution, when even such accomplished martyrdom."

These words of the third century plainly show how early the memorial day of the Holy Innocents was associated with Christmas: and allusions of the same kind are to be found in the Sermons of Origen, St. Augustine, and others.

The Gospel of this day gives the actual narrative of the slaughter of the children of Bethlehem by Herod, an event spoken of in Roman history as well as in the Holy Bible. The Epistle sets forth the heavenly sequel of that event as told in the mystical language of the Apocalypse. In the joining together of these two portions of Holy Scripture, we have an exact representation of the light in which the martyrdom of the Innocents has always been regarded by the Church: and the tender feeling with which these first witnesses for the Holy Child Jesus were kept in memory, is illustrated by the well-known hymn of Prudentius, written in the fourth century, and familiar in the English version, "All hail! ye Infant Martyr flowers."

"Not in speaking but in dying," says the ancient Collect, "have they confessed Christ." "Stephen," says St. Bernard, "was a martyr among men; John may be considered so in the sight of Angels, to whom by spiritual signs his devotion was known: but these are martyrs with God; for neither to men nor angels is their merit known, but commended to God alone in the prerogative of His singular grace." "Before the use of the tongue," writes St. Leo, "in silence He put forth the power of

1 Used in that form until 1661.

the Word, as if He were saying already, 'Suffer little children to come unto Me, for of such is the Kingdom of Heaven.' With a new glory He crowned infants, and in His own beginnings consecrated the first-fruits of little children; that hence we might learn that no one among mankind is incapable of a Divine Sacrament, since even that age was fit for the glory of martyrdom Christ loves infancy, which He took on Himself both in mind and body: He loves infancy as the mistress of humility, the type of innocence, the form of meekness. To infancy He directs the manners of elders, and brings back the old. It is to this, the similitude of little children, that you, most beloved, are invited by the mystery of this day's festival."

In connexion with these holy Innocents, it is impossible not to remember the words at the end of the Service for the Baptism of Infants, "It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." The writer once met with a strong illustration of the comfort wrought by faith in this truth, when looking over a country churchyard. A mother had laid underneath two Christian babes, and she had written on the stone over them, "They are without fault before the throne of God." Doubtless, many such have been added to the mystical number since St. John wrote down his Vision, "first-fruits unto God and to the Lamb," taken away from the evil to come, and gaining the fullest benefit of the Holy Child's Nativity by the way of Innocence in which they have been privileged to follow Him on Earth, that they may "follow Him whithersoever He goeth" in Heaven. "So He giveth His beloved sleep."

The mournful character of this day was anciently kept up in England by the use of black vestments and muffled peals.

INTROIT.—Out of the mouths of very babes and sucklings hast Thou ordained strength because of Thine enemies. Ps. O Lord our Governor, how excellent is Thy Name in all the world, Thou that hast set Thy glory above the heavens. Glory be.

HYMNS.

MATTINS. { *Sanctorum meritis.*
 Rez gloriose martyrum. D. H. p. 28, A. A. 194.
EVENSONG. *Rez gloriose martyrum.* Ditto.

M

THE SUNDAY AFTER CHRISTMAS-DAY.

The Collect.

[A.D. 1549.]

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

SEXTA DIES A NATIVITATE DOMINI *Salisbury Use.*
SIVE DOMINICA FUERIT SIVE NON.

[OMNIPOTENS sempiternæ Deus, *[Greg. in die Nat. Dom.]*
qui hunc diem per incarnationem Verbi tui et partum beatæ Mariæ Virginis consecrasti, da populis tuis in hac celebritate consortium ut qui tua gratia sunt redempti, tua sint adoptione securi. Per eundem.]

Memoria de Nativitate: de Sancto *Salisbury Use.*
Stephano: de Sancto Johanne: de Innocentibus: et de Sancto Thoma.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Gal. iv. 1—7.	Gal. iv. 1—7.	Gal. iv. 1—7.	Gal. iii. 11—15.
GOSPEL.	Matt. i. 18—25.	Luke ii. 33—40.	Luke ii. 33—40.	Matt. ii. 13—23.

THE CIRCUMCISION OF CHRIST.

The Collect.

[A.D. 1549.]

Luke ii. 21.
Gal. iv. 4.
Rom. ii. 29.
Col. ii. 10, 11.
iii. 5.
1 Pet. ii. 11, 21.
1 John ii. 15, 16.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

DIES CIRCUMCISIONIS.

Salisbury Use.

[OMNIPOTENS Deus, cujus unigenitus hodierna die, ne legem solveret quam adimplere venerat, corporalem suscepit circumcisionem; spirituali circumcisione mentes vestras ab omnibus vitiorum incentivis expurget; et suam in vos infundet benedictionem. *Amen.*]

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. iv. 8—14.	Titus ii. 11—15.	Titus ii. 11—15.	Col. ii. 8—12.
GOSPEL.	Luke ii. 15—21.	Luke ii. 21.	Luke ii. 21.	Luke ii. 20, 21. 40—52.

THE SUNDAY AFTER CHRISTMAS.

The Lord's Day within the Octave of Christmas carries on, of necessity, the idea of the preceding festival, forming a kind of "Low Sunday" to Christmas Day itself. There is no change of Collect, but the Epistle and Gospel strike a new chord in the harmony of the Eucharistic Scriptures. On Christmas Day they memorialized the condescension of the Word of God in becoming Son of Man: on this day they set forth the exaltation of human Nature by that condescension. On the one day, the Son of God is shown to us becoming the Son of Man: on the other, the sons of men are shown to us becoming the sons of God, through the Adoption won for them by the Holy Child Jesus. We are "heirs of God through Christ," because of the fulfilment of the promise conveyed by His Name, "He shall save His people from their sins."

The genealogies were struck out of the Gospel of the Day by Bishop Cosin in 1661: and he proposed to insert a note at the end of the Gospel, "This Collect, Epistle, and Gospel, are to be used only till the Circumcision."

INTROIT.—For while all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word leaped down from Heaven out of Thy royal throne. Ps. The Lord is King, and hath put on glorious apparel: the Lord hath put on His apparel, and girded Himself with strength. Glory be.

THE CIRCUMCISION.

This day has been observed from the earliest ages of the Church as the Octave of the Nativity, and from about the sixth century as both the Octave of the Nativity and the Feast of the Circumcision. From its coincidence with the Kalends of January, on which the riotous and immoral festival of the Saturnalia was kept by the Romans, it offered a great difficulty to the Church for some centuries, and there were places and periods in which the Saturnalia were so mixed up with the Christian feast that the observance of the latter was altogether forbidden.

Of the Circumcision there is no notice whatever in the Comes of St. Jerome, the day being called Octava Domini, the Epistle being Gal. iii. 23, and the Gospel the same as ours. In St. Gregory's Sacramentary the name of the day is still the Octave

THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

The Collect.

Matt. ii. 1, 2, 7—11.
Luke ii. 30—32.
John xiv. 7, 9.
 ii. xvii. 5.
 i. Cor. xiii. 12.
Rev. xxii. 3, 4.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

IN DIE EPIPHANIE.

Oratio.

DEUS, qui hodierna die unigenitum tuum gentibus, stella duce, revelasti; concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandum speciem tuæ celsitudinis perducamur. Per eundem.

Salisbury Use.
Greg. in Epiph.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Eph. iii. 1—12.	Isa. lx. 1—6.	Isa. lx. 1—9.	Titus ii. 11—14. iii. 4—7.
GOSPEL.	Matt. ii. 1—12.	Matt. ii. 1—12.	Matt. ii. 1—12.	Matt. iii. 13—17.

of the Lord, and the Circumcision is not noticed in the Collect; but in the proper Preface are the words, “per Christum Dominum nostrum: cujus hodie Circumcisionis diem, et Nativitatis octavam celebrantes;” and the words of the Benediction, as printed above, are equally explicit. In the Salisbury Missal the day is named as it now is in the Prayer Book, but except in the Gospel there is not the slightest allusion to the festival as being connected with the Circumcision. In modern times, the tendency has been to observe the day as New Year’s Day, overlooking, as far as possible, its connexion with the Nativity, as well as with the Circumcision.

The true idea of the day seems to be, that it belongs to Christmas as its Octave, but that as the three days after Christmas are specially honoured by the Commemoration of Saints, so the Octave is supplemented with the Commemoration of our Lord’s Circumcision, to do still greater honour to the day of His Nativity. The two are pleaded conjointly in the Litany, “By Thy holy Nativity and Circumcision.”

The Rubric at the end of the Gospel was inserted by Bishop Cosin. It varies in a very important particular from the previous Rubric of 1552.

1552.

If there be a Sunday between the Epiphany and the Circumcision: then shall be used the same Collect, Epistle, and Gospel, at the Communion, which was used upon the day of Circumcision.

1661.

The same Collect, Epistle, and Gospel, shall serve for every day after unto the Epiphany.

In the Scottish Prayer Book of 1637 the Rubric stood as in that of 1552, with the addition, “So likewise, upon every other day from the time of the Circumcision to the Epiphany.” Either daily celebration of the Holy Communion was not contemplated in 1552, or the omission of any mention of it in this Rubric was an oversight. In 1637 and 1661 it was clearly provided for.

January 1st was never in any way connected with the opening of the Christian year; and the religious observance of this day has never received any sanction from the Church, except as the Octave of Christmas and the Feast of the Circumcision. The spiritual “point” of the season all gathers about Christmas: and as the modern New Year’s Day is merely conventionally so (New Year’s Day being on March 25th until a hundred and ten years ago), there is no reason why it should be allowed at all to dim the lustre of a day so important to all persons and all ages as Christmas Day. We ought also to guard against a Judaical tendency even in the observance of the Circumcision itself.

INTROIT.—Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name

shall be called Wonderful. Ps. Sing unto the Lord a new song, for He hath done marvellous things. Glory be.

HYMNS.

EVENSONG and MATTINS.—*A solis ortus cordine.* H. N. 14. 34.
 MATTINS.—*Christe Redemptor omnium.* H. N. 13. 83, H. A. M. 45, C. H. 21.

These hymns are appointed to be sung daily up to the Epiphany, except on the octaves of SS. Stephen and John and of the Holy Innocents, when the same hymns are appointed as on those festivals.

THE EPIPHANY.

In its earliest origin, the Epiphany was observed as a phase of Christmas in the same way as the Circumcision is now to be so regarded: and the intimate association of the two is still marked by the custom of the Armenian Christians, who always keep their Christmas on the 6th of January, instead of the 25th of December. The idea on which the whole cycle of the Festivals of our Lord is founded is that of memorializing before God the successive leading points of our Lord’s life and acts: and the order in which the Holy Days have been observed is also that in which these leading points are pleaded in two clauses of the Litany:—“By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation. By Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord, deliver us.” Hence the Epiphany was originally regarded as that part of the Christmas Festival on which was commemorated the Baptism of the Lord Jesus by St. John the Baptist. It seems to have acquired a more independent position, and to have begun to be observed in memory of our Lord’s Manifestation to the Gentile Magi, about the fourth century and in the Western Church: but probably this was never more than a development of the original idea; and although it may have become the most prominent feature of the festival at particular periods, it never superseded the original one altogether. The primitive name of the day was Theophany, and this is still retained in the Oriental Church. Both *Theophania* and *Epiphania* are used in the Comes of St. Jerome, and as late as the Sacramentary of St. Gregory: but the former name seems to have dropped out of use about the same time that the festival began to be connected with the Adoration of the Magi. Even St. Jerome himself calls it “Epiphaniarum dies” in his Commentary on Ezekiel, and speaks of it as “venerabilis.” Durandus says, that “in codicibus antiquis hæc dies Epiphaniarum pluraliter intitulatur, et ideo tripliciter nominatur, scilicet Epiphania, Theophania, et Bethphania:” the third name being associated with our Lord’s Manifestation *in the house* at the Marriage in

THE FIRST SUNDAY AFTER THE
EPIPHANY.*The Collect.*

Ps. vi. 9.
1 John v. 14.
Ps. xxxii. 8.
Col. i. 9-11.
Heb. xii. 28. xiii.
20, 21.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and

DOMINICA I., POST OCTAV. EPIPHANIE,
AD MISSAM.*Oratio.*

VOTA, quæsumus, Domine, supplicantis populi cœlesti pietate prosequare; ut et quæ agenda sunt,

Salisbury Use.
Greg. I. post
Theophan.

Canā. The latter name appears to have been little used, but the idea it represents is illustrated by the Gospel for the Second Sunday after Epiphany, and by the Second Lesson at Evensong on the Festival itself. In the Eastern Church the Theophany is also called *The Lights*, "from the array," Dr. Neale says, "of torches and tapers with which the Benediction of the Waters is performed on this day, as they symbolize that spiritual illumination to which our Lord, by His Baptism in Jordan, consecrated water." If this name of the festival is ancient (and it seems to be as old as Gregory Nazianzen's time), one might expect to find that it originated in the illumination of the world by that "true Light, which, coming into the world, enlighteneth every man," and to which the Magi were led by the light of the Star.

There is a beautiful and very instructive unity about the Scriptures used on the Epiphany. The first morning Lesson is the 60th chapter of Isaiah, the same which accidentally occurs on Christmas Eve: "Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee . . . the Lord shall be unto thee an everlasting Light, and thy God thy glory . . . the Lord shall be thine everlasting Light, and the days of thy mourning shall be ended." The same chapter also contains the prophecy which began to be fulfilled by the adoration of the Magi as told in the Gospel of the Day, "And the Gentiles shall come to thy Light, and kings to the brightness of thy rising:" and the Epistle reads like an expansion of this verse, showing how the Light of Christ is manifested to the world at large, in and by the Church. The first Lesson is the ancient Epistle of the Church, as is shown by St. Jerome's Lectionary, but the Gospel was the same as our own.

In the second morning Lesson (a week-day Gospel of the season, in the Comes) we have the original idea of the Festival, the Theophany or manifestation of our Lord's Divine Sonship at His Baptism by the Voice from Heaven and the visible descent of the Holy Ghost. The First Lesson at Evensong sets forth the joy of the Church and the glory that was to come upon it through the coming of her Light: "Sing, O heavens; and be joyful, O Earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted . . . I will lift up Mine hand to the Gentiles, and set up My standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers . . ." The Bethphany, or manifestation of our Lord's Divine power at the marriage by turning water into wine [see Gospel for Second Sunday], is illustrated by the Second Lesson at Evensong.

Thus each phase of this great festival is presented to us on the day itself; and as will afterwards be shown, the subsequent Sundays have a definite and systematic relation to the festival after which they are named.

Some authors have suggested, and it seems not improbable, that the "star" which appeared to the Wise Men in the East might be that glorious light which shone upon the shepherds of Bethlehem when the angel came to give them the glad tidings of our Saviour's birth. At a distance this might appear like a star; or, at least, after it had thus shone upon the shepherds, might be lifted up on high, and then formed into the likeness of a star. According to an ancient commentary on St. Matthew, this star, on its first appearance to the Magi, had the form of a radiant child bearing a sceptre or cross; and in some early Italian frescoes it is so depicted.

It has always been the tradition that the Magi were three in

number, and that the remainder of their lives after the events recorded in the Gospel was spent in the service of God. They are said to have been baptized by St. Thomas, to have themselves preached the Gospel, and to have been crowned with martyrdom in confirmation of its truth. Their relics are believed to be preserved at Cologne, and are exhibited in the Cathedral there, in a costly shrine of silver-gilt, enriched with gems of great value. Their names are there given as Gaspar, Melchior, and Balthazar, and these names are ascribed to the Magi in mediæval art and literature.

In England a striking memorial of their offering is kept up by our Sovereigns, who make an oblation of gold, frankincense, and myrrh at the altar of the Chapel Royal in the Palace of St. James on this festival. Until recently the ceremony was performed in person. The king coming from his closet, attended as usual, proceeded to the Altar at the time of the Offertory, and knelt down there, when the Dean or Sub-dean of the Chapels Royal received into a golden basin the offerings of gold, frankincense, and myrrh from the king's hands, and offered them upon the altar. The offering is now made by an officer of the royal household; but we may venture to hope that the striking significance and humility by which it is characterized will cause it to be revived in the original form at some future day.

The Epiphany is a festival which has always been celebrated with great ceremony throughout the whole Church: its threefold meaning, and its close association with the Nativity as the end of Christmas-tide, making it a kind of accumulative festival. And such a celebration of it is to be desired: for it will help to give us true reverence for the Babe of Bethlehem by eucharistic, ritual, homiletic, and mental recognition of His Divine Glory. When we are entering with our Lord on the course of His earthly humiliation, it is fitting that we should make such a recognition of His Divinity: and as the Transfiguration trained the three chosen Apostles for the sight of the Agony and the Crucifixion, so the Epiphany will set the Church forward in a true spirit towards the observance of Lent and Good Friday.

[Bishop Cosin proposed the insertion of a rubric;—"And the same Collect, Epistle, and Gospel shall serve till the Sunday next following." He also erased "to the Gentiles" in the title of the day.]

INTROIT.—Behold, the Lord our Ruler is come [Dominator dominus. Cf. Mal. iii. 1], and His Kingdom is in His hand, and power and dominion are His. Ps. Give the king thy judgments, O Lord, and Thy righteousness unto the king's son. Glory be.

HYMNS.

EVENSONG.—*Hostis Herodes impie.* H. N. 17. 42.

MATTINS.—*A Patre Unigenitus.* A. A. 131, D. H. p. 33.

These hymns are appointed to be sung daily throughout the Octave.

THE FIRST SUNDAY AFTER THE EPIPHANY.

This Sunday commemorates the manifestation of our Lord's glory for the second time in the Temple. In His infancy that glory had been revealed to the faithful souls who waited for the loving-kindness of the Lord in the midst of His Temple, and they had seen the Epiphany of that Sun of Righteousness whose Light was to lighten the Gentiles, and to be the glory of God's people Israel. Twelve years afterwards the childhood of the Holy Child Jesus was to reveal the same glory to all who had faith to behold it, during that visit to the Temple when He sat among the doctors and fulfilled the words, "I have more understanding than

grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

videant; et ad implenda quæ viderint, convalescant. *Per.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. xii. 1—5.	Rom. xii. 1—5.	Rom. xii. 1—5.	Eph. iv. 7—13.
GOSPEL.	Luke ii. 41—52.	Luke ii. 41—52.	Luke ii. 42—52.	Matt. iv. 18—23.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Collect.

Ps. xxii. 28.
2 Chron. vi. 21.
John xiv. 27.
Phil. iv. 6, 7.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

DOMINICA II., POST OCTAV. EPIPHANIÆ.

Oratio.

OMNIPOTENS sempiternæ Deus, qui cœlestia simul et terrena moderaris, supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. *Per Dominum.*

Salisbury Use.
Greg. Dom. ii.
post Theoph.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. xii. 6—16.	Rom. xii. 6—16.	Rom. xii. 6—16.	
GOSPEL.	John ii. 1—11.	John ii. 1—11.	John ii. 1—11.	

My teachers." Among those teachers may have been Nicodemus and Gamaliel, and the rays which were shed from the Light of the Divine understanding at which they marvelled, may have fallen on their minds with a vivifying power which afterwards made the one fit to receive the first full revelation of the truth respecting new birth into Christ, and the other to be the teacher of St. Paul, by whom the Light of Christ was so marvellously spread abroad among the Gentiles.

INTROIT.—I beheld the Son of Man sitting upon a throne high and lifted up, and a multitude of the heavenly host worshipped Him, singing with one voice, Behold Him, the Majesty ['numen,' the Roman Use has 'nomen'] of whose dominion is for ever and ever. Ps. O be joyful in the Lord, all ye lands: serve the Lord with gladness. Glory be.

HYMNS.

From the morrow of the Octave of the Epiphany to the first Sunday in Lent, the Ordinary Hymns were sung, as follows:—

Sunday.	MATTINS. <i>Primo dierum omnium.</i> H. N. 3. 5, H. A. M. 21.
	LAUDS. <i>Æternæ rerum Conditor.</i>
	EVENSING. <i>Lucis Creator optime.</i> H. N. 8. 11, H. A. M. 24.
	COMPLINE. <i>Salvator mundi, Domine.</i> H. A. M. 49, C. H. 24.
Monday.	MATTINS. <i>Somno refectis artibus.</i>
	LAUDS. <i>Splendor Paternæ gloria.</i> H. N. 54. 17, H. A. M. 3.
	EVENSING. <i>Immense celi Conditor.</i> H. N. 55. 18.
Tuesday.	MATTINS. <i>Consorte Paterni Luminis.</i>
	LAUDS. <i>Alis diei nuntius.</i> H. N. 56. 19.
	EVENSING. <i>Telluris ingens Conditor.</i> H. N. 57. 20.

Wednesday.	MATTINS. <i>Rerum Creator optime.</i>
	LAUDS. <i>Nox et tenebræ et nubila.</i> H. N. 58. 21.
	EVENSING. <i>Celi Deus Sanctissimus.</i> H. N. 59. 22.
Thursday.	MATTINS. <i>Nox atra rerum contegit.</i>
	LAUDS. <i>Lux ecce surgit aurea.</i> H. N. 60. 23.
	EVENSING. <i>Magna Deus potentia.</i> H. N. 61. 24.
Friday.	MATTINS. <i>Tu Trinitatis Unitas.</i>
	LAUDS. <i>Æterna celi gloria.</i> H. N. 62. 25.
	EVENSING. <i>Plasmator hominis Deus.</i> H. N. 63. 26.
Saturday.	MATTINS. <i>Summa Deus clementia.</i>
	LAUDS. <i>Aurora jam spargit polum.</i> H. N. 64. 27.
	EVENSING. <i>Deus Creator omnium.</i> D. H. p. clxviii. A. A. 115.

THE SECOND SUNDAY AFTER THE EPIPHANY.

On this day is commemorated that beginning of Miracles by which "Jesus manifested forth His glory," so that "His disciples believed on Him." The transmutation of water into wine revealed our Lord as possessing the power of a Creator; and showed that it was He Who had once taken of the dust of the earth and elevated it in the order of existence, so that by His breathing it became a living man. This, therefore, is the Epiphany of Jesus as the Lord of a New Creation, by which His former work is to be exalted to a much higher place and function in the dispensation of His Providence: and in the act which is recorded He prefigured that work of re-creation which He now causes to be wrought in His Kingdom for the salvation of souls and bodies. Simple elements pass silently beneath the power of His blessing: His servants bear forth: water becomes generous wine. So Baptism exalts the souls and bodies of men from the Kingdom of Nature to the Kingdom of Grace, and the Holy Eucharist is the means

THE THIRD SUNDAY AFTER THE
EPIPHANY.*The Collect.*

Heb. iv. 15, 16.
Rom. viii. 26.
Ps. lx. 5, 11.
xxxviii. 39, 40.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

DOMINICA III., POST OCTAV.
EPIPHANIE.*Oratio.*

OMNIPOTENS sempiternus Deus, infirmitatem nostram propitius respice, atque ad protegendum nos dexteram tue majestatis extende. Per Dominum.

Salisbury Use.
Greg. Dom. III.
post Theoph.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. xii. 16—21.	Rom. xii. 16—21.	Rom. xii. 16—21.	
GOSPEL.	Matt. viii. 1—13.	Matt. viii. 1—13.	Matt. viii. 1—15.	

THE FOURTH SUNDAY AFTER THE
EPIPHANY.*The Collect.*

1 John v. 19.
2 Pet. iii. 17.
Matt. xxvi. 41.
1 Cor. x. 13.
2 Cor. xii. 9.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

DOMINICA IV., POST OCTAV.
EPIPHANIE.*Oratio.*

DEUS qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis, ut ea quæ pro peccatis nostris patimur, te adjuvante vincamus. Per Dominum nostrum.

Salisbury Use.
Greg. Dom. iv.
post Theoph.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. xiii. 1—7.	Rom. xiii. 8—10.	Rom. xiii. 8—10.	
GOSPEL.	Matt. viii. 23—34.	Matt. viii. 23—27.	Matt. viii. 23—27.	

by which our whole nature is built up into the nature of Christ, elevated from one step to another, "changed from glory to glory."

Thus at a marriage supper was revealed the great truth of that Union between the Lamb of God and the Bride by which the virtue of the Incarnation of the Word is extended to fallen human nature. And thus also are we taught, that in the Miracle which is being continually wrought by the elevation of lowly elements into sacramental substances, and by the regeneration and edification of souls through their operation, Christ is still "manifesting forth His glory" in every generation, and giving cause for His disciples to believe in Him.

INTROIT.—For all the world shall worship Thee, sing of Thee, and praise Thy Name, O Thou most highest. Ps. O be joyful in God, all ye lands; sing praises unto the honour of His Name, make His praise to be glorious. Glory be.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Epiphany of Christ as the Divine Healer of human infirmities is commemorated on this Sunday. His all-embracing sympathy could take in even the leper and the stranger; and would manifest itself to overflowing by touching the one, whom no one else would come near, and by healing the servant of the other, though he was the Gentile slave of a Gentile centurion. The glory of the Good Physician was thus manifested forth, immediately after He had made His Mission openly known to the people, in two remarkable instances. Leprosy was a disease for which no human physician could find a cure: yet Christ put

forth His hand and touched the leper, and at once a regeneration of the diseased nature took place, so that he became a new man. Palsy or paralysis, again, is a loss of all muscular energy and power, so that the afflicted person becomes, in a greater or less degree, incapable of moving; and his body, in severe cases, is, in one sense, dead. Very rarely indeed is paralysis cured; and never, in the case of one "grievously tormented" with it, as this slave was. Yet the will of the Good Physician effected the cure in a moment, either by the ministration of one to whom He could say, "Go, and he goeth" on his Master's errand of mercy, or else by the immediate operation of His Divine Omnipotence.

As Jesus manifested forth His glory by displaying His Power over the inanimate Creation when He transubstantiated the water into wine, so now He showed it by changing a Leper and a Paralytic into sound and whole men by His touch and His will.

The ancient Offertory sentence brought out this doctrine very beautifully. It was, "The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die but live, and declare the works of the Lord." The same idea forms the basis of the Collect.

INTROIT.—Worship the Lord, all ye His angels. Sion heard of it and rejoiced; the daughters of Judah were glad. Ps. The Lord is King, the earth may be glad thereof, yea, the multitude of the isles may be glad thereof. Glory be.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

Our Lord Jesus is on this Sunday commemorated as the Saviour of all from every danger, as well as the Saviour of the

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect.

Isa. xxvii. 3.
Heb. xiii. 9.
Prov. iii. 5.
1 John iv. 4.
Isa. xxvi. 1. 4.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

DOMINICA V., POST OCTAV. EPIPHANIE.

Oratio.

FAMILIAM tuam, quæsumus, Domine, continua pietate custodi; ut quæ in sola spe gratiæ cœlestis ininititur, tua semper protectione muniat. Per Dominum.

Salisbury Use.
Greg. Dom. v.
post Theoph.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Col. iii. 12—17.	Col. iii. 12—17.	Col. iii. 12—17.	
GOSPEL.	Matt. xiii. 24—30.	Matt. xiii. 24—30.	Matt. xiii. 24—30.	

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect.

[A.D. 1661.]
1 John iii. 8.
John i. 12, 13.
Rom. viii. 17.
1 John iii. 2, 3.
Matt. xxiv. 30.
Phil. iii. 21.
Heb. i. 8.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal

[DOMINICA SEXTA POST THEOPHANIAM.] [Greg. Sacr.]

DEUS, qui ad æternam vitam in Christi Resurrectione nos reparas, imple pietatis tuæ ineffabile sacramentum, ut, cum in Majestate sua

[Greg. 'Allie
Orationes Pas-
chales,' ix.]

diseased and infirm from the bodily afflictions which happen to human nature. It is not now a Leper or a Paralytic, but strong and hale men who are in need of His help. And yet, though no horrible or painful disease afflicts them, they could not be in any more hopeless or helpless condition than when at sea in an open boat at the mercy of a tempest. He was, doubtless, revealing to them the true source of their safety,—His Presence, which makes an Ark of the Church. He was asleep, and they had little faith, and the storm was violent; and the ship being "covered with the waves," we may well suppose that the danger was, from a human point of view, extreme. Christ reveals to the Apostles that the human point of view takes in a very small part of the whole prospect by manifesting forth His authority over the winds and the waves, and showing them that His Presence could preserve them, because it is the Presence of God.

The miracle of casting out the devils from the two possessed Gergesenes, carries on the parabolical teaching of the storm and its subjugation, by showing that the power of Christ extends not only over natural elements and forces, but over supernatural beings. And hence the Lord of the Church is continually declaring to us, that though it may be tempest-tossed on the waves of the world, He can ensure its safety; and that though evil spirits oppose it with all the array of their power, yet "the gates of Hell shall not prevail against it."

The Epistle for this Sunday was altered in 1549, because it coincided with that for the first Sunday in Advent. In the Mozarabic rite it is taken from Rom. vii., which, as it is respecting the struggle of our two natures, seems once to have been co-existent with our Collect.

INTROIT.—Worship the Lord, all ye His angels. Sion heard of it and rejoiced; the daughters of Judah were glad. Ps. The Lord is King, the earth may be glad thereof, yea, the multitude of the isles may be glad thereof. Glory be.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The connexion of this Sunday with the Epiphany season is not made so clear in the Gospel of the Tares and the Wheat, as in that of those the Gospels of which record the Manifestation of the glory of Christ in His acts. Yet it reveals Him as the Lord of the Church for its government as well as for its preservation; and

shows that even when He seems to be suffering evil that might be prevented, His purpose is still full of love for His own, lest the wheat should be injured by the destruction of the tares. And as, moreover, our Lord Himself has explained that the seed is the Word of God, that is, His own Person, this Gospel and Sunday must be regarded as setting forth the glory of Christ in the increase of His Church, and the development of that Kingdom on earth which is to form so large a portion of the Eternal dominion of the King of kings. It shows also the ultimate triumph of the Word in the face of all opposition. Men may sleep who should have guarded the field, and the enemy may seem to have gained an advantage by which the glory of the Word is dimmed; but God waits His time, and when that is fulfilled sends forth His servants to undo the work of the Evil One; so that the glory of the Redeemer is manifested by the gathering in of a large harvest of the redeemed into His heavenly garner.

The Epistle for this Sunday takes up the course of St. Paul's Epistles from the 24th Sunday after Trinity, and both Gospel and Epistle have a relation to the season of Advent, because they used frequently to be required to complete that of Trinity.

INTROIT.—Worship the Lord, all ye His angels. Sion heard of it and rejoiced; the daughters of Judah were glad. Ps. The Lord is King, the earth may be glad thereof, yea, the multitude of the isles may be glad thereof. Glory be.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

From 1549 until 1661 the Church of England reckoned only five Sundays after Epiphany, and if a sixth occurred before Septuagesima, the Collect, Epistle, and Gospel of the Fifth were repeated. The old rubric was, "The sixth Sunday (if there be so many) shall have the Collect, Epistle, and Gospel that was upon the Fifth Sunday." To this it was at first proposed to add, "And if there be fewer Sundays than six, yet this Collect, Epistle, and Gospel of the Fifth Sunday shall be last:" but this new rubric (inserted in the Durham book) was erased, and a sixth Sunday added without it¹.

¹ The ancient English use was to reckon one Sunday within the Octave of Epiphany, and five Sundays "after the Octave."

Rom. ix. 26.
Rev. xix. 6.

life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

Salvator noster advenerit, quos fecisti baptismo regenerari, facias beata immortalitate vestiri. Per eundem.]

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 John iii. 1—8.		1 Thess. i. 2—10.	2 Tim. iii. 10—15.
GOSPEL.	Matt. xxiv. 23—31.		Matt. xiii. 31—35.	Luke xviii. 10—14.

THE SUNDAY CALLED SEPTUAGESIMA,
OR THE THIRD SUNDAY BEFORE
LENT.

The Collect.

Ps. lxxix. 16.
Ezra ix. 13.
Ps. xxv. 7. cxv.
1.
Eph. iii. 21.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

DOMINICA IN SEPTUAGESIMA.

Oratio.

PRECES populi tui, quæsumus, Domine, clementer exaudi, ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat.

Salisbury Use.
Greg. in LXX.
Super popu-
lum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Cor. ix. 24—27.	1 Cor. ix. 24—27. x. 1—4.	1 Cor. ix. 24—27. x. 1—5.	1 Cor. vi. 12—20.
GOSPEL.	Matt. xx. 1—16.	Matt. xx. 1—16.	Matt. xx. 1—16.	Luke xv. 11—32.

The Collect is written in the margin of the Durham book, and appears to be an original composition of Bishop Cosin's; though there is some similarity of expression between it and the above Easter Collect of St. Gregory's Sacramentary, which seems to indicate that the one was in part suggested by the other¹.

The Epistle is most aptly chosen as a link between the Epiphany Sundays and those near Advent, the whole Service of this day being often required for the Twenty-fifth or Twenty-sixth Sunday after Trinity. The Collect is founded on the Epistle, and the Gospel displays the final Manifestation of the glory of Christ in the triumph of His Second Coming. Thus this day falls in with the old system of Epiphany Sundays, and forms an admirable climax to the whole series; while, at the same time, it is strikingly adapted for transfer to the end of the Trinity Season (if required), according to the anciently received practice of our own and other branches of the Western Church.

[There is of course no Introit for this day in the Salisbury Use. In the Roman it is the same as on the preceding Sunday; and the words are appropriate whether for Epiphany or before Advent.]

¹ The Collect of St. Gregory is copied from Bishop Cosin's own copy of the Sacramentary, Menard's edition of 1642.

SEPTUAGESIMA SUNDAY.

After the conclusion of the season of Epiphany the Sundays are reckoned with reference to Easter and its preceding fast. The origin of the names which distinguish the three Sundays before Lent cannot be historically accounted for, and has received various explanations in ancient and modern times. Pamelius considers that Septuagesima was so called in commemoration of the seventy years' captivity of Israel in Babylon, and that the other two Sundays following were named from it by analogy. As it was so much the habit of early Christian writers to compare the forty days' fast of Lent with the forty years' sojourn in the wilderness, this derivation seems a probable one. But the more generally received one in modern times is, that the fast of Lent being called Quadragesima, and that name being especially applied to the first Sunday in Lent, these three preceding Sundays were named from analogy, and as representing in round numbers the days which occur between each and Easter. Septuagesima is, indeed, only sixty-three days distant from Easter, but Quinquagesima is forty-nine; and the nearly correct character of the appellation in the latter case seems to support this theory. The second and more exact titles which were added to the old names of these Sundays in 1661 appear for the first

THE SUNDAY CALLED SEXAGESIMA, OR
THE SECOND SUNDAY BEFORE LENT.*The Collect.*

Ps. xli. 8. Ill. 7.
8. lxxix. 17, 18.
1leb. vii. 25.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

DOMINICA IN SEXAGESIMA.

Oratio.

DEUS qui conspicias quia ex nulla nostra actione confidimus; concede propitius, ut contra omnia adversa Doctoris gentium protectione muniamur. Per.

Salisbury Use.
Greg. in LX.

1 Tim. ii. 7.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	2 Cor. xi. 19—31.	2 Cor. xi. 19—33. xii. 9.	2 Cor. xi. 19. xii. 9.	1 Cor. viii. 8. ix. 2.
GOSPEL.	Luke viii. 4—15.	Luke viii. 4—15.	Luke viii. 4—15.	Matt. xxv. 31—46.

THE SUNDAY CALLED QUINQUAGESIMA,
OR THE NEXT SUNDAY BEFORE LENT.*The Collect.*

[A.D. 1549.]

1 Cor. xlii. 1—3.
Matt. xxii. 37—40.
John xvii. 20, 21.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy

DOMINICA IN QUINQUAGESIMA.

[Ad Completorium in die Pasche. Oratio.]

SPIRITUM nobis, Domine, tuum charitatis infunde, ut quos sacramentis paschalibus satiasti, tua facias

Salisbury Use.
Greg. Feria vi.,
intra L. quos
uno calicis
pane satiasti.

time in Bishop Cosin's corrected Prayer Book. The ancient titles themselves are all three found in the Lectionary of St. Jerome, and in the Sacramentaries; but there are not any analogous ones in use in the Eastern Church.

The time and manner of observing Lent varied very much in the early Church, and these Sundays are a monument of this variation. Each of them marked the beginning of Lent in communities which extended it beyond forty days; and Durandus states that monastic persons were accustomed to begin the fast at Septuagesima, the Greeks at Sexagesima, and the secular clergy at Quinquagesima. It is very probable that the names themselves were adopted to mark another variation in the mode of keeping Lent. For in some parts of the Church fasting was not permitted on Sundays, Thursdays, or Saturdays, and yet the Lenten fast was to extend to forty days. The beginning of it was therefore thrown back to Septuagesima, the weeks from which day to Easter would include forty fasting-days. Other churches omitted only Thursdays and Sundays, and began the fast on Sexagesima. A third class made no omissions except of Sunday, and commenced their season of penitence two days before Ash-Wednesday, at Quinquagesima; while a fourth, perhaps the largest, limited Lent to thirty-six days, beginning it on Quadragesima Sunday¹.

When these various modes of keeping Lent had been all superseded under the reforming hand of St. Gregory the Great by our present custom, the Church still retained the penitential tone of the services for these three Sundays, and they thus form a link between the joyous seasons of Christmas and Epiphany, and the deeply sorrowful one which begins with Ash-Wednesday and reaches its climax in the Holy Week. Although some customs which were retained with this view in the ancient Church of England have been dropped in the modern,—such as the omission of the Alleluia at the beginning of Mattins,—the Scriptures of the season still mark it as one that leads up to Lent.

The Gospels and Epistles for the three Sundays are clearly appointed with a reference to Christian self-discipline; and they seem to have been chosen with the well-known ancient classification of virtues in view, as if to show the Christian application of the truths of heathen philosophy. Thus on Septuagesima the Epistle of the Christian strife for the mastery represents

Temperantia, the Gospel of the labourers and the penny a day, *Justitia*. On Sexagesima, *Fortitudo* is illustrated by St. Paul's account of his sufferings for Christ's sake, and *Honestas* by the Parable of the Sower, some of Whose good seed falls on honest and good hearts [*ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ*]. Quinquagesima illustrates by the Epistle the Christian complement of all natural virtue in Charity; the climax of which was reached in the submission of the Son of Man to that contumely and persecution which He predicts in the Gospel of the day.

INTROIT.—The pains of hell came about me, and the snares of death overtook me. In my trouble, I called upon the Lord, and He heard me out of His holy temple. Ps. I will love Thee, O Lord my strength. The Lord is my strong rock, and my defence, and my Saviour. Glory be.

SEXAGESIMA SUNDAY.

On all three of the Sundays before Lent, the Apostle St. Paul is set forth as an illustrious example of self-denial, zeal, and suffering for Christ's sake; and on Quinquagesima his noble words as to the valuelessness of all such discipline and zeal without love, set the true Christian seal upon asceticism in every degree. It is with reference, no doubt, to this application of his example, that an allusion was made to the great Apostle of the Gentiles in the Collect; but the manner in which it was made led to its expulsion altogether in 1549; and to the insertion of the more reliable expression of being defended by the power of God. This day is marked "ad Sanctum Paulum" in the Comes.

INTROIT.—Up, Lord, why sleepest Thou: awake, and be not absent from us for ever. Wherefore hidest Thou Thy face: and forgettest our misery and trouble? For our soul is brought low, even unto the dust: our belly cleaveth unto the ground. Arise and help us: and deliver us for Thy Name's sake. Ps. We have heard with our ears, O God, our fathers have told us. Glory be.

QUINQUAGESIMA SUNDAY.

The ancient Collect for this day had a special reference to the practice of Confession on the Tuesday following, which was hence called Shrove Tuesday. It was as follows: "Preces nostras, quæsumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos ab omni nos adversitate custodi. Per Dominum nostrum." Our present very beautiful Collect was substituted in 1549; it is formed on the basis of the Epistle, and is evidently

¹ So it still is in the Ambrosian rite: and so it was in the Mozarabic until the time of Cardinal Ximenes.

Eph. iv. 3.
Col. iii. 14.
1 John iii. 1.
Rev. iii. 1.

Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

pietate concordet. Per Dominum. In unitate.]

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Cor. xiii. 1—13.	1 Cor. xiii. 1—13.	1 Cor. xiii. 1—13.	Rom. xiii. 11. xiv. 4.
GOSPEL.	Luke xviii. 31—43.	Luke xviii. 31—43.	Luke xviii. 31—43.	Matt. vi. 14—21.

constructed also as a prayer for that Love without which the discipline of Lent would be unavailing.

At the end of the Gospel for Quinquagesima Sunday the following rubric is inserted in MS. in Cosin's Durham Prayer Book: "This Collect, Epistle, and Gospel shall serve only till the Wednesday following."

INTROIT.—Be Thou my strong rock, and house of defence; that Thou mayest save me. For Thou art my strong rock and my castle: be Thou also my guide, and lead me for Thy Name's sake. Ps. In Thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in Thy righteousness. Glory be.

LENT.

A Fast before Easter has been observed from the earliest Christian times; but the period of its duration varied in different countries and ages down to the seventh century. Of these variations Irenæus wrote in his Epistle to Victor, Bishop of Rome, about the close of the second century, when (speaking of the varying rules about Easter) he says, "For the difference of opinion is not about the day alone, but about the manner of fasting; for some think they are to fast one day, some two, some more: some measure their day as forty hours of the day and night." [Iren. in Euseb. v. 24.]

It is left uncertain, by the words of Irenæus, whether this universal primitive Lent of which he writes ever extended to forty days: and his words read differently in the several ancient texts of Eusebius. In some copies they are, as above, *οἱ δὲ τεσσαράκοντα ἡμέρας ἡμερῶν καὶ νυκτερῶν συμμετροῦσι τὴν ἡμέραν αὐτῶν*: but in others, and in Rufinus, they read, "For some think they are to fast one day, some two, some more, some forty days; and they measure their day by the hours of the day and night." Tertullian, a few years later, speaks of the practice of the Church as believed with certainty to be founded on that passage of the Gospel in which those days were appointed for fasting, during which the Bridegroom was taken away. This has been thought by some to point to the period of forty days during which our Lord was going through His Temptation in the wilderness; but it is far more probable that it refers to the time during which His Soul was separated from His Body. Some few years later still, however, towards the middle of the third century, Origen speaks of forty days being consecrated to fasting before Easter. [Hom. x. in Levit.] And at the Council of Nicæa this period was taken for granted, as if long in use.

But, however early the extension of the Lenten fast to forty days may have been, it is certain that they were reckoned in several different ways, though always immediately preceding Easter. By various Churches the forty days were distributed over periods of nine, eight, and seven weeks (that is, from Septuagesima, Sexagesima, or Quinquagesima to Easter), by the omission of Sundays, Thursdays, and Saturdays, of Sundays and Saturdays, or of Sundays alone, from the number of fasting-days [see Notes on Septuagesima]; and it would appear that

Lent was sometimes called by the three names now confined to the three Sundays preceding it as well as by the name of Quinquagesima, or *Τεσσαράκοντῃ*. St. Gregory the Great introduced our present mode of observance, or sanctioned it with his authority, at the end of the sixth century; excluding Sundays from the number of fasting-days, and making the thirty-six days thus left of the forty-two immediately preceding Easter into an exact forty by beginning the Fast on the Wednesday before Quinquagesima Sunday instead of on the Monday following it. This rule seems to have been very readily accepted in the Western Church; but the Eastern Lent [*Μεγάλη Νηστεία*] begins on the Monday after the day which we call Quinquagesima; and the rule of fasting is so strict, that although some slight relaxation of its rigour is allowed on Sundays and Saturdays, not even the former are wholly excluded from the number of fasting-days.

The primary object of the institution of a fast before Easter was doubtless that of perpetuating in the hearts of every generation of Christians the sorrow and mourning which the Apostles and Disciples felt during the time that the Bridegroom was taken away from them. This sorrow had, indeed, been turned into joy by the Resurrection, yet no Easter joys could ever erase from the mind of the Church the memory of those awful forty hours of blank and desolation which followed the last sufferings of her Lord; and she lives over year by year the time from the morning of Good Friday to the morning of Easter Day by a re-presentation of Christ evidently set forth, crucified among us [Gal. iii. 1]. This probably was the earliest idea of a fast before Easter. But it almost necessarily followed that sorrow concerning the death of Christ should be accompanied by sorrow concerning the cause of that Death; and hence the Lenten fast became a period of self-discipline; and was so, probably, from its first institution in Apostolic times. And, according to the literal habit which the early Church had of looking up to the Pattern of her Divine Master, the forty days of His fasting in the wilderness while He was undergoing Temptation, became the gauge of the servants' Lent, deriving still more force as an Example, from the typical prophecy of it which was so evident in the case of Moses and Elijah.

St. Chrysostom speaks of great strictness in fasting on the part of many in his day, such as is still found in the Eastern Church. "There are those," he says, "who rival one another in fasting, and show a marvellous emulation in it; some indeed, who spend two whole days without food; and others who, rejecting from their tables not only the use of wine, and of oil, but of every dish, and taking only bread and water, persevere in this practice during the whole of Lent." [Hom. iv. on Stat.] He also speaks in another homily of men being purified, in the days of Lent, by prayer and almsdeeds, by fasting, watching, tears, and confession of sins, showing that the severe Lents of later ages were only such as had been observed in the time of that great Father of the Church. The general mode of fasting seems to have been to abstain from food until after six o'clock in the afternoon, and even then not to partake of animal food or wine. Yet it may be doubted whether such a mode of life could have been continued

THE FIRST DAY OF LENT, COMMONLY
CALLED ASH-WEDNESDAY.*The Collect.*

[A.D. 1549.]
Wisd. xi. 23—26.
Eccl. xxi. 14.
Acts iii. 19, 26.
Ps. li. 10, 17.
Luke xviii. 13.
2 Cor. vii. 10, 11.
Ps. cxxx. 4, 7.
2 Cor. v. 10.

ALMIGHTY and everlasting God,
who hatest nothing that thou
hast made, and dost forgive the sins
of all them that are penitent; Create
and make in us new and contrite
hearts, that we worthily lamenting
our sins, and acknowledging our
wretchedness, may obtain of thee, the
God of all mercy, perfect remission
and forgiveness; through Jesus Christ
our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent,
after the Collect appointed for the Day.*

FERIA IV., IN CAPITJE JEJUNII.

Salisbury Use.

Benedictio Cinerum.

OMNIPOTENS sempiterne Deus
qui misereris omnium et nihil
odisti eorum quæ fecisti dissimulans
peccata hominum propter pœniten-
tiam

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Joel ii. 12—17.	Joel ii. 12—19.	Joel ii. 12—19.	
GOSPEL.	Matt. vi. 16—21.	Matt. vi. 16—21.	Matt. vi. 16—21.	

day after day for six weeks by those whose duties called upon them for much physical exertion; and it is possible that we ought not to interpret so literally as this such allusions to the fasting of ordinary Christians as we meet with in early writings.

Lent was the principal time, in the early Church, for preparing the Catechumens for Baptism, and a large portion of St. Cyril's Catechetical Lectures were delivered at this season. There were also constant daily sermons at the services, as we see from expressions used by St. Chrysostom and other fathers. Public shows were more or less strictly forbidden; and works of charity were engaged in by all who could undertake them. It was a time when sinners were called upon to do outward penance as a sign of inward penitence, that they might be received back to Communion at Easter. Lent was, in fact, a season of humiliation, abstinence from pleasure, fasting, prayer, penitence, and general depression of tone on account of sin; and was marked, on every side, with the sombre tokens of mourning.

From this short account of the Lenten fast of primitive days, we may go on to consider briefly what should be the mode of observing it in modern times, so that the ancient and unchanging principles of the Catholic Church may be applied to the ever-varying habits of the world which those principles are intended to leaven. The Church of England has not expressly defined any rule on the subject of fasting, but in the Homilies on the subject has urged the example of the Early Church as if intending it to be followed with a considerable amount of strictness. The work that is set before most persons, in the Providence of God, at the present day, makes it quite impossible, however, for those who have to do it to fast every day for six weeks until evening, or even to take one meal only in the day. And the ordinary mode of living is so restrained among religious persons, that such a custom would soon reduce them to an invalid condition, in which they could not do their duty properly in the station of life to which God has called them, whether in the world or in the sanctuary. And although it may seem, at first, that men ought to be able to fast in the nineteenth century as strictly as they did in the sixteenth, the twelfth, or the third, yet it should be remembered that the continuous labour of life was unknown to the great majority of persons in ancient days, as it is at the present time in the Eastern Church and in Southern Europe; and that the quantity and quality of the food which now forms a full meal is only equivalent to what would have been an ex-

tremely spare one until comparatively modern days. The problem which the modern Christian has to solve, then, in this matter, is that of so reconciling the duty of fasting in Lent and at other times ordered by the Church, with the duty of properly accomplishing the work which God has set him to do, that he may fulfil both duties as a faithful servant of God.

It is impossible to lay down any general law as to the amount of abstinence from food which is thus compatible with modern duties; nor can any one, except a person possessed of much physiological acumen, determine what is to be the rule for another. But the general rules may be laid down, (1) that it is possible for all to diminish in some degree the quantity of their food on fasting-days without harm resulting; (2) that many can safely abstain altogether from animal food for some days in the week; (3) that food should be taken on fasting-days as a necessity, and its quality so regulated that it shall not be a luxury; (4) that all can deny themselves delicacies on fast-days which may be very properly used at other times.

In the First Homily on Fasting the objects of this discipline of the body are well stated thus: (1) "To chastise the flesh that it be not too wanton, but tamed and brought in subjection to the spirit." (2) "That the spirit may be more fervent and earnest in prayer." (3) "That our fast be a testimony and witness with us before God, of our humble submission to His high Majesty."

Finally, it may be remarked, that as the changed habits of life have diminished our capacity for abstaining from food for long periods, so they have increased our opportunities of sacrificing our pleasures by abstinence from luxuries. "Theatres, balls, private parties, novel-reading, mere ornamental pursuits, unnecessary delicacies, sumptuous costume,—these are things which may well be selected as the subjects of our abstinence, if, in Lent, or in our general life, we desire to adopt a stricter Christian habit than is commonly necessary." [Directorium Pastorale, p. 136.] From time so saved, many an hour can be gained in which to attend the Divine Service of the Church day by day, to use extra private devotions, and to engage in works of charity.

§ *Ash-Wednesday.*

The ancient ecclesiastical name given to the first day of Lent is *Caput Jejunii*, and the popular name of Ash-Wednesday has been acquired by it from the custom of blessing ashes made from

THE FIRST SUNDAY IN LENT.

The Collect.

[A.D. 1549.]

Matt. iv. 1, 2.
1 Pet. iv. 1.
1 Cor. ix. 27.
Eph. iv. 24, 30.
1 Cor. vi. 19, 20.
Phil. i. 20.
1 Tim. i. 17.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

DOMINICA I, QUADRAGESIMÆ.

Salisbury Use.

[INVOCAVIT.]

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	2 Cor. vi. 1—10.	2 Cos. vi. 1—10.	2 Cor. vi. 1—10.	Heb. xi. 24—26. 32—40.
GOSPEL.	Matt. iv. 1—11.	Matt. iv. 1—11.	Matt. iv. 1—11.	John i. 44—52.

the palms distributed on the Palm Sunday of the preceding year, and signing the cross with them on the heads of those who knelt before the officiating minister for the purpose, while he said, "Remember, man, that thou art dust, and unto dust shalt thou return." The Communion Service is an adaptation of this rite, as is further shown in the notes to that Office.

The Penitential Psalms are all used in the services of Ash-Wednesday, as they have been time immemorial, the 6th, 32nd, and 38th at Mattins, the 51st at the Communion, the 102nd, 130th, and 143rd at Evensong. The Collect is partly a translation of one used at the Benediction of the Ashes, and partly a composition of 1549 on the basis of other Collects of the Day. The Epistle and Gospel are those of the ancient Lectionary of St. Jerome. In the Durham book a rubric is inserted ordering that the Collect, Epistle, and Gospel of this day "are to serve until the Sunday following."

INTROIT.—Thou, O Lord, hast mercy upon all men, and hatest nothing that Thou hast made: hiding Thy face from their sins because of their penitence, and sparing them because Thou art the Lord our God. Ps. Be merciful unto me, O God, be merciful unto me, for my soul trusteth in Thee. Glory be.

THE FIRST SUNDAY IN LENT.

Although the Sundays in Lent are not to be observed as fast-days, the devotional tone given to them is carefully assimilated to that of the season; and a constant memorial of it is kept up by the use of the Ash-Wednesday Collect after that of the week on Sundays as well as week-days. The ancient Use contained Collects for Mondays, Wednesdays, and Fridays in Lent.

The Collect for this Sunday has not been traced to any ancient source, but as it contains the first allusion to fasting, it may possibly come down from that distant time when Lent began on this day or the day following, instead of on Ash-Wednesday. In the ancient Use the Collect for this Sunday was, "O God, who dost cleanse Thy Church by the yearly observance of Lent; grant unto Thy family that what it strives to obtain from Thee by abstinence, the same it may perform in good works, through our Lord Jesus Christ."

The Gospel of the day sets forth the Lord Jesus perfecting His sympathy with our nature by undergoing temptation: and the first words of the Epistle point to the efficacious power of that temptation for the rescue from the Tempter of all who are tempted. Our Blessed Lord, as the Originator of a new spiritual nature which was to take the place of that lost by Adam, went through a similar trial to that of Adam; and that He might have perfect sympathy also with us who are open to the assaults of the

Evil One, "He was tempted like as we are." This representative character of Christ's Temptation is observable in the three forms which it took. (1) "Command these stones that they be made bread," was a parallel to that temptation of the senses which was laid before our first parents when they were invited to eat of the tree whose fruit had been forbidden by God. And in this primary temptation of sense all others are represented. But He Who fed five thousand by a miracle after one day's fasting, will not work a miracle to feed Himself after a fast of forty days: nor will He rise above the proper level of His human nature in His struggle with the enemy, because His time is not yet come. (2) "If Thou be the Son of God, cast Thyself down," was a temptation to make a premature and unnecessary display of His Divine Power, similar to the intellectual temptation set before our first parents, "Ye shall be as gods." The substance of it was, Can God do this? The answer was, "Thou shalt not tempt the Lord thy God."¹ (3) The first Adam was tempted to covet the gift of a Divine Intelligence, "Ye shall be as gods, knowing good and evil," and though God had given him sovereignty over the world in His own way, by a delegated authority, to seek it in another way, by the possession of Omniscience. So the third and strongest temptation offered to Him Who came to draw all men unto Him by His lifting up, was contained in the offer—doubtless one that could have been, in its way, realized—"All these things will I give Thee."

These three forms of temptation are comprehensive types of all that the Tempter has to offer,—sensual temptations, the seductions of vanity and pride, and the desire to go beyond God's will. Thus the ancient formulæ which includes all sin under the three heads, "the world, the flesh, and the Devil," is strictly in keeping with the view of sin which is given to us in the Fall of the first, and the Victory of the Second Adam: and as we acknowledge ourselves to be sinners through our origin from the one, so we may see the full force of the prayer to the other, "By Thy Temptation, good Lord, deliver us," and seek spiritual strength in all times of spiritual danger by becoming "fellow-workers with Him" through the grace of God.

The week which begins with the first Sunday in Lent is one of the Ember weeks, the following Sunday being the canonical day for Ordinations.

INTROIT.—He hath called upon Me, and I will hear him. I will deliver him and bring him to honour: with long life will I satisfy him. Ps. Whoso dwelleth under the defence of the most High shall abide under the shadow of the Almighty. Glory be.

¹ It is observable that Simon Magus, who pretended to be divine, met his death in an attempt to display his power in this very manner.

THE SECOND SUNDAY IN LENT.

The Collect.

Roe. xlii. 9.
2 Cor. iiii. 5.
xii. 9.
1 Thessa. v. 22,
24.
Ps. xci. 3. 7.
Mark vii. 21. 23.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

DOMINICA II., QUADRAGESIMÆ.

[REMINISCERE.]

Oratio.

DEUS, qui conspicias omni nos virtute destitui interius exteriusque custodi; ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum nostrum.

Salisbury Use.
Greg. Dom. ii.
in XL., ut et
ad.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Thessa. iv. 1—8.	1 Thessa. iv. 1—7.	1 Thessa. iv. 1—7.	Heb. i. 10. ii. 3.
GOSPEL.	Matt. xv. 21—28.	Matt. xv. 21—28.	Matt. xvii. 1—9.	Mark ii. 1—12.

THE THIRD SUNDAY IN LENT.

The Collect.

Ps. xxxvii. 4.
x. 17.
Isa. xli. 10.
Rom. viii. 37.
1 Cor. xv. 57.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

DOMINICA III., QUADRAGESIMÆ.

[OCULI.]

Oratio.

QUÆSUMUS, omnipotens Deus, vota humilium respice, atque ad defensionem nostram dexteram tuæ majestatis extende. Per Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit.

Salisbury Use.
Greg. Dom. iii.
in XL.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Eph. v. 1—14.	Eph. v. 1—9.	Eph. v. 1—9.	Heb. iv. 14. v. 6.
GOSPEL.	Luke xi. 14—28.	Luke xi. 14—28.	Luke xi. 14—28.	Mark viii. 34. ix. 1.

HYMNS.

EVENSING.—*Ex more docti mystico.* H. N. 75. 47, H. A. M. 74.

COMPLINE.—*Christe, qui lux es et dies.* H. A. M. 83, D. H. p. clxxiii, A. A. 116.

MATTINS.—*Summi largitor præmii.* H. A. M. 77.

LAUDS.—*Audi, benigne Conditor.* H. N. 20. 48, H. A. M. 75, C. H. 63.

These hymns are appointed for daily use during the first and second weeks in Lent.

THE SECOND SUNDAY IN LENT.

Our Lord's triumph in His own Person over Satan is followed up on this Sunday by a narrative of one of those cases in which He exhibited the same power for the good of others. "Grievously vexed with a devil" is a phrase which seems to point to an utter subjugation of the poor victim so afflicted to the power of the Evil One; and in that subjugation physical and mental evil were doubtless combined. He Who, having been tempted, was now able to succour them that are tempted, manifested that ability on this occasion by the effect of His will alone, so that without the use of any apparent means or any visible act, He caused the Evil One to give up his power over the afflicted, and in answer to the urgent prayer of the mother, "her daughter was made whole from that very hour." There is, doubtless, a connexion between

the fact told in the Gospel and the exhortation of the Epistle, the epithet designating the evil spirits who possessed their victims, and that by which St. Paul designates impurity, being the same; and several pieces of evidence pointing to extreme impurity of life as one result of possession. The Collect is moulded in the same lines of thought, acknowledging the power of the Tempter to assault the soul by evil thoughts, and our own inability to prevail against such assaults without the aid of Him by whom the Tempter was, and is overcome. The note of the day and week, therefore, so far as Lent looks to discipline, is a call to the subjugation of the sensual part of our nature by earnest prayer for a participation in the power of Him who was tempted, and yet came out of His temptation without sin, that He might succour others in His strength.

INTROIT.—Call to remembrance, O Lord, Thy tender mercies; and Thy loving-kindnesses, which have been ever of old. Let not our enemies triumph over us. Deliver us, O God of Israel, out of all our troubles. Ps. Unto Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee, let me not be confounded. Glory be.

THE THIRD SUNDAY IN LENT.

The dangerous sympathy which exists between human nature and evil is set forth on this Sunday with fearful intensity of expression. Our Lord had cast out another of those evil spirits

THE FOURTH SUNDAY IN LENT.

The Collect.

Esra ix. 13, 14.
Micah vii. 9.
Isa. xl. 1, 2.
Rom. viii. 32.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

DOMINICA MEDIA QUADRAGESIMÆ.

[LÆTARE.]

Oratio.

CONCEDE, quæsumus, omnipotens Deus, ut qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus. Per Dominum.

Salisbury Use.
Greg. Dom. iv.
in XL.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Gal. iv. 21—31.	Gal. iv. 22. v. 1.	Gal. iv. 22—31.	Heb. vi. 13—20.
GOSPEL.	John vi. 1—14.	John vi. 1—14.	John vi. 1—15.	Mark ix. 17—31.

which were permitted in His time to exercise their utmost power over men, that His glory might be shown in overcoming them; and some of those who witnessed the occurrence, finding no other way of explaining it, attributed it to "Beelzebub, the prince of the devils." This foolish and wicked way of accounting for the marvel our Lord met by two arguments; (1) Satan would not act against himself; (2) If Satan cast out Satan, then "the children" of the Jews, i. e. the Apostles to whom "the very devils were subject" through Christ's name, could only have cast them out by the same evil power. In the parallel passage, Matt. xi. 31, He also goes on to show how this wicked accusation was in danger of becoming the unpardonable sin; the Jews, in reality, calling the saving work of the Holy Spirit a "soul-destroying" work, that of the Destroyer of souls. Then the Lord declared that it is He alone Who can cast out Satan; He being stronger than the strong Evil One. From His words we may deduce the truth that all driving out of the Evil One is the work of Christ, as all sin is ultimately the work of the Enemy. He is the Stronger than the strong who drives evil from our nature, by purifying that nature in His own holy and immaculate Person; from each individual by the work of the same Person through the grace given in sacraments: and His power extends over every form of Satan's power, physical or mental infirmity, or spiritual disease. This personal power of Christ is illustrated by the words of St. Paul, "O wretched man that I am," through this power of Satan over me, "Who shall deliver me?" . . . "I thank God, through Jesus Christ our Lord."

After this comes that awful truth respecting re-possession which illustrates so fearfully the abiding sympathy of our nature with evil, and the intensification of Satan's power through every unresisted submission to the influence of it. This was spoken first of the generation of Jews among whom our Lord had come, and has its application to later times in the falling away of churches into heresy and worldliness. Satan was driven out from every position which he had taken up as soon as Christ appeared for the purpose of opposing him. But the sympathies of the nation were towards evil, and after their rejection of Christ and His Apostles their spiritual condition became far worse than it was even in our Lord's time when He called them a "generation of vipers." The vanquished strong man returned, and the horrors of sin among the Jews between our Lord's Ascension and the final destruction of Jerusalem,—the hardness of heart, the blindness, the cruelty,—were never exceeded. It is probable that the sway of Mahometanism in the East and in India is a return of the "strong man armed," with "seven others more wicked than himself," to nations among whom the Church had been received as a cleansing and garnishing power for a time, but was afterwards rejected when the new unbelief aroused old sympathies with evil.

The application of the same truth to individuals is obvious. The sense of Satan's power was so strong in the early Church as to lead it to make exorcism an invariable preliminary of baptism. Every act of penitence is a kind of exorcism, and every Absolution is the conquest of Satan by Christ. But unless the swept and garnished soul is pre-occupied with good, evil will return to it. In all Lenten discipline, therefore, the occupation of the soul by the sevenfold gifts of the Spirit is the true bar to the entrance of the seven evil spirits, and works of mercy will guard against the dangers and deadly sins to which inactive devotion makes it liable.

INTROIT.—Mine eyes are ever looking unto the Lord; for He shall pluck my feet out of the net. Turn Thee unto me and have mercy upon me; for I am desolate and in misery. Ps. Unto Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee, O let me not be confounded. Glory be.

HYMNS.

EVENSONG.—*Ecce tempus idoneum.* H. N. 19. 49, H. A. M. 78.

COMPLINE.—*Christe, qui lux es et dies.* H. A. M. 83, D. H. p. clxxiii, A. A. 116.

MATTINS.—*Clarum decus jejunii.*

LAUDS.—*Jesu quadragesimariæ.* H. N. 21. 50.

These hymns are appointed for daily use during the third and fourth weeks of Lent.

MID-LENT, OR REFRESHMENT SUNDAY.

This day has been called *Dominica Refectionis* from a very ancient period, no doubt from the Gospel in which our Lord is set forth as feeding the five thousand by a miracle in the wilderness¹. It has at some times been observed as a day of greater festivity than was permitted on any other Sunday in Lent; and the Mi-Carême of the French Church still gives an illustration of this usage. In Rome also, the "Golden Rose" is blessed on this day, and presented by the Pope to some distinguished person who is considered to have done good service to the Church in the past year: and the ceremony is accompanied by festive observances which make Mid-Lent Sunday conspicuously different from the others of the season. The "comfort" of the Collect, the "free Jerusalem" springing out of the bondage of Sinai of the Epistle, and the Feast in the midst of the wilderness, all point the same way; as also does the ancient Officium or Introit.

The miracle which gives point to this Sunday exhibits our Lord as refreshing men literally by the operation of His Providence, and mystically as their spiritual Refresher.

¹ The first Lesson at Mattins is Genesis xliiii., which ends with the refreshment of his brethren by Joseph, who was, in so many particulars, a type of our Blessed Lord.

THE FIFTH SUNDAY IN LENT.

The Collect.

1 Pet. ii. 9, 10.
Ps. lli. 1.
1 Thess. v. 23.
2 Tim. iv. 18.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

DOMINICA IN PASSIONE DOMINI.
[JUDICA.]*Oratio.*

QUÆSUMUS, omnipotens Deus, familiam tuam propitius respice; ut te largiente regatur in corpore, et te servante custodiatur in mente. Per.

Salisbury Use.
Greg. Dom. v.
in XL. De
Passione
Domini.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Heb. ix. 11—15.	Heb. ix. 11—15.	Heb. ix. 11—15.	Heb. ix. 11—14.
GOSPEL.	John viii. 46—59.	John viii. 46—59.	John viii. 46—59.	Mark x. 32—45.

(1) From the literal point of view the miracle was stupendous, and well calculated to show that the Providence of Him "by whom all things were made" is able to take care of those whom He loves. Cornelius à Lapide, calculating from the Roman price of a loaf weighing from 8 to 10 ounces, concludes that the 200 pence named would have purchased 2000 such loaves. The average price of bread in England is 1½d. a pound, at which rate the same money would purchase about 914 pounds, a quantity not very far from this estimate. This weight of bread distributed among 5000 persons only would give not quite three ounces to each, about as much as is ordinarily eaten as an accompaniment to other food at dinner. But St. Matthew [xiv. 21] says that there were "women and children," besides "about five thousand men," and if these are reckoned at only 5000 more, the quantity of bread provided for each by the 200 pence would have been only 1½ ounce, literally "a little" as stated by Philip, and quite insufficient for satisfying a hungry person. But the actual quantity of bread present was much less than two hundred pennyworth, being only such a quantity as a *lad* could carry, five barley loaves (perhaps ten or twelve pounds in weight altogether), and in that case enough to give a piece of bread of *eight or ten grains weight* to each person. When Eliaha's servitor said of "twenty loaves of barley and full ears of corn in the husk thereof," "What, should I set this before an hundred men?" it is no wonder that the servitor of Christ should say of the five barley loaves, "But what are these among so many," as ten thousand men, women, and children? Yet in the course of subdivision this small quantity of bread increased so as to be sufficient for a full meal; the persons so satisfied being evidently in a fasting, and therefore hungry condition. For such a full meal sixteen ounces of bread is not much, but 10,000 pounds of bread amounts to four and a half tons weight, a vast quantity, apparently a thousandfold exceeding that from which it originated. Such a calculation magnifies the miracle in appearance, yet it would have been as much an act of Divine power to have increased the bread twofold as a thousandfold; and acts of Divine power equally stupendous are daily being wrought around us by the loving-kindness of our Creator.

(2) The mystical meaning of the miracle is shown by the course of the several acts recorded in the eleventh verse of the Gospel; and they are plainly of an Eucharistic character.

a) The loaves are placed in the hands of Jesus, as an oblation is offered to God of the Bread and Wine.

β) Jesus gave thanks [εὐχαριστίας, cf. Luke xxii. 19] before distributing them to the disciples, this eucharistization of the loaves endowing them with capacities which they did not previously possess.

γ) He distributes to His ministers as to persons receiving gifts from Him for the benefit of others.

δ) And by the intervention of these ministers, not by direct

communication between Jesus and the multitude, the latter receive the eucharistized bread by which they are satisfied.

Thus the mighty work of Christ in the midst of the wilderness is set before His Church in the midst of Lent as a sure token that the earth is the Lord's and the fulness thereof; and that both fasting and abundance are at His command: and still more as an earnest of that Divine gift the "Bread from Heaven," which He distributes to His people in the wilderness of this world, by the hands of ministers, for their spiritual refreshment and strength.

INTROIT.—Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations. Ps. I was glad when they said unto me, We will go into the house of the Lord. Glory be.

PASSION SUNDAY.

The name of Passion Sunday has been given to the second Sunday before Good Friday from time immemorial, because on that day the Lord began to make open predictions of His coming sufferings. The Epistle refers to our Lord's passion; the Gospel narrates the beginning of it in that fearful rejection of Him by the Jews; and the first Lessons at Mattins and Evensong are clearly prophetic of the redemption wrought by the sufferings of Christ. When the last attempt was made to alter the Prayer Book in 1688, it was proposed to substitute a Collect more in character with the day, which is as follows:—"O Almighty God, who hast sent Thy Son Jesus Christ to be an High Priest of good things to come, and by His own Blood to enter in once into the holy place, having obtained eternal redemption for us; mercifully look upon Thy people, that by the same Blood of our Saviour, who through the eternal Spirit offered Himself without spot unto Thee, our consciences may be purged from dead works, to serve Thee, the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord."

As the Divine Power of Christ was illustrated on the preceding Sunday by the miracle of the loaves and fishes, so on this day His Divine Nature is set forth in a conspicuous manner by the juxtaposition of the Gospel in which He used the words, "Before Abraham was, I am," with the first Lesson in which God is heard saying to Moses, "I AM THAT I AM: . . . thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The conduct of the Jews shows that they recognized in our Lord's words an assumption of the incommunicable Name, and in that assumption a proclamation that He is God. This open and unlimited proclamation of His Divine Nature comes in on Passion Sunday, as the several manifestations of the glory of Christ come in before Christmas, that through the humiliation of the Cross, as

THE SUNDAY NEXT BEFORE EASTER.

The Collect.

James v. 11.
1 John iv. 9, 10.
Heb. ii. 9, 14, 16.
Phil. ii. 4—8.
Matt. xi. 29.
1 Pet. ii. 23.
Heb. xii. 3.
Phil. iii. 9, 10.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

DOMINICA IN RAMIS PALMARUM.

Oratio.

OMNIPOTENS sempiternus Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti: concede propitius, ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur. Per eundem.

Salisbury Use.
Greg., Gelas.
Dom. in ramis
palmarum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Phil. ii. 5—11.	Phil. ii. 5—11.	Phil. ii. 5—11.	Phil. iv. 4—9.
GOSPEL.	Matt. xxvii. 1—54.	Matt. xxvi. and xxvii.	Matt. xxvi. and xxvii.	John xii. 1—18.

through that of the manger, we may behold the eternal Son of God: and see rays of Divinity shed from His crucified Body.

INTROIT.—Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man, for Thou art the God of my strength. Ps. O send out Thy light and Thy truth that they may lead me, and bring me unto Thy holy hill, and to Thy dwelling. Glory be.

HYMNS.

EVENSONG.—*Vexilla Regis prodeunt.* H. N. 22. 51, H. A. M. 84.

COMPLINE.—*Cultor Dei memento.* D. H. p. clxxiv.

MATTINS.—*Pange, lingua, gloriosi.* H. N. 23. 52.

LAUDS.—*Lustra sex qui jam peracta.* H. N. 24. 53.

These hymns are appointed for daily use up to Maundy Thursday; from which time to the Octave of Easter no hymns were sung according to Salisbury Use.

PALM SUNDAY.

The last week of Lent has ever been observed by Christians as a time of special solemnity; and from the awfully important events which occurred in the last week of our Lord's life, which it represents to us, it has been called, from primitive times, the Great Week and the Holy Week. During this period there was, as early as the days of St. Chrysostom, a general cessation of business among the Christian part of the people: fasting was observed with greater strictness than in the other weeks of Lent, and special acts of mercy and charity were engaged in by all, the Emperors (when they had become Christian) setting an official example by ceremonies of which our Royal Maundy is a relic.

The first day of the Holy Week is called Indulgence Sunday in the Lectionary of St. Jerome, and in many other later writers. This name has been explained by a custom of the Christian Emperors, who used to set prisoners free and close all courts of law during Holy Week. But it seems to have been in use before this practice originated, which was not earlier than the end of the fourth century. It has also been supposed to be connected with the reconciliation of penitents. In the Sacramentary of St. Gregory there is the phrase, "Per Quem nobis indulgentia largitur," in the proper preface for this day, and "ut indulgentiam percipere mereamur," in the Collect for Tuesday; from which it may be inferred that the name Indulgence Sunday (and Indulgence Week) originally pointed to our Lord's work of redemp-

tion, and His great love in going forward willingly on this day to meet His sufferings. The day is also called Hosanna Sunday in some parts of Europe and the East.

But a far more common name is that by which it is familiarly known to us, that of Palm Sunday. It is called *Dominica in ramis palmarum* in the Sacramentary of St. Gregory, and *Dominica in ramis olivarum* in that of St. Ambrose, and in the former there is a plain reference to the ceremony of branch-bearing as one then in use, as well as to the act of the Jews which originally gave the name to the Sunday. The words are in the Benediction of the people: "May Almighty God grant unto you, that as ye present yourselves before Him with branches of palms and of other trees, so after your departure from this life ye may attain to appear before Him with the fruit of good works and the palm of victory." In the Ambrosian rite it is not so clear that the ceremony was then in use; but St. Chrysostom mentions the shaking of the palm-branches [*σελεν τὰ βῆτα*] as one of the customs of the day in one of his sermons for the Great Week.

In the ancient English Church the Benediction of the Palms took place before the beginning of the Holy Communion. First an Acolyte read Exod. xv. 27—xvi. 10, the narrative of Israel's encamping by the twelve wells and threescore and ten palm-trees of Elim. Then a Deacon read John xii. 12—19, the account of our Lord's triumphal entry. After this the palm, yew, or willow branches being laid upon the Altar, the Priest (vested in a red silk cope) pronounced an exorcism and a blessing over them, which were followed by four Collects. A procession then passed round the Church, singing Anthems, and distributing the branches; after which began the celebration of the Holy Eucharist. The custom is still represented in some places by decking the church with willow-branches on Palm Sunday; and almost every where by the country people bearing them in their hands as they walk out in the afternoon.

On this day the Church has always begun to set before God and men the Gospel account of the Passion of our Lord. In the Lectionary of St. Jerome, and in the ancient missals of the Church of England, St. Matthew's narrative, or "The Passion according to St. Matthew," was fixed for the Gospel on Palm Sunday, that of St. Mark on Tuesday, that of St. Luke on Wednesday, and that of St. John on Good Friday¹. Until 1661 the

¹ The Passion was said in a very remarkable manner, and is printed accordingly in the Salisbury Missal. Instead of the whole being said by the Gospeller, it was apportioned among three persons, apparently choir men. Those words which were spoken by the Jews or the disciples had the letter

MONDAY BEFORE EASTER.

FERIA II, POST DOMINICAM IN RAMIS *Salisbury Use.*
PALMARUM.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Isa. lxiii. 1—19.	Isa. l. 5—10.	Isa. l. 5—10.	
GOSPEL.	Mark xiv. 1—72.	John xii. 1—36.	John xii. 1—9.	Matt. xxiv. 3—37.

TUESDAY BEFORE EASTER.

FERIA III, POST DOMINICAM IN RAMIS *Salisbury Use.*
PALMARUM.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Isa. l. 5—11.	Jer. xi. 18—20.	Jer. xi. 18—20.	
GOSPEL.	Mark xv. 1—39.	Mark xiv. and xv.	Mark xiv. and xv.	Matt. xxiv. 36. xxvi. 2.

26th and 27th chapters of St. Matthew were still read for the Gospel on Palm Sunday, and the 18th and 19th of St. John on Good Friday; but a marginal note in Sancroft's writing is appended to both these days in the Durham book, directing the first chapter to be left out in each case, because it is appointed to be read in the Second Lesson.

The distinguishing characteristic of this day in the last week of our Lord's life is not represented in any of the Scriptures for the day, which are altogether occupied with our Lord's Passion. This arises from the change made in 1549, when the service for the Benediction of the Palms was set aside (in which this characteristic of the day was fully commemorated), and only the Ancient Mass of the day (which was commemorative of the Passion) retained. This oversight is to be regretted, as there is clearly a connexion between the usage of palm-bearing and the Divine ritual, both of Sinai and the New Jerusalem. One of God's commands to the Jews was, "Ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days" [Levit. xxiv. 40]. And in the Revelation St. John writes, "After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands" [Rev. vii. 9].

INTROIT.—Be not Thou far from me, O Lord: Thou art my succour, haste Thee to help me. Save me from the lion's mouth: Thou hast heard me from among the horns of the unicorns. Ps. My God, my God, look upon me; why hast Thou forsaken me? [*Non dicitur, Gloria Patri.*]

MONDAY IN HOLY WEEK.

The distinctive memorial of this day is the act of our Blessed Lord in destroying the barren fig-tree. Having left Jerusalem in the evening of Palm Sunday and retired to Bethany, He returned to the city in the morning, and on His way He was hungry; and seeing a fig-tree afar off, having leaves, He came, if haply He might find any thing thereon; and when He came to it, He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter for ever" [Mark xi. 14]. From thence He went to the Temple, and cleansed it from the presence of those who carried their merchandise into the very house of God. Both actions are compared by ritualist commentators to that separation of the firmament from the subjacent waters out of which the earth was

to spring, and which took place on the second day of the week of the Creation. As the Almighty Creator separated the waters above from the waters beneath, so the righteous Judge of all the earth separates the barren tree from the fruitful, the house of prayer from the house of covetousness and dishonesty. Thus He foreshadowed the result of His Passion, by which the latter days of the Lord would be severed from the former days of the world; and His final Judgment, in which the evil, and those who have been unfruitful in good works, will be altogether cast out of His Kingdom.

INTROIT.—Plead Thou my cause, O Lord, with them that strive with me; and fight Thou against them that fight against me. Lay hand upon the shield and buckler, and stand up to help me. Ps. Bring forth the spear, and stop the way against them that persecute me.

TUESDAY IN HOLY WEEK.

This was the last day of our Lord's public teaching and ministration. Having retired to Bethany for the night on the evening of Monday as on that of Sunday, He again returned to the city in the morning of this day, and "as they passed by, they saw the fig-tree dried up from the roots." In the Temple, the scribes and elders required from our Lord an explanation of the authority by which He did the things which He had done there, clearing the Temple of buyers and sellers, and claiming it as the house of His Father. The events of the day are then recorded with much fulness by the Evangelist. Our Lord spoke the parables of the Father and his two sons, the Vineyard let out to husbandmen, the Marriage feast and the Wedding garment. Each sect of the Jews, the Herodians, the Sadducees, and the Pharisees, endeavoured to entangle Him into some discourse which could be made the ground of an accusation against Him. Our Lord pronounced the eight woes, and then departed from the Temple to speak nearly His last words to the Jews in the parables of the Ten Virgins, the Talents, and the Sheep and the Goats. The latest public event of the day appears to be that recorded in St. John xii. 28—36, when in reply to the prayer, "Father, glorify Thy name," there came a voice from heaven saying, "I have both glorified it, and will glorify it again." After this voice our Lord spoke of His "lifting up" upon the Cross. He then gave His final words of public warning, "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of light." [John xii. 35.] As soon as these words were spoken, the public teaching of the Light of the world came to an end, and He shone no more upon the multitude until He displayed Himself "lifted up" for their salvation: "These things spake Jesus, and departed, and did hide Himself from them." [John xii. 36.]

"a" prefixed, and were directed to be sung or said [cantari aut pronuntari] by an *alto* voice; the words of our Lord were marked "b," and to be sung by a *bas* voice; those of the Evangelist "m," to be sung by a *tenor* [media]. This singular custom was observed in reading the Passion from each of the four Evangelists.

WEDNESDAY AND THURSDAY BEFORE EASTER.

WEDNESDAY BEFORE EASTER.

FERIA IV., POST DOMINICAM IN RAMIS *Salisbury Use.*
PALMARUM.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Heb. ix. 16—28.	Isa. lxii. 11. lxiii. 7. liii. 1—12.	Isa. lxii. 11. lxiii. 7. liii.	
GOSPEL.	Luke xxii. 1—71.	Luke xxii. and xxiii.	Luke xxii. and xxiii.	Matt. xxvi. 6—16.

THURSDAY BEFORE EASTER.

FERIA V., IN CENA DOMINI [*col. EB.* *Salisbury Use.*
DOMADE SANCTÆ].

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Cor. xi. 17—34.	1 Cor. xi. 20—32.	1 Cor. xi. 20—32.	1 Cor. xi. 23—32.
GOSPEL.	Luke xxiii. 1—49.	John xiii. 1—15.	John xiii. 1—15.	Matt. xxvi. 2. xxvii. 2.

Henceforth He lived to instruct His Apostles concerning their office and His, and to suffer.

INTROIT.—We ought to glory in the cross of our Lord Jesus Christ, in Whom is our salvation, life, and resurrection; by Whom also we are ransomed and saved. Ps. God be merciful unto us, and bless us, and lift up the light of His countenance upon us, and be merciful unto us.

WEDNESDAY IN HOLY WEEK.

The fourth day of the Holy Week marks the actual beginning of the events which reached their climax on Good Friday, the conspiracy of the Sanhedrim, and the agreement between them and Judas; on account of which it is always reckoned the day of the Betrayal. It is the first of the week-days for which proper lessons are appointed; but singularly enough, no second lessons are appointed for Evensong either on Wednesday or Thursday. Among the ancient offices of the Church of England for Holy Week there was one called *Tenebræ*, which was used late in the evening of this and the two succeeding days; and was, doubtless, a relic of the ancient night-watchings which accompanied the fastings of this week, and especially the last four days of it, in primitive times. The ceremony from which the distinctive name of the office was derived consisted of the gradual extinction of lights one by one until the Church was left in darkness; when this significant memorial of the Crucifixion was heightened in its terrible solemnity by the singing of the fifty-first Psalm, the same that is said in the Communion Service¹.

It was on this and the following day that our Blessed Lord gave to His Apostles those instructions and encouragements which are recorded in the thirteenth and four following chapters of St. John's Gospel. They are given, it is probable, only in the form of a summary, yet even in that form they provide the Church with a solid foundation of doctrine respecting the continual Presence of her Lord, and her true unity through union with Him. The day seems to have been spent in the retirement of Bethany; and was apparently concluded by another festival, which ended our Lord's intercourse with the family of Lazarus, the next being spent with His Apostles alone.

INTROIT.—At the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. Because the Lord having become obedient unto death, even the death of the Cross; therefore Jesus Christ is Lord, to the glory of God the Father. Ps. O Lord, hearken to my prayer, and let my cry come unto Thee.

¹ Gunning, in his *Lent Fast*, states that this day was called "Tenable Wednesday." Probably this was a popular corruption of *Tenebræ Wednesday*.

MAUNDY THURSDAY.

The fifth day of Holy Week was honoured by the Institution of the Holy Eucharist, and the names by which it has been known have almost always been derived from this distinguishing feature of the day. As early as the time of St. Augustine [Ep. liv. or cxviii. ad Januar.] it is called *Dies Cene Domini*; and in later times *Natalis Eucharistie*, or *Natalis Calicis*. The English name of Maundy Thursday also points to the same holy event, being a vernacular corruption of *Dies Mandati*; the day when our Lord commanded His disciples to love one another as He had loved them, to wash one another's feet in token of that love, and above all to "Do This,"—that is, to celebrate the Holy Eucharist after the pattern which He had shown them,—as the sacramental bond of the Love which He had commanded. The day has also been called *Feria mysteriorum*, *Lavipedium*, and *myday servus*. In the Durham book, Cosin added a second title to the present one, writing it "Thursday before Easter, commonly called Mandie Thursday."

Our Lord's act of humility in washing the feet of His disciples took a strong and lasting hold upon the mind and affection of the Church; and the terms in which He commanded them to follow His example not unnaturally led to a belief that the usage was in some manner and degree binding upon their successors. In later ages, however, the Church of England has considered the commandment to follow our Lord's example in that particular, as one which is not of a perpetual obligation; while "Do this in remembrance of Me," is one the unceasing obligation of which has never been doubted.

Our Lord did, in fact, take a local and temporary custom, and use it as a practical exponent of His extreme humility, according to His words, "I am among you as He that serveth," intensified as they are by St. Peter's remonstrance, "*Thou shalt never wash my feet.*" At His hands the act had doubtless a sacramental efficacy, such as followed every touch of His holy Person when It came in contact with those who had faith to receive His blessing. But the command with which He accompanied the act related to the humility and love symbolized by it, and did not entail a repetition of it by the Apostles or the Church of later ages, under circumstances in which the customs of a country or of a period had ceased to recognize the literal act as a necessity of social life. As a symbolical usage the Church has however always, in some parts of the world, retained the custom of washing the feet of the poor on Maundy Thursday. Sovereigns, Bishops, and Clergy thus marking their obligation to follow their Saviour in humility and love for His poor. It was continued by our English Sovereigns until the latter part of the 17th century, and by the Archbishops of York on their behalf until the middle of the last century. The ceremony formed

GOOD FRIDAY.

The Collects.

Eph. iii. 14, 15.
ii. 19.
Mark xiv. 44—
46.
John iii. 14, 15.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ

part of a service, which is still represented (though in an altered form) by the "Royal Maundy" office, and was connected with special acts of almsgiving on the part of the Sovereign, which are likewise retained¹.

¹ The following is the Service as now used in the Chapel Royal at Whitehall, on this day:—

OFFICE FOR THE ROYAL MAUNDY.

Exhortation, Confession, Absolution, &c.

Proper Psalm. Ps. xli.

First Lesson, St. Matthew xxv. 14—30.

First Anthem.

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.—Ps. xli. 1.

£1 15s. DISTRIBUTED TO EACH WOMAN.
TO EACH MAN SHOES AND STOCKINGS.

Second Anthem.

Hide not Thou Thy face from us, O Lord, and cast not off Thy servants in Thy displeasure: for we confess our sins unto Thee, and hide not our unrighteousness.

For Thy mercy's sake deliver us from all our sins.

WOOLLEN AND LINEN CLOTHS DISTRIBUTED.

Third Anthem.

O Lord, grant the Queen a long life, that her years may endure throughout all generations.—Ps. lxi. 6.

She shall dwell before God for ever: O prepare Thy loving mercy and faithfulness, that they may preserve her.—Ps. lxi. 7.

As for her enemies, clothe them with shame: but upon herself let her crown flourish.—Ps. cxxxii. 19.

PURSES DISTRIBUTED.

Second Lesson, St. Matthew xxv. 31—46.

Fourth Anthem.

Who is this that cometh from Edom, that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.—Isa. lxiii. 1.

Doubtless Thou art our Father, our Redeemer; Thy name is from everlasting.—Isa. lxiii. 16.

Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord: Hosanna in the highest! Amen.—Matt. xxi. 9.

O Lord, the Sovereign of the world, we acknowledge that Thine is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as head above all; both riches and honour come of Thee, and Thou reignest over all. In Thy hand is power and might, and in Thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee and praise Thy glorious name, that Thou hast not only bestowed greatness and majesty upon our Sovereign Lady Queen Victoria, but hast given her a heart also to take compassion on them that are below her, and show mercy upon the poor and needy. Accept, most gracious God, of this tribute, which she pays unto Thee, the giver of all good things, and make her still more fruitful and abundant in these, and in all other good works, that by mercy and truth she may be preserved, and her throne upheld by mercy. And stir up the hearts of all those who have now been partakers of her bounty, to be truly thankful unto Thee for it, and both to bless and praise Thee continually for setting such a pious Princess over us, and also pray most earnestly that Thou wouldst reward her charity with a long and prosperous reign in this world, and with a heavenly kingdom in the world to come; through Jesus Christ our Lord and only Saviour. Amen.

Most blessed God, who art good and dost good and takest pleasure in those that fear Thee and imitate Thy goodness, look down from Heaven, the throne of Thy glory, upon us Thy servants here prostrate before Thee, who thankfully acknowledge that we have nothing but what we have received from Thee, and therefore can give Thee nothing but what is Thine own. Fill our hearts, we beseech Thee, with the lively sense of Thy fatherly goodness, which hath bestowed so many benefits upon us that we are not able to number them, and likewise given us to understand the happiness of doing good with them; and assist us with the power of Thy holy Spirit, that we may be faithful stewards of Thy manifold gifts and graces, following the steps of our Lord and Master Christ, whom Thou hast sent into the world, to be a pattern to us of humble goodness; unto which we pray Thee to quicken us by the consideration that we are but strangers and sojourners as all our fathers were, our days on the earth being as a shadow, and there is no abiding: That so nothing may tempt us to be high-minded, nor trust in uncertain riches, but in Thee, the living God, who givest us all things

FERIA VI., IN DIE PARASCEVES.

[*Ad Completorium. Oratio.*]

RESPICE quæsumus, Domine, Salisbury Use.
super hanc familiam tuam, pro qua Dominus noster Jesus Christus non

In the ancient offices of the Church of England there were several special observances on this day. First (after the hour of Nones) came the reconciliation of penitents, a custom handed down from primitive days. The Holy Communion was celebrated at the same time with Vespers, and there was a special reservation, the rubric being, "Ponantur a subdiacono tres hostiæ ad consecrandum: quarum duæ reserventur in crastinum, una ad percipiendum a sacerdote: reliqua ut ponatur cum cruce in sepulchro." In the evening the altars were washed with wine and water, and the Maundy ceremonies performed, two clergy of the highest rank present washing the feet of all in the choir, and of each other. The rubric in the Salisbury Missal regulating these ceremonies begins, "Post prandium² convenient clerici ad ecclesiam, ad altaria abluenda; et ad mandatum faciendum; et ad completorium dicendum." While the pedilavium was going on, the Psalms *Deus misereatur, Ecce quam bonum, Miserere, Beati immaculati*, and *Audite hæc, omnes gentes*, were sung; the Antiphon to *Deus misereatur* being "Mandatum novum do vobis: ut diligatis invicem," from the first word of which the ceremony took its name. At its conclusion a sermon was preached, and then a "loving cup" (called "caritatis potum" in the rubric) was passed round to all who had taken part in its performance. The whole ended with this collect,—"Adesto quæsumus, Domine, officio servitutis nostræ; et quia Tu pedes lavare dignatus es Tuis discipulis; ne despicias opera manuum Tuarum, quæ nobis retinenda mandasti: sed sicut exteriora hic abluuntur inquinamenta corporum; sic a Te omnium nostrorum interiora mundentur peccata, quod Ipse prestare digneris Qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus. Per." A vestige of this ceremony is still retained in the Chapel Royal, the Bishop who acts as Almoner, and his assistants, being girded with long linen towels during the distribution of the Alms.

Maundy Thursday is also the day on which the Chrism or anointing oil has been consecrated from time immemorial, and in all parts of the Church throughout the world. In the Eastern Church the Holy Sacrament to be reserved for the sick in the ensuing year is also consecrated on this day, the one element being saturated with the other, divided into small morsels, and carefully dried; after which it is preserved in a receptacle at the back of the Altar. [See Notes on Comm. of the Sick.]

INTROIT.—We ought to glory in the cross of our Lord Jesus Christ, in Whom is our salvation, life, and resurrection; by Whom also we are ransomed and saved. Ps. God be merciful unto us, and bless us, and lift up the light of His countenance upon us, and be merciful unto us.

GOOD FRIDAY.

This day is not one of man's institution, but was consecrated by our Lord Jesus Christ when He made it the day of His most holy Passion. It is impossible that the anniversary of our Lord's

richly to enjoy, that we may do good, and be rich in good works, ready to distribute, willing to communicate, laying up in store for ourselves a good foundation for the time to come, that we may lay hold on eternal life. And we most humbly beseech Thee, in a special manner to bless Her Majesty, whom Thou hast set over us; keep this ever in the thoughts of her heart, to endeavour to do much good with the power which Thou hast given her, and thereby magnify Thee exceedingly in the sight of all the people of these Realms, and bestow upon her such royal majesty as hath not been on any prince before her: All which we beg for the sake of Jesus Christ, our most blessed Lord and Saviour, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

Then follows the Prayer for the Queen, and so on to the end.

² As early as St. Augustine's time there appear to have been two celebrations on this day, "bis in cœna Domini Eucharistia datur, mane propter prandentes, ad vespertinum propter jejunes." [Aug. Ep. 118.]

Acts ii. 22, 23.
Rev. i. 18.

was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

1 Cor. xii. 12,
13, 26.
Eph. ii. 19—22.
vi. 18.
Rom. xii. 5—8.
Col. iii. 23, 24.

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and

dubitavit manibus tradi nocentium, et crucis subire tormentum. Qui tecum vivit et regnat in unitate. *Greg. in fer. iv. & vi. post palmas.*

Universis ordinibus. Oratio [iii.].

OMNIPOTENS sempiternus Deus, cujus spiritu totum corpus ecclesie sanctificatur et regitur; exaudi nos pro universis ordinibus supplicantes; *Salisbury Use. Greg. ut supra. Gelas. in passione Dom.*

sufferings could ever have passed by as a common day in those times when the memory of them was yet so recent, and when a daily fellowship in them [*Phil.* iii. 10. *Col.* i. 24] was so continually before the eyes of Christians in the martyrdoms of His faithful servants. It is spoken of under the name of the Paschal Day¹ in very early Christian writings [*Tert. de Orat.* xviii.], but in later ages it was chiefly known by the names Πασχαλὴν, Dies Parasceves, the Day of Preparation, or Dies Dominicae Passionis, the Day of our Lord's Passion. In early English times it was known as Long Friday [*Elfric's Can.* 37, A.D. 957. *A. Sax. Chron.* A.D. 1137], but its present beautiful appellation is the one by which it has now been popularly known for many centuries.

Very soon after midnight our Blessed Lord was betrayed and apprehended; and about day-dawn He was taken before the judicial High Priest Annas, the ceremonial High Priest Caiaphas, and the Sanhedrim or great Council of the Jews [*Matt.* xxvi. 64. *Mark* xiv. 62. *Luke* xxii. 70], where He was accused of blasphemy. After that He was sent bound to Pilate, before whom He was charged with treason; and by Pilate sent to Herod as belonging to his jurisdiction. Having been mocked and insulted by Herod, the holy Jesus was sent back by him to the Roman governor, declared innocent of all crime against the state, yet scourged, to please the Jews, and for the same reason sentenced to be crucified [*Matt.* xxvii. 3. 25. *Mark* xv. 1. 14. *Luke* xxiii. 1. 21. *John* xviii. 28; xix. 6]. Then He was insulted with the purple robe, and the reed sceptre, and a corona radiata made of thorns; was buffeted and spit upon; and afterwards led forth from the Prætorium by the Via Dolorosa to Calvary.

At the third hour [9 A.M. "Tierce"] our Lord, having borne His cross, or a portion of it, until His exhausted Body had fainted under the burden, was nailed to it upon Mount Calvary without Jerusalem, the two thieves being crucified on either side with the intention of adding shame to His sufferings. From the Cross He spoke His last words. As they fastened His limbs upon it He cried, "Father, forgive them; for they know not what they do" [*Luke* xxiii. 34]; when the penitent thief prayed for His remembrance in His Kingdom, He said, "Verily, I say unto thee, To-day shalt thou be with Me in Paradise" [*Luke* xxiii. 40]. When He beheld His mother and the beloved disciple standing at the foot of His Cross, He said to the one, "Woman, behold thy son," and to the other, "Behold thy mother" [*John* xix. 26].

At the sixth hour [Noon, "Sexts"] ensued the darkness, and the earthquake; and during the three hours which followed before the return of light, it is supposed that our Lord's greatest sufferings took place, the veiling of the Father's Presence, the agony of "being made sin for us," and of having "laid upon Him the iniquity of us all." The awful mystery of these three hours was summed up in an ancient Litany, in the words, "By Thine unknown sufferings, Good Lord, deliver us" [*Matt.* xxvii. 45. *Mark* xv. 33. *Luke* xxiii. 44].

At the ninth hour [3 P.M. "Nones"] the climax of this awful period was reached when our Lord spoke the words, "Eloi!

Eloi! Lama Sabachthani," which are the first words of the twenty-second Psalm [*Matt.* xxvii. 46. *Mark* xv. 34]. After this He said "I thirst" [*John* xix. 28], and when He had received the vinegar, "It is finished" [*Matt.* xxvii. 48. *Mark* xv. 36. *Luke* xxiii. 46. *John* xix. 30]; for now He knew that "all things were accomplished" of the Sacrifice for sin, and the sufferings of Him in whom, sinless, all sinners were then represented before God. Then, crying with a loud voice, as with a willing expiration of that life which no man could take from Him, He laid it down of Himself with the last of His seven words from the Cross, "Father, into Thy hands I commend My Spirit" [*Luke* xxiii. 46], which are also words uttered by David in the spirit of prophecy in the sixth verse of the thirty-second Psalm.

It must have been shortly after this that the body of our Blessed Lord was taken down from the cross, for the Sabbath began at six o'clock in the evening, and that Sabbath being "an high day," the Jews entreated Pilate that it might be removed from the Cross (to be cast into the pit where the bodies of malefactors were thrown) before the legal beginning of the festival. Thus on the eve of the Sabbath, after being subjected to eighteen hours of mental agony and bodily suffering, the holy Jesus fulfilled, in His Body and Soul, the words of the Compline Psalm, "I will lay Me down in peace, and take My rest: for it is Thou, Lord, only that makest Me to dwell in safety."

With this Passion of our dear Lord in view, it has ever been the object of the Church to make the devotions of Good Friday such as should help Christians to realize the magnitude of the Sacrifice that He offered, of the sins by which it was made necessary, and of the Mercy which moved Him to offer it. "On the Paschal Day," writes Tertullian [*de Orat.* xviii.], "the strict observance of the fast is general, and as it were public," not restricted to those who professed to lead a life of closer devotion than others; works of charity were permitted, even to the extent of the rich ploughing the land of the poor, but no other labour was engaged in on this holy day. In all Churches the Passion of our Lord, as narrated in the Gospels, has ever formed the central subject of the day's meditation and teaching, while psalm and prophecy have been gathered around it in saddened and penitent tones, the more perfectly to represent before God and man the events of this central Day of the world's history. In the ancient services of the Day one was conspicuous, in which the Clergy and people showed their veneration for the atoning work of Christ by ceremonies which acquired the popular name of "creeping to the Cross," in which the image of the Cross was placed in the front of the altar, that they might more thoroughly realize the spirit of penitents "before whose eyes Jesus Christ hath been evidently set forth, crucified among them" [*Gal.* iii. 1], while they gave Him the lowliest adoration of their bodies¹. During this ceremony of prostration before the Cross, the "Reproaches," followed by the hymns, "Sing, my tongue, the glorious battle," and "The Royal Banners forward go," were sung to their well-

¹ Πάσχα σταυρώσιμον, the Paschal Day of the Crucifixion, as Easter Day was called Πάσχα ἀναστάσιμον, the Paschal Day of the Resurrection.

¹ The popular feeling of reverence towards the Cross never died out. It is illustrated even by the Pilgrim's Progress, in which Christian, standing before "the Image of a Cross," says, "He hath given me rest by His sorrows, and life by His death."

prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

Wisd. xl. 23—26.
Matt. v. 45.
Ezra xviii. 30.
Rom. x. 1.
2 Cor. iv. 3, 4.
Hos. iv. 6.
Isa. v. 24.
Luke xv. 4—6.
John x. 11. 14—16.
Matt. vi. 10—13.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that

ut gratiæ tuæ munere ab omnibus tibi gradibus fideliter serviatur. Per Dominum. In unitate ejusdem.

Pro Hereticis. Oratio [vii.]

Salisbury Use.
Greg. Gelas. ut
supra. Prosper
African. de
vocat. Gent.
l. 4.

O MNIPOTENS sempiternus Deus, qui salvas omnes homines, et neminem vis perire; respice ad animas diabolica fraude deceptas, ut omni hæretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuæ redeant unitatem. Per Dominum.

Pro Perfidis Judæis. Oratio [viii.]

Salisbury Use.
Greg. Gelas. ut
supra.

Omnipotens sempiternus Deus, qui etiam Judaicam perfidiam a tua mise-

known strains. The "Reproaches" are a striking expansion of Micah iii. 3, 4, in which the loving-kindness of the Lord is contrasted with the ingratitude of those whom He came to save, carrying the idea through each step of the Passion. The following are the versicles used: the responses also being indicated. After the first three versicles was sung, "Holy God, Holy and Mighty, Holy and Immortal; have mercy upon us;" and after the others, "O My people . . . answer unto Me," much as the Invitatory to the Venite was sung.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me. For I brought thee up out of the land of Egypt, and thou hast prepared the cross for thy Saviour. [Trisagion.]

I led thee forty years in the wilderness, and fed thee with manna, and brought thee into a goodly land. [Trisagion.]

What more could I have done unto thee that I have not done? I planted thee indeed My choicest Vine, and thou art become bitter unto Me; for thou hast given Me vinegar to drink, and hast pierced the side of thy Saviour. [Trisagion.]

For thy sake did I scourge Egypt with its first-born, and thou didst deliver up Me to be scourged. [O My people . . .]

I led thee forth out of Egypt, and drowned Pharaoh in the Red Sea, and thou didst deliver up Me to the chief priests. [O My people . . .]

I opened the sea before thee, and thou hast opened My side with a spear. [O My people . . .]

I went before thee to lead thee in a cloudy pillar, and thou didst lead Me into the hall of Pilate. [O My people . . .]

I fed thee with manna in the wilderness, and thou didst fall upon Me with scourgings and buffetings. [O My people . . .]

I gave thee to drink living water out of the Rock, and thou didst give Me gall and vinegar. [O My people . . .]

For thy sake did I smite the kings of the Canaanites, and thou didst smite Me on the head with a reed. [O My people . . .]

I gave thee a royal sceptre, and thou gavest to My head a crown of thorns. [O My people . . .]

I lifted thee up in great strength, and thou didst lift Me up to hang upon the Cross. [O My people . . .]

During this ceremony the red copes and chasuble which were worn in the other offices of the day were set aside, and black copes alone were used; the utmost aspect of sorrow and mourning for sin being, at the same time, thrown over the church and all the *instrumenta* of Divine Service, by means of black hangings, a custom which has never been discontinued.

It is a very ancient practice of the Church to abstain from celebrating the Holy Communion on Good Friday. On Maundy Thursday (as has been already shown) a portion of the Sacra-

ment then consecrated was reserved in one element only, and this being placed in a chalice of unconsecrated wine on Good Friday, was then received by those who communicated instead of elements consecrated on the day itself. This Mass of the Pre-sanctified is an institution of very ancient date, being found in the Sacramentaries from which our modern offices are so largely derived: and since it is traceable, on good evidence, as far back as the time of St. Augustine, it seems to represent the practice of the Primitive Church. The use of this office has been general in the Western Church for the greater part of the time of its existence. In the Eastern Church there is no recognition of the Eucharist at all on this day¹, there being in fact almost a total absence of prayer altogether, the services consisting chiefly of the reading of prophecies and gospels respecting the Passion: and such appears also to be the practice of the Ambrosian Rite.

But, although this custom appears to be of primitive origin, it has not been preserved in its primitive form. In the Church of England before the Reformation the practice had grown up of the priest alone receiving on Good Friday the holy Sacrament which had been consecrated on Maundy Thursday; and this is still the practice of the Latin Church. The Sacramentary of St. Gregory clearly indicates that in the early Church others communicated with him as on other days. The rubric directs, "*Cum dixerint Amen, sumit de sancta, et ponit in calicem, nihil dicens. Et communicant omnes cum silentio, et expleta sunt universa.*" [Menard's ed., p. 70.] In the tenth century a Canon of the Church of England which enjoins the reservation on Holy Thursday and certain ceremonies to be used on Good Friday, adds respecting the latter day, "Then let him," i. e. the priest, "go to house, and whosoever else pleases." [Johnson's Canons, i. 404.] In fact, Martene proves that Communion of the Laity as well as of the priest on this day was the prevailing custom of the Church until the tenth century at least; and there are strong grounds for believing that the practice continued down to the time of the Reformation.

The exact intention of the English rite is not easy to ascertain. The appointment of an Epistle and Gospel is (under the circumstances in which the Prayer Book was set forth) a *prima facie* evidence that Consecration on Good Friday was intended to supersede the Mass of the Pre-sanctified which had been hitherto used; and Communion was, of course, intended to follow. On the other hand, this was a deviation from the ancient practice of the Church, which was not in accordance with the respect for it shown by those who set forth our first English Prayer Book. Such a deviation can only be accounted for by supposing that

¹ No consecration of the Holy Eucharist is allowed during Lent in the Eastern Church except on Saturday and Sunday. The feast of the Annunciation is the only exception to this rule. Communicants on all other days receive the pre-sanctified elements.

they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

ricordia non repellis: exaudi preces nostras quas pro illius populi obsecratione deferimus; ut agnita veritatis tuæ luce quæ Christus est, a suis tenebris eruatur. Per eundem Dominum nostrum.

Pro Paganis. Oratio [ix.].

Salisbury Use.
Greg. Gelas. ut
supra.

Omnipotens sempiterne Deus, qui non vis mortem peccatorum, sed vitam semper inquiris, suscipe propitius orationem nostram; et libera eos ab idolorum cultura; et aggrega ecclesiæ tuæ sanctæ ad laudem et gloriam nominis tui. Per Dominum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Heb. x. 1—25.	{ Hosea v. 15. vi. 6.	Hosea vi. 1—6.	
GOSPEL.	John xix. 1—37.	{ Exod. xii. 11. John xviii. and xix.	Exod. xii. 1—11. John xviii. and xix.	

EASTER EVEN.

The Collect.

[A.D. 1661.]

Rom. vi. 3—5. 10

—12.

Col. iii. 3. 5.

Tit. ii. 11—14.

1 Cor. xv. 21, 22.

Ps. ix. 13.

John vi. 39.

Rom. xiv. 9.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

VIGILIA PASCHÆ.

Salisbury Use.

[. . . . Resuscitet vos de vitiorum sepulchris, qui Eum resuscitavit a mortuis. Amen. Ut cum Eo sine fine feliciter vivatis quem resurrexisse a mortuis veraciter creditis. Amen.]

[Greg. Benedictio in Dom.
i. post Pasch.
Oct.]

[O MOST gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ; so by

[A.D. 1637.]

strong reasons against reservation were present to the Reformers, but that, at the same time, they did not contemplate depriving the Church of Christ's Sacramental Presence on this Holy Day, and therefore enjoined the ordinary service with consecration.

The practice of the Church of England since the Reformation certainly seems to have been to celebrate the Holy Communion on this day. On Good Friday in 1564 [March 31] Queen Elizabeth openly thanked one of her preachers in her Chapel for his sermon in defence of the Real Presence, which seems to show that the Holy Eucharist was then celebrated. [Heylin's Ref. ii. 317. Eccl. Hist. Soc. ed.] And in Bishop Andrewes' Sermons on the Passion there are allusions to it, which put the matter beyond a doubt.

The conclusions that may be drawn are, (1) that the Church of England never intended so far to depart from ancient habits as to be without the Sacramental Presence of Christ on the Day when His Sacrifice is more vividly brought to mind than on any other day in the year: (2) that from the introduction of the un-Catholic custom of Communion by the priest alone, or for some other reason, it was thought best to disuse the Mass of the Pre-sanctified and substitute Consecration: (3) that it is a less evil to depart from ancient usage by consecrating on this day than to be without the Sacramental Presence of our Lord.

EASTER EVE.

The day between Good Friday and Easter Day commemorates the Descent of our Blessed Lord's soul into Hell, and the rest of His body in the grave. In the Gospel we are told that this

Sabbath day was "an high day" in the Jewish ritual. It was the day when all were to be present before the Lord [Exod. xxiii. 17], and when the sheaf of the first-fruits was to be offered. [Lev. xxiii. 10, 11.] In the Christian Church it at once acquired the name of the "Great Sabbath," being so called in the Epistle of the Church of Smyrna respecting the martyrdom of St. Polycarp. The ancient Epistle and Gospel referred to Holy Baptism, and to our Lord's Resurrection: those now appointed were introduced into the Prayer Book of 1549. The ancient Collect was, "O God, who didst illuminate this most holy night by the glory of our Lord's resurrection; preserve in Thy new-born family the spirit of adoption which Thou hast given: that being renewed both in body and mind, they may render unto Thee a pure service, through the same our Lord." This was not adopted in the translated Offices of the Church (probably because it had some reference to the blessing of the new fire and the Paschal candle); nor was any Collect provided for the day until 1637, when that printed above was inserted in the Prayer Book prepared for Scotland. This is thought to have been the composition of Archbishop Laud, and was the foundation of the present Collect, which is first found in Cosin's writing in the margin of the Durham book. Even this modern Collect keeps up a memorial of the primitive custom of the Church in administering Baptism on Easter Eve. But the practice having fallen into disuse¹, the devotional tone of the day is brought into a more

¹ A Preface to the Baptismal Offices, which was erased from the Prayer

our true and hearty repentance all our sins may be buried with him, and we not fear the grave; that as Christ was raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us; and that for the merit of Jesus Christ, that died, was buried, and rose again for us. *Amen.*]

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Pet. iii. 17—22.	Col. iii. 1—4.	Col. iii. 1—4.	Rom. vi. 3—11.
GOSPEL.	Matt. xxvii. 57—66.	Matt. xxviii. 1—7.	Matt. xxviii. 1—7.	Matt. xxviii.

EASTER DAY.

¶ *At Morning Prayer, instead of the Psalm, O come, let us sing, &c., these Anthems shall be sung or said.*

1 Cor. v. 7, 8. **C**HRIST our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

Rom. vi. 9—11. **C**HRIST being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once:

IN DIE PASCHÆ.

¶ *Statio et ordo processionis in die Paschæ Salisbury Use. ante matutinas cum cruce. Pulsatis omnibus campanis cantetur antiphona.*

[*Communio.*

PASCHA nostrum immolatus est Christus: Alleluia. Itaque epulemur, in azymis sinceritatis et veritatis. Alleluia, Alleluia, Alleluia.]

CHRISTUS resurgens ex mortuis jam non moritur: mors illa ultra non dominabitur. Quod enim mortuus est, peccata mortuus est semel: quod

direct and close analogy with the Holy Week history of our Blessed Lord by the commemoration of His burial, in the Gospel, and His Descent into Hell, in the Epistle. [See notes to the Apostles' Creed.]

The Vigil of Easter has always been celebrated with much ceremony, even from primitive times. It is mentioned by Tertullian [Ad Uxorem ii. 4], and in the Apostolical Constitutions [v. 20], by Eusebius [vi. 9], Lactantius [vii. 19], St. Chrysostom, and St. Jerome. St. Gregory Nazianzen [Orat. xlv. in Pasch.] speaks of the churches being so lighted up that it seemed like day, and this he speaks of as a symbolical usage, (in the spirit of the ancient Collect given above,) memorializing the glorious illumination brought on the world by the Resurrection of the Sun of Righteousness. The services continued until after midnight, to welcome the early dawn of the Resurrection; and also from a tradition (current among the Jews as well) that the second coming of Christ will be in the night of Easter Eve¹. At a later period, and in the ancient offices of the English Church, the new fire, the Paschal candle, and the incense, all received Benediction on this day for use in the succeeding year.

Book in 1661, began: "It appeareth by ancient writers, that the sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide; . . . which custom (now being grown out of use), although it cannot," &c. [See notes to Baptism.]

¹ "Hæc est nox, quæ nobis propter adventum regis, ac Dei nostri pervigilio celebratur: cujus noctis duplex ratio est, quod in ea et vitam tum recepit, cum passus est; et postea orbis terræ regnum recepturus est. Hic est enim Liberatores, et Judex, et Ultor, et Rex, et Deus, quem nos Christum vocamus."—Lactant. vii. 19.

There has ever been something of festive gladness in the celebration of Easter Eve, which sets it apart from Lent, notwithstanding the fast still continues. To the disciples it was a day of mourning after an absent Lord; but the Church of the Resurrection sees already the triumph of that Lord over Satan and Death. In the promise of the prophetic words, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" [Hos. xiii. 14], she sees afar off the dawn of the Resurrection, and already the words sound in her ears, "Your sorrow shall be turned into joy." A celebration of the Holy Communion took place on this day, as on Maundy Thursday, at the time of Vespers; and in the place of the Introit was sung *Gloria in Excelsis Deo*, with its response, *Et in terra pax hominibus*, while the bells of the church were ringing in the joys of Easter². At Milan, "Ad Missam in ecclesia majore," the announcement of our Lord's Resurrection was thrice made in the words, "Christus Dominus resurrexit," when the response thrice followed, "Deo gratias."

EASTER DAY.

They who went about "preaching Jesus and the Resurrection," and who observed the first day of the week as a continual memorial of that Resurrection, must have remembered with vivid and joyous devotion the anniversary of their Lord's restoration to them. It was kept as the principal festival of the year, therefore, in the very first age of the Church, and Easter had become

² This custom is observed on Christmas Eve at Magdalen College, Oxford.

but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord.

1 Cor. xv. 20
—22.

CHRIST is risen from the dead : and become the first-fruits of them that slept. For since by man came death : by man came also the resurrection of the dead. For as in Adam all die : even so in Christ shall all be made alive.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer.

As it was in the beginning, is now, and ever shall be : world without end.
Amen.

The Collect.

Acts ii. 24.
John xi. 25.
1 Pet. i. 3.
Heb. ii. 14, 15.
1 Cor. xv. 57. 23.

AL^MIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened

autem vivit, vivit Deo. Alleluia,
Alleluia.

Oratio.

DEUS, qui hodierna die per unigenitum tuum æternitatis nobis aditum, devicta morte, reserasti ; vota

Salisbury Use.
Greg. Gelas. in
die Sancto
Paschæ. Cf.
Præf. in Dom.
i. post Asc.
Domini ' per

long familiar to all parts of the Christian world so early as the days of Polycarp and Anicetus, who had a consultation at Rome in A.D. 158, as to whether it should be observed according to the reckoning of Jewish or Gentile Christians. [Irenæus in Euseb. v. 24.] Eusebius also records the fact that Melitus, Bishop of Sardis about the same time, wrote two books on the Paschal festival [Euseb. iv. 26], and Tertullian speaks of it as annually celebrated, and the most solemn day for Baptism. [De Jejun. 14. De Bapt. 19.] Cyprian, in one of his Epistles, mentions the celebration of Easter solemnities [lvii.]; and in writers of later date, the festival is constantly referred to as the "most holy Feast," "the great Day" [Conc. Ancyra vi.], the Feast of Feasts, the Great Lord's Day, and the Queen of Festivals. [Greg. Naz. Orat. in Pasch.]

The original name of the Festival was one which also included Good Friday, Πάσχα, which was derived from the Aramaic form of the Hebrew name for Passover. This name was also retained in the Latin : and in the time of Leo the Great, when the distinction began to be made of the Pascha Dominicæ Passionis, and the Pascha Dominicæ Resurrectionis, Dies Paschæ began to be understood chiefly, and soon alone, of Easter. In England the same name was also once familiar, perhaps derived from the French language, and Easter eggs are still called "pasque" [or in a corrupt form "paste"] eggs all over the North of England. The more familiar name of Easter is, however, traceable as far back as the time of the Venerable Bede, who derives it from the name of a pagan goddess Eostre, or Ostera, whose festival happened about the time of the vernal equinox [De ratione Temporum, xiii.], and was observed as a time of general sacrifices, with a view to a good harvest. Later, and perhaps more trustworthy philologists have derived the word from the old Teutonic *wristan*, to rise, and *wristan*, the Resurrection : and it is significant that the idea of sunrise is self-evident in the English name of the Festival on which the Sun of Righteousness arose from the darkness of the grave. The popular name for the day among Oriental Christians, is *Λαμπρὴ*, the Bright Day, in which the same idea is

to be observed. In old English Calendars Easter is called "the uprising of our Lord," and "the Ajenrising of our Lord."

The Judaizing habits which caused so much trouble in the earliest days of Christianity, long retained a hold upon many portions of the Church in respect to the observance of Easter. In the Western Church the festival was always kept on the first day of the week, as being the actual day which our Lord had consecrated by His Resurrection ; but the Churches of Asia kept it on the third day after the 14th of the Jewish month Nisan, whatever day of the week this might be. In the second and third centuries there was much controversy respecting this difference of computation ; but the first Canon of the Council of Arles [A.D. 314] ordered Easter to be celebrated on one day every where, and the Council of Nicæa [A.D. 325] authoritatively ruled that Easter was to be kept on the Lord's Day¹. There being also much difficulty in determining, without scientific help, which Sunday in March or April was the proper one, the same Council directed that the Church of Alexandria should send timely notice to other principal Churches of the day on which the true Easter would occur in the ensuing year, and that thus an uniform practice should be maintained throughout the Christian world². It was not, however, until the eighth century that the computation of Easter was settled on sufficiently accurate calculations to ensure uniformity³ ; and the Church of England retained, until the time of St. Augustine of Canterbury, the Jewish method, which was

¹ There is no Canon of this Council on the subject, but that its decision was authoritative may be certainly inferred from the manner in which it is recorded in Theodoret i. 9, 10, Socrates i. 9, and Euseb., *Life of Constantine*, iii. 18.

² There is a relic of this practice in the Ambrosian Rite, where the following proclamation of Easter is directed to be made on the feast of the Epiphany :—

"Annunciatio diei Paschatis per Diaconum.

"Noverit charitas vestra, fratres charissimi, quod annuente Dei et Domini nostri Jesu Christi misericordia, die tali mensis talis Pascha Domini celebrabitur."

³ See note on the "Tables to find Easter."

Phil. i. 6. ii. 13.
Heb. xiii. 20, 21.

unto us the gate of everlasting life;
We humbly beseech thee, that, as by
thy special grace preventing us thou
dost put into our minds good desires,
so by thy continual help we may bring
the same to good effect; through Jesus
Christ our Lord, who liveth and
reigneth with thee and the Holy
Ghost, ever one God, world without
end. *Amen.*

nostra, quæ præveniendi aspiras, etiam
adjuvando proseguere, Per eundem
Dominum nostrum Jesum Christum
Filiū tuum. Qui tecum.

gloriam Resur-
rectionis vitæ
æternæ adiutū
patefecit.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Col. iii. 1—7.	1 Cor. v. 7, 8.	1 Cor. v. 7, 8.	Acts i. 1—8.
GOSPEL.	John xx. 1—10.	Mark xvi. 1—7.	Mark xvi. 1—7.	John i. 1—17.

MONDAY IN EASTER WEEK.

The Collect.

[A.D. 1549.]

ALMIGHTY God, who through
thy only-begotten Son Jesus
Christ hast overcome death, and opened
unto us the gate of everlasting life;
We humbly beseech thee, that, as by

FERIA II, POST PASCHA.

Salisbury Use.

not wholly banished from the Northern parts of the island until
A.D. 714. These two methods of computing Easter may be
shortly explained by adding that the Jewish or "Quartadeciman"
computation aimed at observing the very day of our Lord's Resur-
rection (as we observe the day of His Nativity); while the method
which ultimately became universal aims at observing that Lord's
Day as Easter which comes next after the actual anniversary.
Each method claimed Apostolic authority from the first: Polycarp,
who advocated the Jewish system, declared that it was derived
from St. John, with whom he was contemporary; while the
Bishops of Rome and others believed themselves to be following
a custom handed down to them from St. Peter and St. Paul.

The Anthems instead of "Venite exultemus" represent the pri-
mitive custom of Easter morning, when the versicle "The Lord is
risen," and the response "He is risen indeed," were the formal
salutation between Christians. In the ancient rite of the Eng-
lish Church one of these anthems was said in procession before
Mattins; and the service was retained in 1549. It may be useful
to the reader to see the Latin and English forms side by side.

Salisbury Use.

Prayer Book of 1549.

¶ *Statio et ordo processionis
in die Pasche ante matutinas
cum cruce. Pulsatis omni-
bus campanis cantetur anti-
phona.*

Christus vivit Deo.
Alleluia, Alleluia.

¶ Dicant nunc Judæi quo
modo milites custodientes sepul-
chrum perdidit regem ad
lapidis positi omnem quare non
servabant petram justitiæ aut
sepultum reddant aut resurgen-
tem adorent nobiscum, dicentes,
Alleluia, Alleluia.

¶ Surrexit Dominus de se-
pulchro.

R. Qui pro nobis pependit in
ligno. Alleluia.

¶ *In the morning afore Matins,
the people being assembled
in the Church, these anthems
shall be first solemnly sung
or said.*

Christ . . . living unto God
in Christ Jesus our Lord. Hal-
lelujah, Hallelujah. Christ is
risen again . . . all men shall
be restored to life. Hallelujah.

The Priest.

Shew forth to all nations the
glory of God.

The Answer.

And among all people His
wonderful works.

Oratio.

Let us pray.

Deus, qui pro nobis Filiū
crucis patibulum subire voluisti,
ut inimici a nobis pelleres po-
testatem: concede nobis famulis
tuis ut in resurrectionis ejus
gaudiis semper vivamus. Per.

O God, who for our redem-
tion didst give Thine only-be-
gotten Son to the death of the
cross; and by His glorious re-
surrection hast delivered us from
the power of our enemy; grant
us so to die daily from sin, that
we may evermore live with Him
in the joy of His resurrection;
through the same Christ our
Lord. Amen.

The present Rubric substituting these Anthems for the Venite
was introduced in 1552¹.

In the Salisbury Use there was a celebration at a late hour on
Easter Eve, probably after midnight; and in the Prayer Book of
1549 two celebrations are directed for Easter Day, the Collect,
Epistle, and Gospel for the first of which are those which are still
retained; the Epistle being that previously in use on Easter Eve.
The second celebration had the Collect which is now used (as it
then was also) for the Octave of Easter Day, and the Epistle and
Gospel of the ancient Missal.

INTROIT.—When I wake up I am present with Thee. Alleluia.
Thou hast laid Thine hand upon me. Alleluia. Such knowledge
is too wonderful for me. Alleluia. Alleluia. Ps. O Lord, Thou
hast searched me out and proved me. Thou knowest my down-
sitting and mine uprising. Glory be.

EASTER MONDAY.

The extension of the Easter festival through seven days is
mentioned by St. Chrysostom in one of his Easter homilies, by
St. Augustine in one of his Epistles [iv. ad Januar.], and in the
Code of Theodosius, which directed a cessation of labour during
the whole of the week. The Sacramentary of St. Gregory con-
tains a service for each day, as does also the Salisbury Missal.
Yet there are many ancient precedents for the course taken in
the later English rite, which limits the special services to three

¹ See note at p. 1.

thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts x. 34—43.	Acts x. 34—43.	Acts x. 37—43.	Acts i. 12—17 and 21—23.
GOSPEL.	Luke xxiv. 13—35.	Luke xxiv. 13—35.	Luke xxiv. 13—35.	John i. 18—23.

TUESDAY IN EASTER WEEK.

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FERIA III., POST PASCHA.

Salisbury Use.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts xiii. 26—41.	Acts xiii. 26—33.	Acts xiii. 26—33.	Acts ii. 14—21.
GOSPEL.	Luke xxiv. 36—48.	Luke xxiv. 36—47.	Luke xxiv. 36—47.	Luke xxiv. 12—35.

THE FIRST SUNDAY AFTER EASTER.

The Collect.

[A.D. 1549.]

1 Cor. xv. 3, 4.
Rom. iv. 24, 25.
1 Cor. v. 7, 8.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our jus-

DOMINICA I., POST PASCHA.

Salisbury Use.

[P]ER Christum Dominum nostrum. Qui innocens pro impiis voluit pati, et pro sceleratis indebite

Præf. antiq.
Dom. in
Palmis, Feria
iv. Pamelius
Liturg. II. 564

days. At the Council of Mayence [A.D. 813] a canon was passed which restricted the celebration of Easter to four days. The thirty-seventh Canon of Ælfric [A.D. 957] directs the clergy to charge their people, that they keep the first four days of Easter free from all servile work. A Council of Constance [A.D. 1094] enjoined that Pentecost and Easter should both be celebrated with three festival days; and these *τρίημερος ἑορτασμός* are spoken of even by Gregory Thaumaturgus in the third century. There seems, therefore, to have been considerable diversity as to the number of days observed, but a general consent in setting apart several days after Sunday in special honour of the festival of our Lord's Resurrection.

In the margin of his Durham Prayer Book, Bishop Cosin wrote out for use on this day the Collect, "O God, who for our redemption" which had been formerly appointed for the procession before Mattins.

INTROIT.—The Lord hath brought you into a land flowing with milk and honey. Alleluia. Wherefore, let the law of the Lord be ever in your mouth. Alleluia. Ps. O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. V. Glory to God in the highest. R. On earth peace, good will towards men.

EASTER TUESDAY.

Until 1661, the Collect originally appointed for the second celebration on Easter Day was appointed for use on this day.

INTROIT.—He shall give him the water of wisdom to drink. Alleluia. She shall be established in them, and shall not be moved. Alleluia. And shall exalt them for ever. Alleluia. Alle-

1 John iii. 2, 3.
1 Pet. ii. 1, 2.

tification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

condemnari. Cujus mors delicta nostra detorsit, et resurrectio nobis justificationem exhibuit . . .]

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 John v. 4—12.	1 John v. 4—10.	1 John v. 4—10.	Acts v. 12—20.
GOSPEL.	John xx. 19—23.	John xx. 19—31.	John xx. 19—31.	John xx. 19—31.

THE SECOND SUNDAY AFTER EASTER.

The Collect.

[A.D. 1549.]

1 Cor. v. 7.
1 Pet. ii. 21, 22.
Eph. v. 1, 2.
Col. i. 12—14.
John xiii. 15.
Heb. xii. 1, 2.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace

DOMINICA II., POST PASCHA.

Salisbury Use.

luia. Ps. O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever. Glory be.

Thou hast searched me out and proved me. Thou knowest my downsitting and mine uprising. Glory be.

LOW SUNDAY.

All the days between Easter and its Octave have "in Albis" added to them in the Sacramentary of St. Gregory, but the Sunday after Easter is called Dominica octavas Pasche. From a very ancient period, however, it has been called "Dominica post albas," or (as in the Ambrosian Missal), "Dominica in albis depositis," and shortly, "Dominica in albis," because on this day the newly baptized first appeared without the chrisoms or white robes which they had worn every day since their baptism on Easter Eve. The popular English name of Low Sunday has probably arisen from the contrast between the joys of Easter and the first return to ordinary Sunday services. On this Sunday, or sometimes on the fourth Sunday after Easter, it was the custom, in primitive days, for those who had been baptized the year before to keep an anniversary of their baptism, which was called the Annotine Easter, although the actual anniversary of the previous Easter might fall on another day. [Micrologus lvi.] The Epistle evidently bears on this custom, and sets forth the new birth of Baptism as the beginning of an abiding power of overcoming the world through its connexion with the Risen Christ, the source of our regeneration. The ancient writer just referred to suggests the reflection, that if we celebrate the anniversary of that day when we were born to eternal death through original sin, how much rather ought we to keep in memory the day when we were new born into eternal life!?

The Collect appointed for this Sunday in 1549 was that now in use, the one originally belonging to the second communion of Easter Day. In 1552, when the special service for this second communion was discontinued, the Collect at present in use on Easter Day was substituted. In both cases Low Sunday was regarded as the Octave of Easter, according to the ancient rite; but in 1661 the original Collect of the day was restored at the suggestion of Cosin, the change that had removed it from use on Easter Day being overlooked, and thus the ritual symmetry of the two services was marred.

INTROIT.—When I wake up I am present with Thee. Alleluia. Thou hast laid Thine hand upon me. Alleluia. Such knowledge is too wonderful for me. Alleluia. Ps. O Lord,

¹ In the Lectionary of St. Jerome the Pascha Annotinum is set down for the third Saturday after Easter. The Epistle is Rev. v., and the Gospel, John iii.

HYMNS.

EVENSONG.—*Chorus nova Hierusalem.* H. N. 25. 56, H. A. M. 106.

COMPLINE.—*Jesu Salvator saculi.* H. N. 30. 57, H. A. M. 118.

MATTINS.—*Aurora lucis rutilat.* H. N. 26. 58, H. A. M. 109.

LAUDS.—*Sermone blando angelus.* H. N. 27. 59, H. A. M. 109.

EVENSONG.—*Ad canonem Agni providi.* H. N. 29. 64, H. A. M. 111.

The four last hymns are appointed to be sung daily until Ascension Day. But on all feasts of Apostles and Evangelists during the Paschal Season, the following:—

EVENSONG AND MATTINS.—*Tristes erant Apostoli.* H. N. 37. 77, H. A. M. 109.

LAUDS.—*Claro paschali gaudio.* H. N. 38. 78, H. A. M. 109.

THE SECOND SUNDAY AFTER EASTER.

The Eucharistic tone of the Scriptures used begins now to diverge from the fact of the Resurrection to the results of it, as giving to the Church a Saviour abiding with us for ever. In the Epistle and Gospel He is set forth as the Chief Pastor, the High Priest of the New Dispensation; and His own words, "I am the good Shepherd," are taken up by His chief Apostle when he calls Him "the Shepherd and Bishop of your souls." The Collect is, however, based on the idea of Christ's holy example as referred to in the first part of the Epistle, and neither in the modern nor in the ancient service is there any recognition of the beautiful parable which our Lord spoke of Himself in the Gospel, except that the first words of it were taken for the "Communio," or sentence sung during the communion of the laity. Durandus states that the Epistle and Gospel concerning the sheep and the Shepherd are connected with a Roman custom of holding councils on this day; but if so, the custom must be more ancient than the days of St. Jerome, in whose Lectionary they are found. It seems probable that Christ's example to His pastors is, however, the idea of the Sunday, not His example to all.

In both Epistle and Gospel (considering the season at which they are used) there must be taken to be a reference to victory gained by suffering. The good Shepherd would not win His flock by agreeing to the Tempter's suggestion, "All these things will I give Thee, and the glory of them, if Thou wilt fall down

that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Pet. ii. 19—25.	1 Pet. ii. 21—25.	1 Pet. ii. 21—25.	Acts vi. 1—7.
GOSPEL.	John x. 11—16.	John x. 11—16.	John x. 11—16.	Mark xv. 43. xvi. 8.

THE THIRD SUNDAY AFTER EASTER.

The Collect.

Isa. xxix. 24.
xxx. 31.
2 Tim. ii. 19.
1 Pet. iii. 10, 11.
Eph. v. 8. 13—15.
1 John i. 3. 6.
Eph. iv. 1.
2 Pet. i. 5—8.

ALmighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

DOMINICA III, POST PASCHA.

Oratio.

DEUS, qui errantibus, ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis; da cunctis qui Christiana professione censentur, et illa respuere, quæ huic inimica sunt nomini, et ea quæ sunt apta sectari. Per Dominum.

Salisbury Use.
Greg. Gelas. Dom.
ii. post Oct.
Pasche. Leo
in Murat. i.
301.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Pet. ii. 11—17.	1 Pet. ii. 11—19.	1 Pet. ii. 11—19.	Acts ix. 32—42.
GOSPEL.	John xvi. 16—22.	John xvi. 16—22.	John xvi. 16—22.	John v. 1—15.

and worship me," for that would have been no victory at all: but He won them by giving up His life for them; and the seeming extinction of all hope on Good Friday was the step to that triumph by which the "kingdoms of this world have become the kingdoms of the Lord and of His Christ," the Shepherd and Bishop of our souls. The humble obedience of the Son of Man, "even unto death," has made Him an Example to all ages, the Leader of an innumerable army of saints, and the Fountain of the pastoral and sacerdotal office, by the ministrations of which men are gathered into the one fold of salvation.

INTROIT.—The earth is full of the goodness of the Lord. Alleluia. By the word of the Lord were the heavens made. Alleluia. Alleluia. Ps. Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful. Glory be.

THE THIRD SUNDAY AFTER EASTER.

On this Sunday the risen Saviour is presented to us as the strength of the regenerate, the Fountain of spiritual ability for all Christians, as well as of pastoral ability for His ministers. For the mystical Presence of Christ is the power by which those who are admitted into the Christian body are able to eschew evil and follow good, and it was this Mystical Presence of which Christ spoke in the words of the Gospel.

During the period which is now being commemorated, the Lord Jesus was seen again by His disciples; and yet they must have been possessed by a conviction that it was not for long, and

that their Master was to be taken away from their head as Elijah was from Elisha. At such a time, and as their faith grew with the Resurrection Life of their Lord, the words He had formerly spoken to them must have recurred to their minds as words which had already been in part fulfilled, and of which a still more glorious fulfilment was in prospect. Because He was going to the Father to present His natural Body as an ever-living Intercession, He could not be seen by the bodily eyes of His little flock; but because He was going to the Father to be a continual Mediator and Intercessor, the benefits of His Presence would be manifestly given to the many, even as if the eyes of all the faithful rested upon His visible Person.

Thus had the good Shepherd comforted His flock before His Death: and thus in the Divine Service of His Church He is ever at this season speaking to us, and bidding us look to Him as a Saviour present in His Church, and to be beheld by the eyes of those who will look for Him in faith. A Presence which Christ could speak of in such terms as those of this day's Gospel may well be called Real, and in such a Presence His people may well look for that strength of the regenerate which will enable them to fulfil the duties of the regenerate.

INTROIT.—O be joyful in God, all ye lands. Alleluia. Sing praises unto the honour of His Name. Alleluia. Make His praise to be glorious. Alleluia. Alleluia. Ps. Say unto God, O how wonderful art Thou in Thy works, through the greatness of Thy power. Glory be.

THE FOURTH SUNDAY AFTER EASTER.

The Collect.

Job xl. 12.
Eccl. ix. 3.
Phil. ii. 13.
1. 9—11.
1 Cor. vii. 31.
Matt. vi. 21.
Heb. vi. 18—20.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord. *Amen.*

DOMINICA IV., POST PASCHA.

Oratio.

DEUS, qui fidelium mentes unius efficis voluntatis, da populis tuis id amare quod præcipis, id desiderare quod promittis, ut inter mundanas varietates ibi nostra fixa sint corda ubi vera sunt gaudia. *Per.*

Salisbury Use.
Greg. Gelas.
Dom. iii. post
Oct. Paschæ.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	James i. 17—21.	James i. 17—21.	James i. 17—21.	Acts xi. 19—30.
GOSPEL.	John xvi. 5—14.	John xvi. 5—15.	John xvi. 5—15.	John iv. 5—42.

THE FIFTH SUNDAY AFTER EASTER.

The Collect.

James i. 17.
John xv. 5.
Luke xi. 13.
2 Cor. iii. 5.
Ps. xxv. 9, 10.
Phil. i. 6.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

DOMINICA V., POST PASCHA.

Oratio.

DEUS, a quo cuncta bona procedunt; largire supplicibus tuis ut cogitemus te inspirante quæ recta sunt, et te gubernante eadem faciamus. *Per Dominum.*

Salisbury Use.
Greg. Gelas.
Dom. iv. post
Oct. Paschæ.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	James i. 22—27.	James i. 22—27.	James i. 22—27.	Acts xvi. 16—34.
GOSPEL.	John xvi. 23—33.	John xvi. 23—33.	John xvi. 23—30.	John ix. 1—38.

THE FOURTH SUNDAY AFTER EASTER.

The Collect for this day originally, i. e. in 1549, stood in English exactly as it stands in the Latin: "Almighty God, which dost make the minds of all faithful men to be of one will" Bishop Cosin altered the latter words to "make all men to be of one mind," but the present form was eventually adopted, and the idea of unity was thus taken out of the Collect. The omission is the more singular, since there is in the Gospel a reference to the Holy Spirit by whom this unity is effected.

The Epistle and Gospel point in the same direction as those of the preceding Sunday, viz. to the good and perfect Gift which would be bestowed upon the Church after, and through, the bodily departure of Christ to heaven. It seemed strange and hard to bear that it should be expedient for Him to go away who had been the Leader and Benefactor of His disciples and all who were willing to receive Him; but He spoke these words to them beforehand that they might be comforted with some foreshadowing of the glory and blessing of the New Dispensation which was to be perfected in His Resurrection and Ascension; and be prepared for perceiving, when the fruit of the Resurrection was ripe for gathering, that the departure of Christ to heaven was a greater gain to them through His mystical Presence than His remaining upon earth could have been. This good and perfect gift, the gift which the Spirit of truth bestows

upon the Church, and through the corporate Church on all its individual members, is therefore set before us as we draw near to Ascension Day as the true reason why all sorrow, because of her Lord's departure, should be banished from the Church. The Comforter will come to bestow the Gift of the Word of God engrafted upon human nature, and in that gift to bestow Light, Truth, and Salvation.

INTROIT.—O sing unto the Lord a new song. Alleluia. For He hath done marvellous things. Alleluia. His righteousness hath He openly showed in the sight of the heathen. Alleluia. Alleluia. Ps. With His own right hand, and with His holy arm, hath He gotten Himself the victory. Glory be.

ROGATION SUNDAY.

The fifth Sunday after Easter being the first day of the week in which the Rogation days occur, has taken its name from them, and is usually called Rogation Sunday. The striking appropriateness of the Gospel, which contains our Lord's words about asking in His Name, seems to indicate that it was either chosen for this day on account of its position with reference to the Rogation days, or that the latter were appointed to be observed on the three days following because the Gospel already distinguished this as the Sunday concerning Asking. Both the

THE ASCENSION-DAY.

The Collect.

Mark xvi. 19.
Acts i. 9.
Ps. xlii. 7-10.
Matt. vi. 20, 21.
Col. iii. 1-4.
Eph. ii. 4-6, 19.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our

IN DIE ASCENSIONIS DOMINI.

Oratio.

CONCEDE quæsumus omnipotens Deus, ut qui hodierna die unigenitum tuum Redemptorem nostrum

Salisbury Use.
Greg. in Ascensu Domini.

Epistle and Gospel are found in the Lectionary of St. Jerome, and as the Rogation days are generally said to have been instituted in the fifth century, the latter seems the more probable theory. The Collect has an evident connexion with the purpose of the Rogation days; and so, perhaps, has the latter part of the Epistle. Bishop Cosin wished to insert a new rubric at the end of the Gospel, "This Collect, Epistle, and Gospel shall be used only upon this day."

INTROIT.—With the voice of singing declare ye, declare ye. Alleluia. Utter it even to the end of the earth, say ye that the Lord hath redeemed His people. Alleluia. Alleluia. Ps. O be joyful in the Lord, all ye lands. Sing praises unto the honour of His Name. Make His praise to be glorious. Glory be.

THE ROGATION DAYS.

On the authority of St. Gregory of Tours (who wrote in the latter part of the sixth century) the institution of the Rogation Days is attributed to Mamertus, Bishop of the French diocese of Vienne, A.D. 452. A terrible calamity is said to have occurred to the diocese or city of Vienne (by earthquake and fire, and by the incursion of wolves and other wild beasts), on account of which Mamertus set apart the three days before Ascension Day as a solemn fast, during which processions with Litanies were to be made throughout the diocese. [See Introduction to the Litany.] The custom is supposed to have been taken up by other dioceses, and to have extended itself from France to England, but not to have been recognized at Rome until the eighth or ninth century. A more probable account is that the Rogation days were instituted at some earlier period, for the purpose of asking God's Blessing on the rising produce of the earth; and that Mamertus chose them as the time for a solemn observance in deprecation of God's anger with reference to the special troubles of his day.

There was a Collect, Epistle, and Gospel for the Rogation Days in the Salisbury Missal, but these were not retained in the Prayer Book, although there is a Homily in three parts "for the days of Rogation week¹," and an "Exhortation to be spoken to such Parishes where they use their Perambulations in Rogation week, for the oversight of the bounds and limits of their town." Bishop Cosin proposed to supply this omission, and wrote the following in the margin of the Durham Prayer Book:—

"THE COLLECT.

"Almighty God, Lord of Heaven and Earth, in whom we live, and move, and have our being; who dost good unto all men, making Thy sun to rise on the evil and on the good, and sending rain on the just and on the unjust; favourably behold us Thy people, who call upon Thy Name, and send us Thy Blessing from heaven in giving us fruitful seasons, and filling our hearts with food and gladness; that both our hearts and mouths may be continually filled with Thy praises, giving thanks to Thee in Thy holy Church through Jesus Christ our Lord. Amen."

¹ The title of this Homily, "That all good things come from God," seems to be suggested by the Collect for the Sunday.

² This Collect first appears in Cosin's Devotions, originally printed in 1626. It is not quite so rhythmical as some others of his composition, and perhaps the following form of it is better adapted for intonation:—

"Almighty God, Lord of Heaven and Earth, in whom we live, and move, and have our being; who dost cause Thy sun to rise on the evil and on the good, and sendest rain both upon the just and the unjust: we beseech Thee, favourably to behold Thy people who call upon Thee, and send Thy Blessing

A Collect was also proposed by the Commission of 1689, which is worthy of being placed beside that of Bishop Cosin:

"Almighty God, who hast blessed the earth that it should be fruitful, and bring forth every thing that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praise of Thy holy Name, through Jesus Christ our Lord. Amen."

The following table shows the old Epistles and Gospels for the three days, those proposed by Cosin, and also those suggested by the Commission of 1689. [See also the Table of Proper Psalms.]

	Salisbury Use.	Cosin.	1689.
EPISTLE.	James v. 16-20. Isa. vii. 10-15. Acts iv. 31-35.	James v. 13-18.	Deut. xxviii. 1-9.
GOSPEL.	Luke xi. 5-13. Luke i. 26-38. John xvii. 1-11.	Luke xi. 1-10.	Matt. vi. 25 to the end.

The religious Services of the Rogation Days are not limited to the walls of the Church. From very ancient days "Perambulations" around the boundaries of the parish have been made in procession, and the Litany, or a portion of it, with the 103rd and 104th Psalm sung at various stations, marked by Crosses, or still remembered by the parishioners from generation to generation, even when the crosses have ceased to mark the spots. It is not necessary to occupy space with the details of well-known usages connected with these perambulations, but it may be as well to set before the reader an extract from the Injunctions of Queen Elizabeth, issued in 1559, in which both the secular and the religious purpose of the procession is referred to.

"... For the retaining of the perambulation of the Circuits of Parishes, they shall once in the year at the time accustomed with the Curate and the substantial men of the Parish walk about the Parishes as they were accustomed, and at their return to the Church make their common prayers.

"Provided, that the Curate in their said common Perambulations, used heretofore in the days of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of His fruits upon the face of the earth, with the saying of the 103rd Psalm: *Benedic, anima mea, &c.* At which time also the same minister shall inculcate these or such sentences, 'Cursed be he which translateth the bounds and dolles of his neighbour.' Or such other order of prayers, as shall be hereafter appointed."

The "Exhortation" printed as a sequel to the Rogation-day Homily begins by saying that the principal object of the Procession or Perambulation is that of asking God's blessing upon the land and its fruits, and adds, "Yet have we occasion secondarily given us in our walks on these days to consider the old ancient bounds and limits belonging to our township," &c. &c. From Bishops' Articles of Visitation of later periods it appears that the ordinary practice was to use the Litany on each of these days, and a portion of the Homily. But it is clear that there

down from heaven to give us a fruitful season: that both our hearts and mouths being continually filled with Thy goodness, we may evermore give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord. Amen."

In the same volume there is another admirable Collect for the Ember Week in September, which would be a most suitable one to use for a Harvest Thanksgiving Celebration.

Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.
Amen.

ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus.
Per eundem Dominum nostrum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts i. 1—11.	Acts i. 1—11.	Acts i. 1—11.	Acts i. 1—12.
GOSPEL.	Mark xvi. 14—20.	Mark xvi. 14—20.	Mark xvi. 14—20.	Luke xxiv. 36—53.

SUNDAY AFTER ASCENSION-DAY.

The Collect.

Ps. xiv. 7.
Ps. xlvii. 5—9.
Phil. ii. 9—11.
John xiv. 16—18.
1 Pet. i. 3. iii. 22. **O** GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto

DOMINICA INFRA OCTAV. ASCENSIONIS.

Antiph. ad Vesp. in die Ascens.

O REX Gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas

was never any settled rule, and that the practice varied according to the piety and liturgical feeling of the day or the parish.

The Rogation Days and the religious observance of them in some such manner as that above indicated are referred to in the most ancient records of the Church of England. In the Laws of King Alfred and of Athelstan they are called *geboddagas* or Prayer Days, and also *gang dagas*; the latter name, "gang days," being still used in some parts of the north of England.

HOLY THURSDAY.

There is not any very early historical notice of Ascension Day, but St. Chrysostom has a homily on the day; St. Augustine mentions it in one of his Epistles, and also in a Sermon [261], in which he says, "We celebrate this day the solemnity of the Ascension." St. Gregory of Nyssa has also left a homily on the day. St. Augustine calls this one of the festivals which are supposed to have been instituted by the Apostles themselves [Ep. liv. a.l. cxviii. ad Januar.], so that it must have been generally observed in his time: and Proclus, Archbishop of Constantinople, in the same age, speaks of it [Orat. iii.] as one of the days which the Lord has made, reverently considering that the great acts of our Lord so far consecrated the days on which they occurred that no further appointment was needed for their separation from common days. Its name has never varied, although popular appellations have, of course, been attached to it on account of some observances connected with the day. But even these have been very few, and are not worth notice, "Holy Thursday" being the only vernacular name that has been generally adopted.

During the Paschal Quinquagesima no festivals have vigils or fasting eves except Ascension Day and Whitsunday, the whole period being regarded as one of spiritual joy in the Resurrection.

The ritual provisions of the Prayer Book for this day show plainly that it is regarded in the system of our Church as one of the very highest class of solemn days set apart in honour of our Lord. The proper Lessons and Psalms at Mattins and Evensong, and the proper preface in the Communion Service place it on the same footing as Christmas Day, Easter, or Whitsunday; and there is no day in the year which is so well illustrated by these as that of the Ascension. It could hardly have been otherwise, for the act which is commemorated on this day was one which crowned and consummated the work of the Redeemer's Person, and opened the gate of everlasting life to those whom He had redeemed.

The facts of the Ascension are commemorated in the Epistle and Gospel; types of it form the subjects of the first lessons at

Mattins and Evensong.—Moses in the mount of God for forty days receiving the law, and Elijah ascending to heaven in a whirlwind. But the fulness of the day's meaning must be looked for in the Psalms, where, as so often, the interpretation of the Gospels was given by God beforehand to the Church. And in these the Church also celebrates the eternal Victory of the King of glory, who had been made a little lower than the angels in the humiliation of His earthly life, that He might be crowned with the glory and worship of all created things, when seated, still in His human nature, on the throne of Heaven. The festival concludes the yearly commemoration of our Blessed Lord's life and work: which thus leads upward from the cradle at Bethlehem, exhibiting before God and man the various stages of His redeeming work, and following Him step by step until we stand with the disciples gazing up after Him as He goes within the everlasting doors. And thus this half-yearly cycle of days presents the holy Jesus to our devotions as perfect Man and perfect God, the perfection of His manhood confirmed in the sorrows of Good Friday, the perfection of His Divine Nature in the triumph of Easter and the Ascension.

INTROIT.—Ye men of Galilee, why stand ye gazing up into heaven? Alleluia. So shall He come as ye have seen Him go into heaven. Alleluia. Alleluia. Alleluia. Ps. And while they looked stedfastly toward heaven as He went up, behold two men stood by them in white apparel, which said. Glory be.

HYMNS.

EVENSONG AND MATTINS.—*Æterne Rex altissime.* H. N. 31. 66, H. A. M. 122.

COMPLINE.—*Jesu, nostra Redemptio.* H. N. 32. 67, H. A. M. 125.

LAUDS.—*Tu, Christe, nostrum gaudium.*

These hymns are appointed to be sung daily up to Whitsunday.

SUNDAY AFTER ASCENSION.

This day was anciently called by the significant name of "Dominica Expectationis." Being the only Lord's Day which intervened between the Ascension of our Lord and the Descent of the Holy Ghost, it represents that period during which the Apostles were obeying the command of their Master, when "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." [Acts i. 4.]

The Collect for this day is an expansion of the ancient Anti-

Rom. xv. 13.
Heb. vi. 17—20.
John xiv. 18,
marg. "or-
phanos."

thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

nos orphanos, sed mitte promissum Patris in nos Spiritum veritatis. Alleluia.

[Omnipotens Deus Pater gloriæ, qui Dominum nostrum Jesum Christum suscitasti a mortuis, conlocans illum ad dexteram tuam super omnem principatum et potestatem, &c.]

Mozarabic
[Brev.].

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Pet. iv. 7—11.	1 Pet. iv. 7—11.	1 Pet. iv. 7—11.	Acts xx. 16—36.
GOSPEL.	John xv. 26. xvi. 4.	John xv. 26. xvi. 4.	John xv. 26. xvi. 4.	John xvii. 1—13.

WHITSUNDAY.

The Collect.

John xiv. 26.
Acts ii. 1—4. 6.
16, 17.
Phil. i. 9, 10.
Eph. i. 15, 19.
Acts ix. 31.
Phil. ii. 1, 2.

GOD, who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

IN DIE PENTECOSTES.

Oratio.

DEUS, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu, recta sapere, et de ejus semper consolatione gaudere. Per Dominum nostrum. In unitate ejusdem.

Salisbury Use.
Greg. die Sancto
Pentecostes.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts ii. 1—11.	Acts x. 34—47.	Acts x. 34—47.	Acts ii. 1—11.
GOSPEL.	John xiv. 15—31.	John xiv. 15—31.	John xiv. 23—31.	John vii. 37—53. viii. 12.

phon to the Magnificat on Ascension Day; and has a special interest in the English Church from the fact recorded in the account of the Venerable Bede's death, that it was among the last of the words which he uttered. He died on the Wednesday evening about the time of the first Vespers of the Festival, and the spirit in which he sang the Antiphon is well expressed by the aspiration that concludes the modern Collect.

The day itself, within the octave of the Ascension, may be properly considered as a continuation of that festival, but commemorating especially the session of our Lord at the right hand of the Father.

INTROIT.—Hearken unto my voice, O Lord, when I cry unto Thee. Alleluia. My heart hath talked of Thee, Seek ye My face. Thy face will I seek. O hide not Thou Thy face from me. Alleluia. Alleluia. Ps. The Lord is my light and my salvation, whom then shall I fear? Glory be.

WHITSUNDAY.

This great festival commemorates the descent of the Holy Ghost upon the Apostles to abide in the Church for ever, according to the promise of Christ. It has been annually observed from the very beginning, having at first been engrafted by the Jewish Christians on to the festival of Pentecost, but being mentioned as a separate feast of the Church by the earliest writers among the Gentile Christians, as Irenæus [Fragm. de Pasch.

in Justin Mart.] and Tertullian [de Coron. 3, de Idol. 14, de Bapt. 19, de Orat. 23], the latter of whom leaves it on record in several places that this was one of the principal times for Baptism in the early Church. Origen also names it in his work against Celsus. [viii.]

The original name of the festival was derived from that given by Greek writers in the Septuagint and in the New Testament to the Jewish feast, and has precisely the same meaning as Quinquagesima, Pentecost being the *fiftieth day* from the morrow of the Passover Sabbath. The English name is supposed by many to be properly Whitsun Day, not Whit Sunday, and to be identical with the name Pentecost through the German Pfingsten. Most old writers on the festivals of the English Church have, however, considered that the original name was White Sunday or Wit Sunday; in the one case deriving it from the chrismos of the newly baptized; and in the other, from the outpouring of wisdom (or, in old English, "wit") upon the Church by the Holy Ghost on this day. In the Table of Proper Psalms it is spelt Whit Sunday, but nowhere else in the Prayer Book.

The original feast of Pentecost was instituted by God (as it is supposed) as a memorial of the day on which He gave the law to Moses, and declared the Israelites "a peculiar treasure, a kingdom of priests, and an holy nation." [Exod. xix. 5, 6.] But the prominent character of the day was that of a solemn harvest festival. On the morrow of the Passover Sabbath, fifty days before, the first cut sheaf of corn was offered to God, waved

MONDAY IN WHITSUN WEEK.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FERIA II., POST PENTECOSTES.

Salisbury Use.

[GOD, that tauȝtist the hertis of thi feithful seruantis bi the liȝtynge of the hooli goost: graunte us to sauore riȝtful thingis in the same goost, and to be ioiful euermore of his counfort. Bi crist our lorde. So be it.]

[XIVth century
Prymer Ver-
sion.]

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts x. 34—48.	Acts x. 34—47.	Acts x. 42—48.	Eph. v. 8—19.
GOSPEL.	John iii. 16—21.	John iii. 16—21.	John iii. 16—21.	Matt. xviii. 10—20.

TUESDAY IN WHITSUN WEEK.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the

FERIA III., POST PENTECOSTES.

Salisbury Use.

before the altar, with supplication for a blessing on the harvest then commenced. On the day of Pentecost two loaves of the first bread made from the new corn were offered (with appointed burnt-offerings), in thanksgiving for the harvest now ended. Each of these objects of the festival has a significant typical application. It was on this day that the Holy Ghost descended to sanctify a new Israel, that they too might be "a chosen generation, a royal priesthood, an holy nation, a peculiar people" [1 Pet. ii. 9]; and this separation of a new Israel from the world began to be made when three thousand were added to the Church by Baptism on the day of Pentecost. On this day also the "Corn of Wheat" (which had fallen into the ground and died on the day of the Passover, and had sprung up a new and perpetual sacrifice to God on Easter Day) sent forth the Holy Spirit to make those five thousand the "One Bread" [1 Cor. x. 17] of the Lord's mystical Body, a first-fruits offering to God of the Church which had been purchased with His Blood.

The Collect for Whitsunday was formerly used every day at Lauds, and was translated into English at least a century and a half before the Prayer Book was set forth. It appears in all the English Prymers which preceded the Prayer Book, and the ancient version given on Whitsun Monday seems to have furnished some phrases to the translation now in use on this day.

Whitsun week is one of the canonical Ember seasons, the summer Ordinations taking place on Trinity Sunday.

On Whitsunday (June 9th), in the year of our Lord 1549, the Book of Common Prayer in English was first used instead of the Latin offices. That day was doubtless chosen (for copies were printed and ready some time before) as a devout acknowledgment that the Holy Ghost was with the Church of England in the important step then taken. May He ever preserve these devotional offices from the attacks of enmity or unwisdom, and continue them in that line of Catholic unity wherein He has guided the Church hitherto to keep them.

INTROIT.—The Spirit of the Lord filleth the world. Alleluia. And that which containeth all things hath knowledge of the voice. Alleluia. Alleluia. Alleluia. Ps. Let God arise, and let His enemies be scattered; let them also that hate Him flee before Him. Glory be.

HYMNS.

EVENSONG AND MATTINS.—*Jam Christus astra ascenderit.* H. N. 83. 69, H. A. M. 129.

LAUDS.—*Impleta gaudent viscera.*

TIERCE.—*Veni, Creator Spiritus.* H. A. M. 211.

EVENSONG.—*Beata vobis gaudia.* H. N. 83. 70.

COMPLINE.—*Alma chorus Domini.*

This last hymn is only to be sung on Whitsunday, and the two following days: the rest are sung daily through the week.

WHITSUN MONDAY.

In the Epistle and Gospel for this day we find a trace of the primitive custom of Baptism at Whitsuntide; the one narrating the baptism of Cornelius and his household, and the other referring to that enlightenment by Christ from which the sacrament of Baptism took one of its most primitive names, that of "Illumination." This still serves to point out a purpose in the extension of the Festival. For the Holy Ghost came into the Church not only to inspire the Apostles for their work, which was to be but for a generation, but also to abide with the Church in a perpetual Ministry derived from those Apostles, and a continual ministration of the gift of grace by their means. Hence the days following Whitsunday are a memorial of that abiding of the Comforter which our Lord promised, that He might be "the Giver of Life" to the world, in the bestowal of union with Christ by Baptism, Confirmation, and the Holy Communion.

INTROIT.—He fed them also with the finest wheat flour. Alleluia. And with honey out of the stony rock should I have satisfied thee. Alleluia. Alleluia. Alleluia. Ps. Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob. Glory be.

WHITSUN TUESDAY.

On the Tuesday of Whitsun Week there is a reference to another work of the Holy Ghost, that of Confirmation, the Epistle narrating the confirmation of the first Samaritan Christians by the Apostles Peter and John, after they had been converted and baptized by the Deacon Philip. In primitive times Confirmation

light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts viii. 14—17.	Acts viii. 14—17.	Acts viii. 14—17.	Rom. i. 7. 13—17.
GOSPEL.	John x. 1—10.	John x. 1—10.	John x. 1—10.	Matt. iv. 23. v. 13.

TRINITY SUNDAY.

The Collect.

Rom. x. 9—11.
Matt. iii. 16, 17.
xxviii. 19.
2 Cor. xiii. 14.
1 John v. 7.
Isa. vi. 3.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true

IN DIE SANCTÆ TRINITATIS.

Oratio.

OMNIPOTENS sempiternæ Deus, qui dedisti famulis tuis, in confessione veræ fidei æternæ Trinitatis

Salisbury Use.
Greg. Dom. Oct.
Pentecost.

was administered immediately after Baptism, if a Bishop was present, as was mostly the case, and at Whitsuntide it would no doubt be invariably given to the newly baptized at once, from the appropriateness of the season, and the necessary presence of the Bishops in their chief Churches for the Ordinations of the following Saturday or Sunday.

It was doubtless with reference to the preparation of the Candidates for Ordination that the Gospel was selected; pointing out, as it does, that there is only one lawful way of entering into the Ministry of Christ; and that those are no true shepherds who do not enter in by the Door, the Chief Shepherd Himself, whose authority on earth is delegated to the Bishops of His Church. The second lesson at Evensong, 1 John iv. 1—13, points in the same direction.

The Whitsun Ember days are of very ancient institution, probably Primitive. They are alluded to by St. Athanasius as the fasts of the week following Pentecost [*De fuga sua*], and it is plain that no time of the year would be so naturally chosen for continuing the gift of the Spirit by Ordination, as that which follows immediately upon the day when the Holy Ghost first came to inhabit the mystical Body of Christ, for the purpose of "making able" the Ministers of His Gospel-truth and Sacraments.

INTROIT.—Receive ye your joy with glory. Alleluia. Giving thanks unto God. Alleluia. Who hath called you into His heavenly Kingdom. Alleluia. Alleluia. Ps. Hear My law, O My people. Incline your ear to the words of My mouth. Glory be.

TRINITY SUNDAY.

The Octave of Pentecost has been observed in honour of the Blessed Trinity from a very early age of the Church. In the Lectionary of St. Jerome the same Epistle and Gospel are appointed which have always been used in the Church of England; and the Collect is from the Sacramentary of St. Gregory. But the name "Trinity Sunday" was not general until a later period, though it has been used in the English Breviary and Missal since the time of St. Osmund, and may have been adopted by him from still earlier offices of the Church. In the Eastern Church this day is the Festival of all holy Martyrs; a festival which appears to have been observed at this time in the East, even in the days of St. Chrysostom and the Emperor Leo, who have left respectively a Homily and an Oration upon it. It appears to have been regarded as a separate Festival in the western world

only by the Church of England, and those Churches of Germany which owe their origin to the English St. Boniface, or Wilfred¹. Both in the ancient English and in the ancient German Office books, all the Sundays afterwards until Advent are named after Trinity; whereas, in all offices of the Roman type they are named after Pentecost. It seems probable that this distinctive ritual mark is a relic of the independent origin of the Church of England, similar to those peculiarities which were noticed by St. Augustine, and which were attributed by the ancient British bishops to some connexion with St. John. In this case it is, at least, significant that it was St. John through whom the doctrine of the Holy Trinity was most clearly revealed; and also that the early Church of England appears never to have been infested by the heresies on this subject which troubled other portions of the Christian world.

The general observance of the day as a separate Festival in honour of the Blessed Trinity was first enjoined by a Synod of Arles, in A.D. 1260. In *Micrologus* it is stated [*cap. lx.*], that the feast was then observed in some parts on the Octave of Pentecost, and in others on the Sunday next before Advent; but that the Roman Church had no such custom, for it honoured the Blessed Trinity in its daily worship by Doxologies and the Memoria, our present Collect². It seems to have become generally observed by the Roman as well as other Churches at the end of the fourteenth century; but the Sundays after it are still named from Pentecost in all the Catholic Churches of the West, except those of England and Germany.

The significance of the festival, as the end of the cycle of days by which our Blessed Lord and His work are commemorated, is very great. The beginning of His acts was associated with a revelation of the Three Persons of the Trinity, and His last command to His Apostles was a commission to make disciples of all nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. The perfect revelation of the Holy Three in One may also be considered to have been made on the

¹ Gervase of Canterbury asserts that the Feast of Trinity was instituted by St. Thomas of Canterbury soon after his consecration to that see in A.D. 1162, but there can be little doubt it was in some English Office books before that date.

² The Sunday Missa Votiva of Salisbury Use was almost identical with the Mass for Trinity Sunday, but the Epistle was Rom. xi. 33—36, and 2 Cor. xiii. 14; the Gospel being John xv. 26—xvi. 6.

The Trinity Collect was said as a daily memorial (as well as that of Whitsunday), in the Church of England, until 1549. The alteration of the latter part was made by Bishop Cosin in 1661, for what reason is not apparent.

Rev. iv. 8.
Mark xii. 29-34.
1 Pet. iii. 17.
Jude 24, 25.

faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

gloriam agnoscere, et in potentia Majestatis adorare Unitatem, quæsumus, ut ejusdem fidei firmitate ab omnibus semper munimur adversis. Qui vivis et regnas Deus. Per.

[**E**UERLASTYNGE almyȝti god that ȝave us thi seruantis in knowlechyng of verrei feith to knowe the glorie of the endeles trinite, and in the miȝt of mageste to worchipe thee in oonhede: we bisechen that bi the sadness of the same feith we be kept and defendid euermore fro alle aduersitees. Bi crist.]

XIVth century
Prynner Ver-
sion.

"sad," from
settan, to set.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rev. iv. 1-11.	Rev. iv. 1-10.	Rom. xi. 33-36.	Heb. xi. 33. xii. 1.
GOSPEL.	John iii. 1-15.	John iii. 1-15.	Matt. xxviii. 18-20.	Matt. x. 32, 33, 37, 38. xix. 27-30.

THE FIRST SUNDAY AFTER TRINITY.

The Collect.

Ps. lx. 10. xix.
14.
Matt. xxvi. 41.
John xv. 5.
Phil. iv. 13.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because

DOMINICA I., POST TRINITATEM.

Oratio.

DEUS in te sperantium fortitudo adesto propitius invocationibus nostris: et quia sine te nihil potest

Salisbury Use.
Greg. Hebd. ii.
post Pentecos-
tem.

day of Pentecost, when to the work expressed by our Lord in the words, "My Father worketh hitherto, and I work," was added that further operation of the Holy Ghost which was previously unknown even to holy men, but has ever since been familiar to the whole world. On Whitsunday, therefore, we see the crowning point of the work of redemption; and the feast of Trinity, on the Octave of Pentecost, commemorates the consummation of God's saving work, and the perfect revelation to the Church of the Three Persons in One God, as the sole objects of adoration. The love of each Person had been commemorated in the separate Festivals which memorialize before God and man the Incarnation, Death, Resurrection, and Ascension of our Lord, and the sending forth by the Father and the Son of the Blessed Spirit on Whitsunday. In the festival of Trinity all these solemn subjects of belief are gathered into one act of worship, as the Church Militant looks upward through the door that is opened in Heaven, and bows down in adoration with the Church Triumphant, saying, "Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come . . . Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created."

INTROIT.—Blessed be the holy Trinity, and the indivisible Unity. We will give thanks unto Him, because He hath showed His mercy towards us. Ps. Let us bless the Father, and the Son, with the Holy Ghost.

HYMNS.

EVENSONG AND } *Adesto, Sancta Trinitas.* H. N. 35. 73.
MATINS. }
COMPLINE. *Salvator mundi, Domine.* H. A. M. 49.
LAUDS. *O Pater Sancte.*

HYMNS FOR TRINITY SEASON.

From the morrow of Trinity Sunday until the Eve of Advent, the ordinary hymns for the week are as follows:—

SUNDAYS. MATTINS. *Primo dierum omnium.* H. N. 8. 5.
H. A. M. 21.
LAUDS. *Æternæ rerum Conditor.*
COMPLINE. *Salvator mundi, Domine.* H. A. M.
49. C. H. 24.
EVENSONG. *Lucis Creator Optime.* A. N. 8. 11,
H. A. M. 24.
MONDAYS. MATTINS. *Somno reflectis artubus.* H. N. 2. 4.
LAUDS. *Splendor Paternæ gloriæ.* H. N. 54. 17,
H. A. M. 3.
EVENSONG. *Immense calis Conditor.* H. N. 55. 18.
COMPLINE. *Te lucis ante terminum.* H. N. 9. 16,
H. A. M. 13.
This last hymn is said on all Ferial Days between Trinity and Advent.
TUESDAYS. MATTINS. *Consorts Paterni luminis.*
LAUDS. *Alas diei nuntius.* H. N. 56. 19.
EVENSONG. *Telluris ingens Conditor.* H. N.
57. 20.
WEDNESDAYS. MATTINS. *Rerum Creator optime.*
LAUDS. *Nox et tenebræ et nubila.* H. N. 58. 21.
EVENSONG. *Calis Deus Sanctissimus.* H. N. 59. 22.
THURSDAYS. MATTINS. *Nox atra rerum contegit.*
LAUDS. *Lux ecce surgit aurea.* H. N. 60. 23.
EVENSONG. *Magna Deus potentia.* H. N. 61. 24.
FRIDAYS. MATTINS. *Te Trinitatis Unitas.*
LAUDS. *Æterna Calis gloriæ.* H. N. 62. 25.
EVENSONG. *Plasmator hominis Deus.*
SATURDAYS. MATTINS. *Summa Deus clementia.*
LAUDS. *Aurora jam spargit polum.* H. N. 64. 27.
EVENSONG. *O Lux beata Trinitas.* H. N. 1. 1.

THE FIRST SUNDAY AFTER TRINITY.

The Sundays and other Festivals from Advent to Trinity form one system of dogmatic illustrations of Christianity: Prayer and

Heb. iv. 16. xiii. 20, 21. through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

mortalis infirmitas, præsta auxilium gratiæ tuæ; ut in exequendis mandatis tuis, et voluntate tibi et actione placeamus. Per Dominum. *Geisa. Dom. vi. post class. Paschen.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 John iv. 7—21.	1 John iv. 7—21.	1 John iii. 13—18.	Rom. ii. 10—16.
GOSPEL.	Luke xvi. 19—31.	Luke xvi. 19—31.	Luke xiv. 16—24.	Matt. iv. 18—23.

THE SECOND SUNDAY AFTER TRINITY.

The Collect.

Ps. lxxiii. 1. 23—26.
John xvii. 11.
Gen. xlviii. 15, 16.
Matt. x. 29, 30.
Deut. x. 12.
Ps. cxi. 9.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

DOMINICA II., POST TRINITATEM.

Oratio.

SANCTI nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum; quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis. Per Dominum. *Salisbury Use. Greg. Hebd. iii. post Pent. Geisa. Dom. post Asc. Dom.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 John iii. 13—24.	1 John iii. 13—18.	1 Pet. v. 6—11.	Rom. v. 1—10.
GOSPEL.	Luke xiv. 16—24.	Luke xiv. 16—24.	Luke xv. 1—10.	Matt. vi. 22—34.

the words of Holy Scripture all combining to present the memorial of primary truths before God in acts of worship, and before man as words of instruction. The Sundays after Trinity may be regarded as a system illustrating the practical life of Christianity, founded on the truths previously represented, and guided by the example of our Blessed Lord. There is a Rubric given on this Sunday in the Salisbury Missal: "Memoria de Trinitate fiat omnibus dominicis usque ad adventum Domini."

The love of God and the love of man are,—one may almost say, of course,—the first subject selected for the Eucharistic Scriptures in this system, as shown in St. John's wonderful definition of love, and in the historical parable of the rich man and Lazarus. In the Epistle St. John shows that God's own love for mankind is the source and spring of all love towards Him, and that all true love towards Him is shown by the evidence of charity. The Gospel, independently of the revelation made in it concerning the state of the departed, places in the most awful light the sin of being without Christian love; and the utter incompatibility of such a condition with a life that will gain the award of future happiness. In teaching this truth our Blessed Lord also revealed to us the intermediate state. Although the Last Judgment was very distant when He told the Jews this history of two men who had, perhaps, been known to them, yet He put it beyond doubt that the souls which had departed from their bodies were as living and conscious as they had ever been, and that their condition was already that of those upon whom a preliminary judgment had been passed; an award of happiness to the one, of torment to the other.

INTROIT.—My trust is in Thy mercy, and my heart is joyful in Thy salvation. I will sing of the Lord, because He hath dealt so lovingly with me. Ps. How long wilt Thou forget me, O Lord, for ever? How long wilt Thou hide Thy face from me? Glory be.

THE SECOND SUNDAY AFTER TRINITY.

The present beautiful version of the ancient Collect for this day was substituted for the literal translation which had previously been used, in 1861. Cosin added "O Heavenly Father" at the end of the old Collect, as if attempting to remedy its abruptness; but the subsequent remoulding of the whole into its present form was a happy improvement, giving us one of the finest of our English Collects. It will be observed that its tone is in close agreement with that of the INTROIT.

The subject of Active Love is again taken up on this Sunday, the Epistle coming from a preceding chapter of St. John to that used on the previous Sunday, and the Gospel from an earlier chapter of St. Luke.

INTROIT.—The Lord was my upholder. He brought me forth also into a place of liberty; He brought me forth even because He had a favour unto me. Ps. I will love Thee, O Lord my Strength; the Lord is my strong rock and my defence, and my Saviour. Glory be.

THE THIRD SUNDAY AFTER TRINITY.

The Collect.

Ps. xxx. 10.
Rom. viii. 26.
Ps. lxxii. 5, 6.
2 Cor. i. 3, 4.
1 Pet. v. 10, 11.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

DOMINICA III., POST TRINITATEM.

Oratio.

DEPRECATIÖNEM nostram quesumus, Domine, benignus exaudi; et quibus supplicandi præstas affectum, tribue defensionis auxilium. Per.

Salisbury Use.
Greg. Hebd. iv.
post Pent.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Pet. v. 5—11.	1 Pet. v. 5—11.	Rom. viii. 18—23.	Rom. vi. 18—23.
GOSPEL.	Luke xv. 1—10.	Luke xv. 1—10.	Luke v. 1—11.	Matt. viii. 5—13.

THE FOURTH SUNDAY AFTER TRINITY.

The Collect.

Ps. xxxvii. 39, 40.
Isa. xl. 29, 31.
John xv. 4, 5.
Jude 2.
Ps. xlviii. 14.
Heb. xi. 8—10.
24—26.
Ps. lxxiii. 24.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

DOMINICA IV., POST TRINITATEM.

Oratio.

PROTECTOR in te sperantium Deus, sine quo nihil est validum, nihil sanctum; multiplica super nos misericordiam tuam, ut te Rectore, te Duce, sic transeamus per bona temporalia, ut non amittamus æterna. Per Dominum.

Salisbury Use.
Greg. Hebd. v.
post Pent.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. viii. 18—23.	Rom. viii. 18—23.	1 Pet. iii. 8—15.	Rom. x. 1—10.
GOSPEL.	Luke vi. 36—42.	Luke vi. 36—42.	Matt. v. 20—24.	Matt. viii. 28—34.

THE THIRD SUNDAY AFTER TRINITY.

The Christian virtue of Humility is set forth in the Epistle for this Sunday, in the words of St. Peter; and illustrated in the Gospel by the example of our Blessed Lord in receiving sinners and eating with them. The Collect, however, seems to take its tone from the latter portion of the Epistle, which speaks of the afflictions and sufferings to which the early Christians were subjected. The Epistle and the Collect are, in fact, much more frequently associated together in tone and language, than the Collect and the Gospel; indicating a probability that the Gospels were not read in the Communion Service until a later period than that in which the Epistles came to be used.

INTROIT.—Turn Thee unto me, and have mercy upon me: for I am desolate and in misery. Look upon my adversity and misery; and forgive me all my sin, O my God. Ps. Unto Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee; O let me not be confounded. Glory be.

THE FOURTH SUNDAY AFTER TRINITY.

In the Gospel for this day, Mercy, another of the Christian virtues, is set forth in the words of our Lord, beginning, "Be ye therefore merciful, as your Father also is merciful," enforced by the proverbs of the blind leading the blind, the disciple not being

above his Master, and of the mote and the beam. The Collect also refers to the mercy of our heavenly Father, and seems to have been suggested by the Gospel. But, as on the preceding Sunday, the Epistle seems to have been selected with reference to a time when the Church was passing through some great tribulation, and when Christians needed frequently to be reminded that they had here no continuing city, but must look beyond the sufferings of this present time to the glory hereafter to be revealed.

It is possible that the Gospel may have been selected under the influence of similar circumstances, an age of martyrdoms suggesting to those who had so clear a vision of Christ's example the duty of mercy and love towards their persecutors. For themselves they could only look to that future bliss which was to outweigh the present suffering: for the Church of succeeding days they could leave such a legacy as St. Stephen did, when he prayed with his dying lips, "Lord, lay not this sin to their charge." The INTROIT for the day seems equally to reflect an age of persecution.

INTROIT.—The Lord is my light and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid? When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh, they stumbled and fell. Ps. Though an host of men were laid against me, yet shall not my heart be afraid. Glory be.

THE FIFTH SUNDAY AFTER TRINITY.

The Collect.

Ps. lxxii. 7.
cxxxii. 6.
Luke i. 18, 74, 75.
Isa. xxxii. 17, 18.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

DOMINICA V., POST TRINITATEM.

Oratio.

DA nobis quesumus, Domine, ut et mundi cursus pacifice nobis tuo ordine dirigatur et Ecclesia tua tranquilla devotione lætetur. Per Dominum.

Salisbury Use.
Greg. Hebd. vi.
post Pent.
Leo, in Munt.
i. 379.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Pet. iii. 8—15.	1 Pet. iii. 8—15.	Rom. vi. 3—11.	Rom. xii. 6—14.
GOSPEL.	Luke v. 1—11.	Luke v. 1—11.	Mark viii. 1—9.	Matt. ix. 1—8.

THE SIXTH SUNDAY AFTER TRINITY.

The Collect.

Ps. xxxi. 19.
1 Cor. ii. 9.
2 Thess. iii. 3.
Matt. xxii. 37.
2 Pet. i. 3.
James i. 12.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

DOMINICA VI., POST TRINITATEM.

Oratio.

DEUS qui diligentibus te bona invisibilia præparasti; infunde cordibus nostris tui amoris affectum; ut te in omnibus et super omnia diligentes, promissiones tuas, quæ omne desiderium superant, consequamur. Per Dominum.

Salisbury Use.
Greg. Hebd. vii.
post Pent.
Gelaa. iii. i.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. vi. 3—11.	Rom. vi. 3—11.	Rom. vi. 19—23.	Rom. xv. 1—7.
GOSPEL.	Matt. v. 20—26.	Matt. v. 20—24.	Matt. vii. 15—21.	Matt. ix. 27—35.

THE FIFTH SUNDAY AFTER TRINITY.

The ancient Leonine Collect for this day seems to have been suggested, says Mr. Bright, like several of the same age, by the disasters of the dying Western Empire¹. It has, however, a plain connexion with the Gospel, which was probably selected at an earlier date. Like others of our Lord's Miracles, this one was a parable as well, in which He was teaching the Apostles principles respecting their future work. The sea is the world, the net is the Church, the Apostles are fishers of men, Christ is He Who in the spiritual as in the actual world bids them let down the net, and also gathers into it the great multitude of fishes. Very significant is it, then, that with this parabolic miracle in the Gospel, the Collect should pray Him Whose Presence was the wealth and the safety of the fishermen, that He will so order the waves of this troublesome world that the Ark of the Church may ever ride over them in peace, and serve Him by gathering in souls into her nets with all godly quietness through the blessing of the Saviour's Presence. The Epistle is in close agreement with this tone,—“The eyes of the Lord are over the righteous, and His ears are open unto their prayers. . . . Who is he that will harm you if ye be followers of that which is good?” Like those of the preceding Sundays, it reflects a time of persecution, such as was passing over the Church when St. Peter wrote; but it also breathes the strong faith of him who had said, “Lord, if it be Thou, bid me come unto Thee on the water,” and whose experience had taught him that if Jesus be in the ship, no waves or storms can prevail to overwhelm it.

¹ Ancient Collects, p. 208.

INTROIT.—Hearken unto my voice, O Lord, when I cry unto Thee: have mercy upon me, and hear me. Thou hast been my succour: leave me not, neither forsake me, O God of my salvation. Ps. The Lord is my Light and my Salvation, whom then shall I fear?

THE SIXTH SUNDAY AFTER TRINITY.

This day sets forth the principle that the obligation of the old law is heightened under the New Dispensation: as also that the stricter obligation of the new law is accompanied by a proportionate increase in the grace by which the duty of obedience to God may be fulfilled. Christ's law extends to the wilful conception of an act as well as to the act itself, and accounts the one a sin as well as the other. But Christ's death and resurrection extend themselves to the sacrament of Baptism, making it the means of a death unto sin and a new birth unto righteousness: and thus endowing Christians with a power to fulfil the requirements of His law which otherwise they could not possess. The power of Christ against sin becomes thus not only a power external to the soul, but an inward capacity, the practical use or disuse of which is at the will of those to whom it is given.

INTROIT.—The Lord is my strength, and He is the whole-some defence of His Anointed. O save Thy people, and give Thy blessing unto Thine inheritance; feed them, and set them up for ever. Ps. Unto Thee will I cry, O Lord, my strength; think no scorn of me, lest if Thou make as though Thou hearest not, I become like them that go down into the pit. Glory be.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect.

2 Chron. xx. 6.
Matt. vii. 11.
John xiii. 26.
Jer. xxxi. 14.
Eph. v. 29.
2 Thess. iii. 3.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

DOMINICA VII., POST TRINITATEM.

Oratio.

DEUS virtutum, cujus est totum quod est optimum; insere peccatoribus nostris amorem tui nominis, et præsta in nobis religionis augmentum, ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias. Per Dominum.

Salisbury Use.
Greg. Hebd. viii.
post Pent.
Gelas. iii. 2.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. vi. 19—23.	Rom. vi. 19—23.	Rom. viii. 12—17.	1 Cor. i. 10—17.
GOSPEL.	Mark viii. 1—9.	Mark viii. 1—9.	Luke xvi. 1—9.	Matt. xiv. 14—22.

THE EIGHTH SUNDAY AFTER TRINITY.

The Collect.

Dan. iv. 35.
Prov. xvi. 23.
Matt. vi. 13.
Ps. lxxxiv. 11.
Phil. iv. 19.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

DOMINICA VIII., POST TRINITATEM.

Oratio.

DEUS, cujus providentia in sui dispositione non fallitur, te supplices exoramus, ut noxia cuncta submoveas, et omnia nobis profutura concedas. Per Dominum.

Salisbury Use.
Greg. Hebd. ix.
post Pent.
Gelas. iii. 3.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. viii. 12—17.	Rom. viii. 12—17.	1 Cor. x. 6—13.	1 Cor. iii. 9—17.
GOSPEL.	Matt. vii. 15—21.	Matt. vii. 15—21.	Luke xix. 41—47.	Matt. xiv. 22—34.

THE NINTH SUNDAY AFTER TRINITY.

The Collect.

* Ps. xix. 14.
Phil. iv. 8.
John xv. 3.
Phil. ii. 11.
Col. iv. 12.
Heb. xiii. 20, 21.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful;

DOMINICA IX., POST TRINITATEM.

Oratio.

LARGIRE nobis, quæsumus, Domine, semper spiritum cogitandi quæ recta sunt, propitius, et agendi;

Salisbury Use.
Greg. Hebd. x.
post Pent.
Leo, in Murat.
l. 434.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect for this day has expressions in it which seem to connect its prayer with both the Epistle and the Gospel. The petition, "Graft in our hearts the love of Thy Name," appears to be suggested by the idea of good and evil fruit contained in the former; while "Giver of all good things" and "nourish us with all goodness" plainly point out a devotional application of the narrative which the Gospel gives of the good Shepherd feeding His flock of four thousand with seven loaves and a few small fishes. The bondage of sin and the service of Christ are contrasted in the Epistle, which seems to be the source of the beautiful expression, "Whose service is perfect freedom," in the second Collect at Mattins. The same idea may be also found in the Gospel, where Christ's command that the people should sit down (though it seemed a mere arbitrary command) was followed by the reward of obedience, His bounty.

INTROIT.—O clap your hands together, all ye people; O sing unto God with the voice of melody. Ps. He shall subdue the people under us, and the nations under our feet. Glory be.

THE EIGHTH SUNDAY AFTER TRINITY.

The Service of Christ is set forth in the Epistle of to-day as

no slavery, but a sonship. Those who do the works of a true obedience to Him do them by the help of the Spirit of God; those who are led by the Spirit of God are adopted children of Him whose Only-begotten received the same Spirit without measure; those who are adopted sons of God are heirs of His eternal gifts, joint-heirs with Christ Himself, reigning with Him as priests and kings for ever. Such is the course of the Apostle's reasoning and revelation; and it is further illustrated by the words of our Lord in the Gospel, which, as the saying of the Eternal Word, living and powerful and sharper than any two-edged sword, discriminates between those who only say unto Him, "Lord, Lord," by an outward profession, and those whose sonship is made evident by their fruits, the doing of the will of God.

INTROIT.—We wait for Thy loving-kindness, O God, in the midst of Thy temple. O God, according to Thy Name, so is Thy praise unto the world's end; Thy right hand is full of righteousness. Ps. Great is the Lord, and highly to be praised; in the city of our God, even upon His holy hill. Glory be.

THE NINTH SUNDAY AFTER TRINITY.

The key-note of the office for this day is struck by our Lord's words in the end of the Gospel, "Make to yourselves friends of

that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

ut qui sine te esse non possumus, secundum te vivere valeamus. Per Dominum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Cor. x. 1—18.	1 Cor. x. 1—18.	1 Cor. xii. 2—11.	1 Cor. iv. 9—16.
GOSPEL.	Luke xvi. 1—9.	Luke xvi. 1—9.	Luke xviii. 9—14.	Matt. xvii. 14—23.

THE TENTH SUNDAY AFTER TRINITY.

The Collect.

Neh. i. 11.
1 Pet. iii. 12.
1 Chron. i. 11, 12.
2 Chron. iv. 10.
1 John v. 14.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

DOMINICA X, POST TRINITATEM.

Oratio.

PATEANT aures misericordiæ tuæ, Domine, precibus supplicantium; et ut petentibus desiderata concedas, fac eos quæ tibi placita sunt postulare. Per Dominum nostrum.

Salisbury Use.
Gelas. iii. 5.
Leo, in Murat.
i. 381.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Cor. xii. 1—11.	1 Cor. xii. 1—11.	1 Cor. xv. 1—10.	1 Cor. ix. 2—12.
GOSPEL.	Luke xix. 41—47.	Luke xix. 41—47.	Mark vii. 31—37.	Matt. xviii. 23—25.

the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." For by the unjust steward in the parable, of which these words give the application, is represented the Christian in his way through this life; and the children of Israel are represented to us in the Epistle on their way through the wilderness. By the temptations to which the latter were subjected are set forth as in a living parable the lot of the "children of light," who also must pass through such temptations as are "common to man." The worldly wisdom of the steward our Lord uses as an example of the manner in which the children of light are to use the temptations of life as a means by which they may make friends in heaven among the angels and saints. Out of the Mammon of unrighteousness,—the idols of this life which men are tempted to fall down and worship,—this profit may arise to him who is tempted, that his trial by their means is like our Lord's temptation by Satan, a trial which will result in greater perfection and fitness for the further work set before him to do, if due use is made of that way of escape by which he may be able to bear it. Such temptations were offered to the first Israel, and the people gave way before them; they are also offered to God's new Israel, and the words of our Lord are an exhortation to them, that as "children of light" they should be as wise for spiritual objects as "the children of this world" (recklessly irreligious, yet provident and politic, men) are for the objects which they set themselves to attain as the desire of their life.

INTROIT.—Behold, God is my helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies: destroy Thou them in Thy truth. Ps. Save me, O God, for Thy Name's sake; and avenge me in Thy strength. Glory be.

THE TENTH SUNDAY AFTER TRINITY.

There is a touching connexion between the Epistle and Gospel day which seems as if it could hardly be accidental; or, if not, is an illustration of the manner in which all Holy Scrip-

ture gives evidence that it is drawn from one Fountain of truth. The Gospel shows our Blessed Lord weeping over Jerusalem, because she had failed to recognize the things that belonged to her peace. The Prince of Peace had come to her, offering the good gifts which are ever the fruits of His Presence, but her eyes had been blinded by her wilfulness, those gifts of peace had been rejected, and now they were hid from her. Our Lord's last words of warning a few days afterwards were in the same strain, "Walk while ye have the light, lest darkness come upon you While ye have light, believe in the light, that ye may be the children of light." They were the last public words of the Light of the world before His Passion began; and when He had spoken them, He "departed, and did hide Himself from them" [John xii. 36]. With such an experience before the new Israel of God, the Apostle St. Paul exhorts them not to be ignorant of the spiritual gifts with which they have been blessed: those manifold operations of the Holy Ghost on the souls of men, by which they are fitted for the work of the ministry, or for that of ordinary Christian life. And the association of these two portions of Holy Scripture comes as a perennial warning to Churches in their corporate capacity, and to individual Christians, calling them to remember that as Jesus had cause to weep over the neglect of His gifts when offered to the Jews, so is such a neglect cause of sorrow even now in Heaven, and may be followed by the judgment which fell upon her of old who knew not the time of her visitation. The enemies of the Church are ever ready to dig their trenches and compass her around, and lay her even with the ground. Her true strength is, that she should ever remember and use her spiritual gifts, and know the value of Christ's Presence in the time when He visits her with His salvation.

INTROIT.—When I cried unto the Lord, He heard my voice in the battle that was against me: yea, even God that endureth for ever shall hear me and cast them down. O cast thy burden upon the Lord, and He shall nourish thee. Ps. Hear my prayer, O Lord, and hide not Thyself from my petition. Take heed unto me, and hear me. Glory be.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect.

Wisd. xii. 16.
Isa. lxiii. 7, 9.
John xvii. 1, 2.
Eph. iv. 7.
1 Cor. ix. 24.
1 John ii. 25.
Matt. vi. 20.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

DOMINICA XI., POST TRINITATEM.

Oratio.

DEUS, qui omnipotentiam tuam parcendo maxime et miserando manifestas; multiplica super nos gratiam tuam, ut ad tua promissa currentes, cœlestium bonorum facias esse consortes. *Per.*

Salisbury Use.
Greg. Hebdom. xii.
post Pent.
Gelas. iii. 6.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Cor. xv. 1—11.	1 Cor. xv. 1—11.	2 Cor. iii. 4—9.	1 Cor. xv. 1—11.
GOSPEL.	Luke xviii. 9—14.	Luke xviii. 9—14.	Luke x. 23—37.	Matt. xix. 16—23.

THE TWELFTH SUNDAY AFTER TRINITY.

The Collect.

Isa. lxxv. 24.
Ps. x. 17.
1 Kings iii. 11, 12.
Luke xv. 20—22.
Exod. xxiv. 6, 7.
Ps. cxxx. 3, 4.
lxxxiv. 11.
John xvi. 23.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the

DOMINICA XII., POST TRINITATEM.

Oratio.

OMNIPOTENS sempiterne Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota; effunde super nos misericordiam tuam; ut dimittas quæ conscientia metuit, et

Salisbury Use.
Greg. Hebdom. xiii.
post Pent.
Gelas. iii. 7.
Leo, in Murat.
i. 418.

THE ELEVENTH SUNDAY AFTER TRINITY.

The subject of this Sunday is the mercy and pity of Almighty God in bestowing the power of supernatural grace as a free and undeserved gift upon sinners. St. Paul's "I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God," is a parallel to the Publican's "God be merciful to me a sinner;" and our Lord's declaration, that the Publican went down to his house justified because of his humility, is a parallel to the inspired words of the Apostle, "By the grace of God I am what I am . . . yet not I, but the grace of God which was with me." "Ancient writers, as St. Augustine and others," says Isaac Williams, "delight to dwell on these words of St. Paul, as so expressive of his sweet, trembling humility, fearing to contemplate himself, except in his sins and infirmities, and losing all sense of his greatness in God; fearful lest he should presume, and so lose by presumption all that crown of hope and joy which by humility he had gained." This tone of the holy Apostle, and that of the Publican, is strikingly taken up by the Collect, which offers also a fine specimen of the fulness of devotion which may be gathered into this form of prayer. Short as it is, this Collect contains five several subjects, each of which is like the condensation of a volume of devotion. Those subjects are (1) the mercy of God; and let it be noted, how suggestive is the idea, that this mercy is the chief manifestation of Almighty Power; (2) the grace of God, as His gift, according to the measure of our necessities; (3) obedience, as accomplished only by the power of grace; (4) the fulfilment of the Divine promises; (5) the "great recompence of reward," the "heavenly treasures," of which Isaiah and St. Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Such fulness of meaning approaches very nearly to that of inspiration, and may well lead us to the belief, that a special blessing from God rested upon the intellect and devotional instinct of the original writer.

INTROIT.—It is God that maketh men to be of one mind in an house. He will give strength and power unto His people. Ps. Let God arise, and let His enemies be scattered: let them also that hate Him flee before Him. Glory be.

THE TWELFTH SUNDAY AFTER TRINITY.

The contrast between the Old and New Dispensations is vividly set forth in the Gospel and Epistle for this Sunday. Glorious as the former was in its origin and in its continuation, it was a ministration of condemnation, with sacrifices of atonement, but with no sacraments of life. The Incarnation of the Son of God was the origin, and the Mystical Presence of Christ the continuation of a spiritual life which the world had not before known since the Fall. The Church of God had grown deaf, and heard not the Voice from Heaven as that Voice had been heard of old; there was an impediment in her speech, so that the word of God did not go forth from her lips in prophecy. The Son of God came down on earth, and touched her by making Himself one with her through His human nature; the sigh of His Passion was followed by the "Ephphatha" of the Resurrection; and as soon as His work was perfected, by the looking up to Heaven of His Ascension and Session at the right hand of God, the ears of the deaf were unstopped to receive the Inspiration of Pentecost, and the tongue of the dumb loosed, so that "their sound is gone out into all lands, and their words into the ends of the world." The same Touch of Christ and communication of grace in the communication of that which forms part of His Person, is still the means by which the Church as a corporate body, and every individual member of it as a living member, is vivified and sustained; and He who gives spiritual ability to the ministers of the New Testament, that their acts and words may be the means by which His Presence is continued in the Church, is making the ministration of righteousness, even in the by-places of the earth, to exceed in glory the ministration of Moses at the foot of Sinai.

abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

adjicias quæ oratio non præsumit.
Per Dominum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	2 Cor. iii. 4—9.	2 Cor. iii. 4—9.	Gal. iii. 16—22.	1 Cor. xvi. 13—24.
GOSPEL.	Mark vii. 31—37.	Mark vii. 31—37.	Luke xvii. 11—19.	Matt. xxi. 33—42.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The Collect.

Prov. xvi. 1.
1 Cor. iv. 7.
Col. iii. 23, 24.
John xii. 25, 26.
Heb. vi. 11, 12.
xii. 23.
Rev. ii. 10. iii. 21.

ALmighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

DOMINICA XIII., POST TRINITATEM.

Oratio.

OMNIPOTENS et misericors Deus, de cujus munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviatur, tribue nobis, quæsumus, ut ad promissiones tuas sine offensione curamus. Per Dominum nostrum.

Salisbury Use.
Greg. super
populum.
Hebd. xiv.
post Pent.
Leo, in Murat.
i. 371.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Gal. iii. 16—22.	Gal. iii. 16—22.	Gal. v. 16—24.	2 Cor. i. 21—ii. 4.
GOSPEL.	Luke x. 23—37.	Luke x. 23—37.	Matt. vi. 24—33.	Matt. xxii. 2—14.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Collect.

1 Cor. xiii. 13.
Luke xvii. 5.
Rom. xv. 13.
2 Pet. i. 5—7.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we

DOMINICA XIV., POST TRINITATEM.

Oratio.

OMNIPOTENS sempiternæ Deus, da nobis fidei, spei, et charitatis augmentum; et ut mereamur assequi

Salisbury Use.
Greg. Hebd. xv.
post Pent.
Leo, in Murat.
i. 374.

INTROIT.—Haste Thee, O God, to deliver me: make haste to help me, O Lord. Let them be ashamed that seek after my soul. Ps. Let them be turned backward and put to confusion, that wish me evil. Glory be.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The glory of the New Dispensation is again set forth in the Scriptures for this day, but the parable of the good Samaritan comes in with singular fitness, since the Thirteenth Sunday after Trinity almost always occurs during the harvest (at some time between August 17th and September 19th), when the Christian charities of social life are a subject that should mingle with our thankgivings for God's goodness in giving us the fruits of the season. The parable sets forth, in its mystical phase, the exceeding goodness and charity of the Lord Himself, Who became the good Samaritan to human nature at large when it had fallen into the hands of spiritual foes, had been stripped of the clothing of original righteousness, and left half dead in trespasses and sins. But out of the love which Christ bore springs our love both to Him and our neighbour. We love Him because He first loved us; and love for others is the necessary fruit of our love for Him. It is the application of this principle which forms the literal teaching

of the parable; the extreme case given being given for that very reason to show how extensive is the bond of neighbourliness; and how extensive, in consequence, the character of the duties which spring out of it. If a Jew and a Samaritan are set forth for our example as neighbours in the Christian sense, what Christians are not neighbours to each other?

The temporal gifts of God's good Providence suggest, then, an awakening of the spirit of kindness, that those who are among the less "fortunate," may be looked upon by those who are more so as sent to test their practical Christianity: and those who read the parable rightly, can hardly fail to find some occasion for an active obedience to our Lord's precept, "Go and do thou likewise."

INTROIT.—Look upon Thy covenant. Forsake not for ever the souls of the poor. Arise, O Lord, and maintain Thine own cause, and forget not the voice of them that seek Thee. Ps. O God, wherefore art Thou absent from us so long: why is Thy wrath so hot against the sheep of Thy pasture? Glory be.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday, like the last, is a memorial of harvest, setting forth the duty of Christian thanksgiving by the

John xiv. 15, 16. may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

quod promittis, fac nos amare quod præcipis. Per Dominum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Gal. v. 16—24.	Gal. v. 16—24.	Gal. v. 25—vi. 10.	2 Cor. iv. 6—15.
GOSPEL.	Luke xvii. 11—19.	Luke xvii. 11—19.	Luke vii. 11—16.	Matt. xxii. 35—46.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Collect.

Matt. xvi. 18.
Isa. liv. 16.
1 Cor. x. 12.
Matt. vi. 13.
Isa. xlviii. 17.
2 Thess. iii. 5.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

DOMINICA XV., POST TRINITATEM.

Oratio.

CUSTODI, quæsumus, Domine, ecclesiam tuam propitiatione perpetua; et quia sine te labitur humana mortalitas, tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur. Per.

Salisbury Use.
Greg. Hebdom. xvi.
post Pent.
Gelas. iii. 10.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Gal. vi. 11—18.	Gal. v. 25—vi. 10.	Eph. iii. 13—21.	2 Cor. vi. 1—10.
GOSPEL.	Matt. vi. 24—34.	Matt. vi. 24—33.	Luke xiv. 1—11.	Matt. xxv. 14—30.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Collect.

Ps. ciii. 13.
Eph. v. 25—27.
Ps. cxviii. 1.
ii. 8.
1 Thess. v. 23.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot

DOMINICA XVI., POST TRINITATEM.

Oratio.

ECCLESIAM tuam, quæsumus, Domine, miseratio continuata mundet et muniat; et quia sine te non

Salisbury Use.
Greg. Hebdom. xvii.
post Pent.
Gelas. iii. 11.

example of the one leper out of the ten cleansed who returned to give glory to God in Christ. Leprosy being incurable, except by a miracle, the act of our Lord is typical of that continual working by which He sustains our life, and gives to us the bounties of His Providence; and the act of thanksgiving suggests the recognition, at this time of the year, of the hand of God prospering by its mysterious operation the work of man in producing the great necessary of life. Such a recognition involves falling down at the feet of God in thankful adoration: the absence of it leads men to depart on their way unheeding of the supernatural character which is involved in even the most ordinary provision for the necessities of life.

INTROIT.—Behold, O God, our Defender, and look upon the face of Thine Anointed. For one day in Thy courts is better than a thousand. Ps. O how amiable are Thy dwellings, Thou Lord of Hosts! Glory be.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday is also a harvest Gospel, pointing out that true Christian forethought is that which is intimately associated with dependence on the Providence of God. When the stores of the principal provision for the year are gathered in, then comes the lesson taught by Christ's own words, that sowing, and reaping, and gathering into barns, is not the chief work of a Christian's life; and that God's bounty, which feeds the birds of

the air, and clothes the lilies of the field by *other* means than their own toil, is the same bounty which is feeding and clothing us by *means* of our toil. Forethought in respect to such things, should therefore be a forethought which is consistent with trust in God, and with seeking first the things of His Kingdom.

INTROIT.—Bow down Thine ear, O Lord, and hear me. My God, save Thy servant that putteth his trust in Thee. Be merciful unto me, for I will call daily upon Thee. Ps. Comfort the soul of Thy servant: for unto Thee do I lift up my soul. Glory be.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The compassion of Christ is illustrated by the Gospel of this Sunday, which is that narrating the restoration to life of the widow's son; the pity of the Father is besought for the Church; and the earnest prayer of St. Paul in the Epistle exemplifies the spirit in which such a prayer should be offered, as well as the nature of the blessings to be prayed for.

Our Lord's meeting with the funeral procession at the gate of the city may be taken as a beautiful precedent for the custom ordered in the second rubric of the Burial Service: and when mourners hear Christ's ministers, on such an occasion, saying, "I am the Resurrection and the Life," they may remember with thankful hope that these are the words of Him Who, saying "Weep not . . . came and touched the bier," and said also, "Young man, I say unto thee, Arise."

not continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

potest salva consistere, tuo semper munere gubernetur. Per Dominum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Eph. iii. 18—21.	Eph. iii. 18—21.	Eph. iv. 1—6.	2 Cor. vi. 16—vii. 1.
GOSPEL.	Luke vii. 11—17.	Luke vii. 11—16.	Matt. xxii. 35—46.	Matt. xv. 21—28.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect.

Prov. xvi. 3.
Phil. ii. 8.
Tit. iii. 8.
Matt. v. 16.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

DOMINICA XVII., POST TRINITATEM.

Oratio.

TUA nos, Domine, quæsumus, gratia semper et præveniat et sequatur; ac bonis operibus jugiter præstet esse intentos. Per Dominum.

Salisbury Use.
Greg. Orationes
Quotidianæ.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Eph. iv. 1—6.	Eph. iv. 1—6.	1 Cor. i. 4—8.	2 Cor. ix. 6—11.
GOSPEL.	Luke xiv. 1—11.	Luke xiv. 1—11.	Matt. ix. 1—8.	

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect.

Gal. i. 3, 4.
1 Cor. x. 13.
Gal. v. 16, 17, 24.
Eph. vi. 11—13.
Matt. v. 8.
Eph. v. 1, 2, 10.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh,

DOMINICA XVIII., POST TRINITATEM.

Oratio.

DA, quæsumus, Domine, populo tuo diabolica vitare contagia, et te solum Deum pura mente sectari. Per.

Salisbury Use.
Greg. Hebd. xxi.
post Pent.
Gelas. iii. 13. ad
"puro corde."

INTROIT.—Be merciful unto me, O Lord, for I will call daily upon Thee. For Thou, Lord, art good and gracious, and of great mercy unto all them that call upon Thee. Ps. Bow down Thine ear, O Lord, and hear me, for I am poor and in misery. Glory be.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The idea of the Epistle and Gospel for this Sunday appears to be that of gaining liberty and victory through becoming the humble servants of Christ. St. Paul writes out of his prison, "I the prisoner of the Lord," as he writes in another place, "Remember my bonds:" and one who was in the bonds of an infirmity was brought to Christ, "and He took him, and healed him, and let him go," setting him free from his disease on the instant in a manner which cannot be explained by physiological science. Afterwards our Lord speaks of the humane work of setting free on the Sabbath an ox or an ass that had fallen into a pit; and of one being bidden to go up higher through his humility in taking the lowest room at a wedding feast. All these may be taken as illustrations of the way in which our Lord's service becomes perfect freedom to those who humbly take His yoke upon them. They offer also a further illustration of the principle stated in the end of the Epistle, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This principle is of a restrictive character: bringing the world out of a free worship of many gods to the worship of One; limiting it to one faith, and to one only means of initiation into the family of the one God. The idea conveyed is one of a bondage to rule and law which leaves

no room for invention or wild development and speculation. But, as Christ reigned from His Cross; as St. Paul governed the churches of Ephesus and other cities from his prison in Rome; as one who sits down in the lowest room will hear the Host say to him, "Friend, go up higher;" so limitations and restrictions of this kind are a means of real spiritual freedom, however much they may seem an irksome bondage to those who regard them superficially. The Christian who worships the One God is more free than the heathen who worshipped many; and the believer in a Faith once for all given is more free than he who is continually looking for new developments and open to the bondage of every novel speculation.

INTROIT.—Righteous art Thou, O Lord, and true is Thy judgment. O deal Thou with me according unto Thy mercy. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Two comprehensive Christian formulæ are given in the Gospel and the Collect for this Sunday. That in the former sets forth the whole duty of the servant of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbour as thyself." The formula of the English Collect is that familiar one of "the world, the flesh, and the devil," which represents all the temptations to which a Christian is liable. To these may also be added the words of the Epistle, "waiting for the coming of our Lord Jesus Christ," as an expression which comprehensively states the whole object of the Christian life. The duties, the difficulties,

and the devil, and with pure hearts
and minds to follow thee the only
God; through Jesus Christ our Lord.
Amen.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	1 Cor. i. 4—8.	1 Cor. i. 4—8.	Eph. iv. 23—28.	2 Cor. xi. 31. xii. 9.
GOSPEL.	Matt. xxii. 34—46.	Matt. xxii. 34—46.	Matt. xxii. 1—14.	

THE NINETEENTH SUNDAY AFTER TRINITY.

The Collect.

John xv. 5.
Ps. cxlii. 10.
Heb. xlii. 20, 21.
1 Thess. v. 23.

O GOD, for as much as without thee
we are not able to please thee;
Mercifully grant, that thy Holy Spirit
may in all things direct and rule our
hearts; through Jesus Christ our
Lord. *Amen.*

DOMINICA XIX., POST TRINITATEM.

Oratio.

DIRIGAT corda nostra, quæsumus, *Salisbury Use.*
Domine, tuæ miserationis ope- *Greg. Hebd. xxiii.*
ratio; quia tibi sine te placere non *post Pent.*
possumus. Per Dominum nostrum. *Gelas. iii. 14.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Eph. iv. 17—32.	Eph. iv. 23—28.	Eph. v. 15—21.	Gal. i. 11—19.
GOSPEL.	Matt. ix. 1—8.	Matt. ix. 1—8.	John iv. 46—53.	Luke v. 1—11.

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

Micah vii. 18.
Ps. xxxi. 19.
2 Thess. iii. 3.
Prov. xxx. 8, 9.
1 Cor. vi. 20.
Col. iii. 23.

O ALMIGHTY and most merci-
ful God, of thy bountiful good-
ness keep us, we beseech thee, from all

DOMINICA XX., POST TRINITATEM.

Oratio.

OMNIPOTENS et misericors Deus, *Salisbury Use.*
universa nobis adversantia pro- *Greg. Hebd. xxiii.*
pitiatu exclude; ut mente et corpore *post Pent.*
Gelas. iii. 15.

and the purpose of the Christian life are thus made the subjects of commemoration and prayer; and the connexion of each with the grace of God and the Person of Christ is illustrated by the words of St. Paul in the Epistle, and of our Lord in His confutation of the unbelievers as narrated in the Gospel.

INTROIT.—Give peace, O Lord, to them that wait for Thee, and let Thy prophets be found faithful. Hear the prayers of Thy servant, and of Thy people Israel. Ps. I was glad when they said unto me, We will go into the house of the Lord. Glory be.

THE NINETEENTH SUNDAY AFTER TRINITY.

The forsaking of sins, and the forgiveness of sins, are the subjects of the Epistle and Gospel for this Sunday. St. Paul writes to the Ephesians in much detail concerning the Christian moral law, and shows its relation to the newness of nature which belongs to those who are new born by Baptism into Christ. In the miracle by which our Blessed Lord restored to life the dead limbs of a paralytic this change from the old man to the new man is vividly illustrated. We also see in the circumstances attending this miracle two other illustrations of the relation between our Lord and His people. First, in His words, "Thy sins be forgiven thee," He shows that His forgiveness is the highest good that can be desired on earth; and that although He may also see fit to say, "Arise and walk," it is this blessing that is to be sought before all others. Secondly, His peculiar expression, "that the Son of man hath power on earth to forgive sins," shows that this power, which originates only in the God-head (as the Scribes truly thought), extended to the human nature

of our Lord, that sins might be forgiven *on earth* as well as at the last judgment before the throne of God. These words thus contain a statement of the whole principle of Absolution.

INTROIT.—I am the Saviour of My people, saith the Lord: out of whatsoever tribulation they call unto Me, I will hear them, and I will be their Lord for ever. Ps. Hear My law, O My people: incline your ears unto the words of My mouth. Glory be.

THE TWENTIETH SUNDAY AFTER TRINITY.

The prophetic parable of the Marriage Supper of the Only-begotten is the subject of the Gospel for this Sunday: and to it may be referred the words of the Collect, "that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done." The Epistle seems to be chosen as an illustration of the festivity of Christ's Kingdom, in which the sensual pleasures of heathen rites are superseded by the psalms and hymns and spiritual songs of Divine worship, which is chiefly made up of singing and making melody to the Lord, and is ever consecrated by the "giving of thanks," or offering of the Holy Eucharist, to God the Father, in the Name of our Lord Jesus Christ. Of this latter, as well as of the call of the Jews and the Gentiles, and the final marriage supper of the Lamb in Heaven, the Gospel ought to be interpreted; and it is so applied in the second Exhortation to the Holy Communion.

INTROIT.—In all the things that Thou hast brought upon us, O Lord, Thou hast executed true judgment; for we have sinned, and have not obeyed Thy commandments. Yet give glory to

things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

pariter expediti, quæ tua sunt liberis mentibus exequamur. Per Dominum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Eph. v. 15—21.	Eph. v. 15—21.	Eph. vi. 10—17.	Gal. ii. 16—20.
GOSPEL.	Matt. xxii. 1—14.	Matt. xxii. 1—14.	Matt. xviii. 23—35.	Luke vi. 31—36.

THE ONE-AND-TWENTIETH SUNDAY
AFTER TRINITY.

The Collect.

Ps. ciii. 8.
Heb. ix. 13, 14.
Isa. xxvi. 3.
Heb. x. 19—22.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

DOMINICA XXI, POST TRINITATEM.

Oratio.

LARGIRE, quæsumus, Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus mundentur offensis, et segura tibi mente deserviant. Per.

Salisbury Use.
Greg. Hebd. xxi.
post Pent.
Gelaa. iii. 16.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Eph. vi. 10—20.	Eph. vi. 10—17.	Phil. i. 6—11.	Gal. vi. 11—18.
GOSPEL.	John iv. 46—54.	John iv. 46—53.	Matt. xxii. 15—21.	Luke viii. 5—8, 9—16.

THE TWO-AND-TWENTIETH SUNDAY
AFTER TRINITY.

The Collect.

Eph. ii. 19.
2 Thess. iii. 3.
Ps. cxxv. 2.
Heb. x. 24. xii. 28.
Phil. i. 9—11.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy

DOMINICA XXII, POST TRINITATEM.

Oratio.

FAMILIAM tuam, quæsumus, Domine, continua pietate custodi; ut a cunctis adversitatibus te protegente

Salisbury Use
Greg. Super popu-
lum. Hebd. xxv.
post Pent.

Thy Name, and do to us according to the multitude of Thy mercies. Ps. Great is the Lord, and highly to be praised: in the city of our God, even upon His holy hill. Glory be.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The connexion between the Epistle for this Sunday, which is that beautiful passage wherein St. Paul describes the whole armour of God, and the Gospel, in which is given the narrative of our Lord healing the nobleman's son, appears to lie chiefly in the words "above all taking the shield of faith." The hard, unimpressible generation of the Jews, among whom our Lord came, would not believe in "signs and wonders" on any evidence but that of their senses; and this placed a bar in the way of His blessing, so that He sometimes could not do mighty works among them, because there was no co-operation of faith on their part with power on His. The nobleman whose child was healed at a long distance by the will of Christ was a conspicuous illustration of the opposite type of character. He believed, in the face of all improbabilities, because he knew that the holy Jesus was not one to say that which was not true. To such minds Faith in Christ is a shield indeed against the fiery darts of the Wicked One; for their belief enables Him to do signs and wonders of a spiritual nature, and establishes a power of co-operation between the weak servant and the Almighty Lord. Thus not only is Faith a defence against the enemy of souls, but it draws down Christ Himself to be a "Defence and a Shield;" so that they can say,

Lord is my Saviour, my God, and my might, in whom I

will trust, my buckler, the horn also of my salvation, and my refuge." As humble service of Christ is the most perfect freedom, because it frees from the bondage of the Evil One, so humble faith in Christ, the spirit which says not "seeing is believing," but, "Lord, I believe, help Thou mine unbelief," is the surest path to the revelation of the signs and wonders of His kingdom.

INTROIT.—O Lord, the whole world is in Thy power, and there is no man that can gainsay Thee. For Thou hast made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Christian love is here, as on the first Sunday after Trinity, the subject of the Epistle and Gospel; but in the present instance it is illustrated by the tender words of St. Paul in his Epistle to the Philippians, and by our Lord's parable of the two debtors, which He spoke as a reply to St. Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him?" This question was asked by one who was accustomed to the Jewish practice, which was ostentatious of its seven times' forgiveness, but yet unforgiving in reality. Our Lord's law of forgiveness had no limits, "Not until seven times, but until seventy times seven." The forgiveness of the debt of ten thousand talents represents the infinite mercy of God, and is given as the true Example and Standard towards which His absolved servants should reach upward.

protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

sit libera, et in bonis actibus tuo nomini sit devota. Per Dominum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Phil. i. 3—11.	Phil. i. 6—11.	Phil. iii. 17—21.	Eph. ii. 4—10.
GOSPEL.	Matt. xviii. 21—35.	Matt. xviii. 23—35.	Matt. ix. 18—26.	Luke vii. 11—16.

THE THREE-AND-TWENTIETH SUNDAY
AFTER TRINITY.

The Collect.

Ps. xli. i. 11.
2 Pet. i. 3.
Jer. xxix. 12—
14.
Matt. xxi. 22.
vii. 11.
Phil. iv. 19.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

DOMINICA XXIII., POST TRINITATEM.

Oratio.

DEUS, refugium nostrum et virtus, *Salisbury Use.*
adesto piis Ecclesiæ tuæ preci- *Greg. Hebd. xxvi.*
bus, auctor ipse pietatis; et præsta, ut *post Pent.*
quod fideliter petimus, efficaciter consequamur. Per Dominum nostrum Jesum Christum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Phil. iii. 17—21.	Phil. iii. 17—21.	[Next Sund. before Advent] Col. i. 9—14.	Eph. ii. 14—22.
GOSPEL.	Matt. xxii. 15—22.	Matt. xxii. 15—21.	Matt. xxiv. 15—35.	Luke viii. 27—39.

THE FOUR-AND-TWENTIETH SUNDAY
AFTER TRINITY.

The Collect.

Num. xiv. 19.
Ps. cxix. 17. 68.
xl. 12, 13.
Lev. v. 17.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness

DOMINICA XXIV., POST TRINITATEM.

Oratio.

ABSOLVE, quæsumus, Domine, *Salisbury Use.*
tuorum delicta populorum; et a *Greg. Hebd. xxviii.*
peccatorum nostrorum nexibus, quæ *post Pent.*

INTROIT.—If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it? For there is mercy with Thee, O Lord God of Israel. Ps. Out of the deep have I called unto Thee; Lord, hear my voice. Glory be.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Our Lord is set forth in the Gospel of this Sunday as teaching that duties towards the civil power are part of our heavenly citizenship; St. Paul also, in the Epistle, referring to the true Christian life on earth as having already many things in common with the life of heaven. None ever set a higher example of obedience to the laws than He Who is the Eternal Lawgiver and Ruler: and He inculcates an honest submission to them even in such a case as that on which an appeal was made to Him, where the law was that of a conqueror against whom rebellion seemed to be a duty. One deduction to be drawn from the words of Christ and of His Apostle is that the Church has little to do with politics or questions of secular government. The things of Cæsar and the things of God were confused together by the Jews, and they ended by rejecting the Lord, and saying, "We have no king but Cæsar." So it has happened at other times, that a want of zeal for God in carefully distinguishing what is His, has led the Church into bondage to civil rulers until its

spiritual character has been almost obliterated. The Church of England has been mercifully guided into a just discrimination of the things of Cæsar and the things of God; and while rendering strictest obedience to the Sovereign, has not suffered an excessive loyalty to yield up spiritual rights. Nor does it ever, in modern days, seek to interfere in matters of civil government. Such a just consideration of the respective duties which are owing towards Cæsar and towards God, and such a persevering determination to render to each their proper dues, is a sure way of promoting both the security and the happy progress of Christ's Church.

INTROIT.—I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil. Ye shall call upon Me, and I will hearken unto you. I will turn away your captivity, and will gather you from among all nations. Ps. Lord, Thou hast become gracious unto Thy land; Thou hast turned away the captivity of Jacob. Glory be.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

This Sunday offers another illustration of the faith of man co-operating with the will and power of Almighty God, in the two cases of the ruler whose young daughter was dead, and of the woman whose issue of blood was stayed through her faith in

Rom. vii. 18. 23
—25. vi. 15. 22,
23.

we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Col. i. 3—12.	Col. i. 9—11.	[As for one of the Sundays after Epiphany.]	Eph. iv. 1—7.
GOSPEL.	Matt. ix. 18—26.	Matt. ix. 18—22.		Luke xvi. 18—13.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

The Collect.

Ps. cx. 3.
2 Pet. i. 13.
Phil. ii. 13.
John xv. 5. 8.
Gal. vi. 9.
2 Cor. ix. 6.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

DOMINICA PROXIMA ANTE ADVENTUM.

Oratio.

EXCITA, quæsumus, Domine, tuorum fidelium voluntates: ut divini operis fructum propensius exequentes, pietatis tuæ remedia majora percipiant. Per Dominum nostrum.

Salisbury Use.
Greg. Hebd.
xxvii. post
Pent.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Jer. xxiii. 5—8.	Jer. xxiii. 5—8.	[As for one of the Sundays after Epiphany.]	
GOSPEL.	John vi. 5—14.	John vi. 5—14.		

¶ If there be any more Sundays before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

touching the hem of our Lord's garment. "My daughter is even now dead," said the former, "but come and lay Thy hand upon her, and she shall live." "If I may but touch His garment," said the latter, "I shall be whole." These instances of recovery from disease and death are devotionally applied in the Collect: where the expressive phrase, "the bands of those sins, which by our frailty we have committed," has a double reference: first, to the bondage of sin in its spiritual sense; and, secondly, to the physical evils which bind us around with chains that are forged by sin.

INTROIT.—I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil. Ye shall call upon Me, and I will hearken unto you. I will turn away your captivity, and will gather you from among all nations. Ps. Lord, Thou hast been gracious unto Thy land; Thou hast turned away the captivity of Jacob. Glory be.

THE SUNDAY NEXT BEFORE ADVENT.

In St. Jerome's Lectionary twenty-five Sundays after Pentecost are provided with Epistles and Gospels. In the Sacramentary of St. Gregory there are Collects for twenty-seven Sundays. In the Salisbury Missal twenty-four Sundays were reckoned as after Trinity, and one as the next before Advent: and there was a rubric directing that if there were more than twenty-five Sundays between Trinity Sunday and Advent Sunday, the Office for the Twenty-fourth Sunday was to be repeated on each Sunday until the last, when that for the Sunday before Advent was to be said. In the Prayer Book of 1549 no rubric of this kind was provided, but the old usage would, doubtless, be adopted. In 1552, however, a rubric was inserted to this effect:—"¶ If there be any more Sundays before Advent Sunday, to supply the same

shall be taken the Service of some of those Sundays that were omitted between the Epiphany and Septuagesima." This rubric was altered into its present form in the Durham book of Bishop Cosin, having already appeared in a similar but more cumbersome form in 1637.

If there are two of these *Dominica Vagantes* (as they were anciently called), the Services for the fifth and sixth Sundays after Epiphany should be used; if only one, that for the sixth Sunday, which has evidently been appointed with a view to its fitness for use on the Sunday next but one to Advent. The rule expressed in this rubric is a very ancient one, being found in *Micrologus*, c. 62.

The Office of this day represents that for the fifth Sunday before the Nativity of our Lord in the Comes of St. Jerome, which appoints the same Epistle and Gospel, and in the Sacramentary of St. Gregory, though a different Collect is appointed for that day in the latter. Its tone is that of Advent rather than Trinity, commemorating as it does the first coming of the King whose Name is "The Lord our Righteousness," and looking forward to that second coming when the true restoration of Israel will be effected. The Gospel is the same as that for Mid-Lent Sunday, where some notes upon it will be found. The rationale of its appointment for to-day is to be found in the last words of it,—“This is of a truth that Prophet that should come into the world.”

INTROIT.—I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil. Ye shall call upon Me, and I will hearken unto you. I will turn away your captivity, and will gather you from among all nations. Ps. Lord, Thou art become gracious unto Thy land; Thou hast turned away the captivity of Jacob. Glory be.

SAINT ANDREW'S DAY.

The Collect.

[A.D. 1582.]
John i. 35—37.
40.
Mark i. 16—18.
Rom. i. 5, 6.
1 John iii. 2, 3.
Matt. xvi. 2, 4.
xix. 17.
John xiv. 15.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy word, may forthwith give up our selves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

DIES SANCTI ANDREÆ.

Salisbury Use.

ALmighty God, which hast given such grace to thy Apostle Saint Andrew, that he counted the sharp and painful death of the cross to be an high honour and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us for thy sake as things profitable for us toward the obtaining of everlasting life: through Jesus Christ our Lord.]

Common Prayer Book of 1549. [Also in Latin book of 1560.]
Cf. Prefat. in Greg. Nat. S. Andrew.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rom. x. 9—21.	Rom. x. 9—18.	Rom. x. 10—18.	1 Cor. iv. 9—16.
GOSPEL.	Matt. iv. 18—22.	Matt. iv. 18—22.	Matt. iv. 18—22.	John i. 35—51.

SAINT ANDREW.

[NOVEMBER 30.]



The feast of St. Andrew is one of those for which an Epistle and Gospel are provided in the Lectionary of St. Jerome, and which has also prayers appointed for it in the Sacramentary of St. Gregory. It is therefore of very ancient date in the Church, and one of the most ancient of the Apostles' festivals, only nine being named (on six days) in the Lectionary referred to. Its position may be at the beginning or at the end of the Christian year, according as Advent Sunday happens in November or December. It has usually been considered that it comes at the beginning, and that it is placed there because the Apostle thus commemorated was the first called disciple of our Lord; but tradition points out the day as that of his death.

It may be remarked here, as applicable to all the Apostles, that little has been told us of any except St. Peter and St. Paul in Holy Scripture; and that what has come down to us in uninspired history does not throw much more light upon their personal character or the details of their work. The latter fact may, perhaps, be accounted for from the circumstance that most of the Apostles, except St. Peter, St. Paul, and St. John, laboured among nations of whose records, previous to the quiet settlement of the Church, nothing, or next to nothing, remains; and that in the wild and lawless times which accompanied the breaking up of the Roman Empire, even lingering traditions about them would pass away. With respect to the paucity of details given about the Apostles in the New Testament, there seem to be two reasons which offer a sufficient explanation. For (1) the purpose of Holy Scripture is to set before us the Person of Christ, and the Law of Christ; and whatever else enters into the four Gospels is merely incidental; and (2) in the Acts of the Apostles the object is to show the work of the Church, and not to give us the history of individuals; so that the latter also is merely incidental.

Hence, probably, the reason why we gather hardly any particulars from Scripture about the life of St. Andrew. He was a brother of St. Peter, and therefore a son of Jonas or John; and probably younger than St. Peter. The ancients used to give him the surname of Protocletos, or First-called, from the circumstances told us in St. John i. 40—42; and, having been a disciple of John the Baptist, he was one of those who were prepared to receive Christ by the teaching and Baptism of His Forerunner. There are only two other circumstances of his life mentioned in the Gospels: the first in St. John xii. 21, where it is St. Andrew and St. Philip who tell Jesus of the inquiring Greeks; and the

second in St. Mark xiii. 3, where Andrew and his brother, with the two sons of Zebedee, are found in close companionship with the Lord, asking Him privately respecting the time when Jerusalem should be destroyed.

Ecclesiastical history records that this Apostle was engaged after the dispersion of the Apostles in evangelizing that part of the world which is now known as Turkey in Asia, and the portion of Russia which borders on the Black Sea: and indeed that he was the first founder of the Russian Church, as St. Paul was of the English Church. Sinope and Sebastopol are both especially connected with the name of St. Andrew. In his later days he returned to Europe, consecrated the "beloved Stachys," first Bishop of Constantinople—then named Byzantium—and after travelling about Turkey in Europe, eventually suffered martyrdom at Patras, a town in the north of the Morea, nearly opposite to Lepanto.

The account of this Apostle's martyrdom is very affecting. At a great age he was called before the Roman viceroy at Patras (now Patras), and required to leave off his Apostolic labours among the heathen Greeks. Instead of consenting, he proclaimed Christ even before the judgment-seat; and after imprisonment and submitting patiently to a seven times repeated scourging upon his bare back, he was at last fastened to a cross by cords, and so left exposed to die. The cross on which he suffered was of a different form from our Lord's, like this , and is known by the name of the *cross decussata*. It is the distinctive symbol of the Scotch order of St. Andrew: the Apostle being always especially revered in connexion with the Scottish, as with the Russian Church; and consequently forms a part of the national banner of Great Britain. It has also been observed that it is an integral part of the monogram of Christ , which was so

familiar to the early Christians.

"Hail, precious cross!" said the aged Apostle, as he came to it, "that hast been consecrated by the Body of my Lord, and adorned with His limbs as with rich jewels. I come to thee exulting and glad; receive me with joy into thy arms. Oh, good cross, that hast received beauty from our Lord's limbs! I have ardently loved thee; long have I desired and sought thee; now thou art found by me, and art made ready for my longing soul; receive me into thy arms, taking me from among men, and present me to my Master, that He Who redeemed me on thee may receive me by thee." For two days the dying martyr exhorted the people from the cross after His example Who stretched out His arms all the day long to an ungodly and gainsaying people.

SAINT THOMAS THE APOSTLE.

The Collect.

[A.D. 1549.]
 Heb. xi. 6.
 John xx. 24—31.
 1 Pet. ii. 6.
 John iii. 18. vi.
 69. xiv. 12, 14.
 Eph. ii. 18.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

DIES SANCTI THOMÆ APOSTOLI.

Salisbury Use.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Eph. ii. 19—22.	Eph. ii. 19—22.	Eph. ii. 19—22.	Acts v. 12—20.
GOSPEL.	John xx. 24—31.	John xx. 24—29.	John xx. 19—31.	John xx. 9—31.

At the end of that time he prayed to the Crucified One that he might now depart in peace, when his prayer was heard, and his spirit went home on the day observed as his festival, A.D. 70.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my down-sitting and mine uprising. Glory be.

HYMNS.

EVENSONG.—*Annus, Christe.* H. N. 86. 75.

COMPLINE.—*Salvator mundi, Domine.* H. A. M.

MATTINS.—*Annus, Christe.* H. N. 86. 75.

LAUDS.—*Exultet cælum laudibus.* A. A. 188.

These hymns are appointed to be sung on all Feasts of Apostles and Evangelists throughout the year, except when superseded by the Paschal or other proper hymns.

SAINT THOMAS.

[DECEMBER 21.]

The Festival of St. Thomas the Apostle is not noticed by any writer until Theodoret, who names it with that of St. Peter and St. Paul. [De Græc. Affect. vii.] It seems to have been generally observed in the time of St. Gregory, who has provided for it in his Sacramentary. In the Eastern Church it is kept on October 6th. Although our Collect is not derived from that source, the leading idea of it is found in a Homily of St. Gregory [Hom. in Evang. 26], where he says, that "by this doubting of St. Thomas we are more confirmed in our belief than by the faith of the other Apostles."

There are but four sayings of St. Thomas recorded in the Gospels, two just before the death of our Lord, and two just after His Resurrection; but there is a remarkable consistency in these sayings, one in each case showing want of faith, and the other a warm, zealous, and faithful love. These sayings are as follows:—

"Lord, we know not whither Thou goest; and how can we know the way?" John xiv. 6.

"Let us also go, that we may die with Him." John xi. 16.

"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." John xx. 25.

"My Lord, and my God." John xx. 28.

In these four sayings we have all that Holy Scripture tells us of the Apostle's companionship with our Lord; but they seem to

give more than the outline of a spiritual character in which there were the mingled elements of (1) obstinacy, in not believing, though prophets had foretold of the Resurrection, and the other Apostles were eye-witnesses of its certainty; (2) presumption, in requiring such a proof, even perhaps in the face of the "Touch Me not," which had been made known by Mary Magdalen; (3) of a warm and loving heart, open to the strongest faith as well as to despairing doubt; and which could lead the Apostle to that full confession of faith contained in the words, "My Lord, and my God." But it may have been the touch of Christ's wounds which healed the Apostle's doubt, and made his faith what it was.

It was not granted to St. Thomas to have his loving and courageous aspiration fulfilled, by dying with Christ, but the servant followed the Master afterwards. It is recorded by Eusebius, that he received a direction from our Lord, after His Ascension (as St. Peter in the case of Cornelius), to send Thaddeus, one of the seventy disciples, to Abgarus, tributary king of Edessa in Mesopotamia, who was thus miraculously cured of a disease, and converted, with his subjects, to Christianity. After this St. Thomas went to the Parthians, Medes, Persians, and Chaldeans, founding the Church of Christ among them until he came to India. The Christians of St. Thomas still bear witness to his work in that great and populous land in the south, and in the north there appear to be relics of the Christian faith mixed up with the strange religion of Thibet; but the diabolical systems of Brahma and Buddh, and the Antichristianism of Mahomet, have long ago erased all other traces of it; and India appears to be one of those unhappy countries which, having wilfully rejected the Apostolic ministry, have ceased to be capable of receiving Christ and His Gospel.

St. Thomas was martyred by the Brahmins at Taprobane, now called Sumatra. Having been assailed with stones, he was at last killed by the thrust of a spear: the manner of his death offering a striking comparison with his words, "Except I thrust my hand into His side," and those of our Lord, "Reach hither thy hand, and thrust it into My side, and be not faithless, but believing." As the Lord said to St. Peter, so were the words true of St. Thomas, "Thou canst not follow Me now, but thou shalt follow Me afterwards."

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my down-sitting and mine uprising. Glory be.

THE CONVERSION OF SAINT PAUL.

The Collect.

Col. i. 5, 6.
Acts xxvi. 9—20.
Rom. xv. 15—17.
Acts xx. 20, 21.
27.
Col. ii. 6.
1 Thess. iv. 1, 2.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

IN CONVERSIONE SANCTI PAULI.

Oratio.

DEUS, qui universum mundum beati Pauli Apostoli tui prædicatione docuisti: da nobis, quæsumus, ut qui ejus hodie conversionem colimus: per ejus ad te exempla gradiamur. Per Dominum.

Salisbury Use.
Greg. Conv.
S. Pauli. Cf.
Officium Sar.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts ix. 1—22.	Acts ix. 1—22.	Acts ix. 1—22.	
GOSPEL.	Matt. xix. 27—30.	Matt. xix. 27—30.	Matt. xix. 27—29.	

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED, THE PURIFICATION OF SAINT MARY THE VIRGIN.

The Collect.

Ps. cii. 24—27.
Hag. ii. 7—9.
Luke ii. 22—23.
Gal. iv. 4.
Matt. v. 6.
Ps. xxiv. 3, 4.
Rev. i. 3, 6.

ALmighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in

IN PURIFICATIONE BEATÆ MARIE VIRGINIS,

Oratio.

OMNIPOTENS sempiternæ Deus, Majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis sub-

Salisbury Use.
Greg. Purif.
S. Mariæ V.

CONVERSION OF SAINT PAUL.

[JANUARY 25.]

This festival does not appear to have been generally observed until about the twelfth century, although the Collect for it is found in St. Gregory's Sacramentary. It is said [Laterculum of Silvius, A.D. 448] that there was anciently a festival of St. Peter and St. Paul on February 22nd (now "Cathedra Petri"), and there may have been some connexion between it and the present festival, but this is only conjecture. The principal, if not the only, day observed to the honour of St. Paul, was that on which St. Peter was associated with him, the 29th of June; although, on the following day, a "Commemoration of St. Paul" was made, which is marked in the Salisbury and Roman Calendars, and mentioned in the Rubrics of the Missal; and which, in Menard's edition of St. Gregory's Sacramentary, is called "Natale Sancti Pauli." It is a pious instinct which has led the Church to thank God in this festival for the wonderful conversion of the Apostle of the Gentiles; but there is something to regret in the loss of the ancient custom by which his noble martyrdom was also commemorated, and by which the unity of the two principal Apostles was so significantly set forth.

Both the conversion and the missionary work of St. Paul are narrated with much detail in the Acts of the Apostles; and the whole of his life and labours has been minutely investigated in the well-known work of Conybeare and Howson. To attempt even a sketch of so marvellous a career in these notes would be to occupy space that cannot be spared; and such a sketch is rendered unnecessary by the elaborate but yet very accessible work just mentioned.

INTROIT.—Let us all rejoice in the Lord, commemorating this day, the day in which the blessed St. Paul adorned the world by his conversion. Ps. For the conversion of the blessed St.

Paul, and for the bright beams of light shed by his preaching, Glory be.

THE PURIFICATION.

[FEBRUARY 2.]

This festival has the same Epistle and Gospel which are now in use appointed for it in the Lectionary of St. Jerome, and the germ of the present Collect is found in the Sacramentary of Gelasius¹. St. Cyril of Alexandria, and others of an equally early date refer to it; and there is little doubt that it was the first festival instituted in memory of the Blessed Virgin. The ancient and present name for it in the Eastern Church is the Hypapante of our Lord Jesus Christ; that is, the *ὑπαπάντη* or *ὑπαπάντη*, the meeting of our Lord with Simeon and Anna in the Temple. It is said to have been observed on the 14th day of February until the time of Justinian [A.D. 542], but in the Comes of St. Jerome it precedes the festival of St. Agatha, which is dated on the Nones, or 5th of February, the day on which that Saint is still commemorated; and probably it was so observed only by those who kept Christmas Day on the 6th of January, as a part of the Eastern Church has always done.

The popular name of this festival (Candlemas Day) perpetuates the memory of a very ancient custom, that of walking in procession with tapers, and singing hymns. In a Homily on the Purification Alcuin says [A.D. 790], "The whole multitude of the city collecting together devoutly celebrate the solemnity of the Mass, bearing a vast number of wax lights; and no one enters any public place in the city without a taper in his hand." St. Bernard also [A.D. 1153] gives the following description of the practice, as carried out in his day:—

¹ Until 1661 the Epistle was that for the Sunday. Bishop Cosin introduced the one now used. He also prefixed the first title to the day.

substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

stantia in templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari. Per eundem.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Mal. iii. 1—5.	Mal. iii. 1—4.	Mal. iii. 1—4.	Heb. vii. 7—17.
GOSPEL.	Luke ii. 22—40.	Luke ii. 22—32.	Luke ii. 22—32.	Luke ii. 22—40.

SAINT MATTHIAS' DAY.

The Collect.

[A.D. 1549.]

Acts i. 20—26.

John xvii. 11, 12.

20.

2 Pet. ii. 1.

Eph. iv. 11, 12.

Heb. v. 4, 5.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

SANCTUS MATTHIAS APOSTOLUS.

Salisbury Use.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts i. 15—26.	Acts i. 15—26.	Acts i. 15—26.	Acts i. 12—17.
GOSPEL.	Matt. xi. 25—30.	Matt. xi. 25—30.	Matt. xi. 25—30.	21—26. Luke x. 16—21.

"We go in procession, two by two, carrying candles in our hands, which are lighted, not at a common fire, but at a fire first blessed in the church by a Bishop. They that go out first return last; and in the way we sing, 'Great is the glory of the Lord.' We go two by two in commendation of charity and a social life; for so our Saviour sent out His disciples. We carry lights in our hands; first, to signify that our light should shine before men; secondly, this we do this day especially in memory of the Wise Virgins (of whom this blessed Virgin is the chief) that went to meet their Lord with their lamps lit and burning. And from this usage and the many lights set up in the church this day, it is called Candelaria, or Candlemas. Because our works should be all done in the holy fire of charity, therefore the candles are lit with holy fire. They that go out first return last, to teach humility, 'in honour preferring one another.' Because God loveth a cheerful giver, therefore we sing in the way. The procession itself is to teach us that we should not stand idle in the way of life, but 'go from strength to strength,' not looking back to that which is behind, but reaching forward to that which is before."

The festival is placed at forty days' distance from Christmas, as that was the interval directed by the law between the day of birth and the day when the mother presented herself for readmission to the congregation, and her infant son for an offering to the Lord. [Lev. xii. 4. Exod. xxii. 29. Num. viii. 17.] It was on this occasion that Simeon gave to the Church the *Nunc Dimittis*, in which he proclaimed the glorious and universal Epiphany of the Holy Child, when he prophesied of Him as "a Light to lighten the Gentiles, and the glory of God's people Israel." It was then also that the Virgin Mother first learned that sorrow as well as joy was in the wonderful lot assigned her: "Yea, a sword shall pierce through thy own soul also."

The submission of the Blessed Virgin to the ceremony of purification, and of her Divine Son to that of presentation in the Temple, were each of them an illustration of the perfect humilia-

tion of our Lord to the likeness of sinful man. The miraculous conception of the Virgin had been unattended by that for which a ceremonial purification was ordained; and our Blessed Lord, having no original sin, needed not to be offered (or presented) and bought back again. But, as at His Baptism, so now, for Himself and for His holy Mother He says by their acts, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." In the price of redemption (the representative sacrifice offered in the early dawn of the Holy Child's life, to be followed by a more perfect Sacrifice in its eventide) it has been noticed that there was a typical meaning, now for the first and only time finding its true signification. The two turtle-doves, or young pigeons, were expressive of lowliness at all times, as offerings of the poor; but in the offering of one by fire, and the eating of the other by the priest, or those who offered it, are now to be seen a type of Christ offering Himself for sin, and also giving Himself to be the spiritual food and sustenance of His people.

It is worthy of remark, as a happy token of the unity which is possible in spite of disagreement, that although the *cultus* of the Blessed Virgin was and is one principal cause of difference between the Church of England and other Catholic Churches of Europe, yet we retain old Collects for both the Annunciation and the Purification, while nearly all the other Saints'-day Collects are modern.

INTROIT.—We wait for Thy loving-kindness, O God: in the midst of Thy temple. O God, according to Thy Name, so is Thy praise unto the world's end: Thy right hand is full of righteousness. Ps. Great is the Lord, and highly to be praised: in the city of our God, even upon His holy hill. Glory be.

SAINT MATTHIAS.

[FEBRUARY 24.]

This is not one of the most ancient of the festivals generally observed by the Church, as there is no provision for it in the

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The Collect.

Heb. xiii. 9.
Rom. i. 3, 4.
Matt. i. 18—21.
Heb. ii. 9, 10.
Phil. iii. 8, 10,
11, 20, 21.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

IN ANNUNCIATIONE BEATÆ MARIE.

Postcommunio.

GRATIAM tuam, quesumus, Domine, mentibus nostris infunde: ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem.

Salisbury Use.
Greg. super
Oblata. Ann.
Angeli ad B.
Mariam.

LORD, we bisechen helde yn thi grace to oure inwittis, that bi the message of the aungel we knowe the incarnacioun of thi sone iesu crist, and by his passioun and cross be ledde to the glorie of his resurreccioun. Bi the same iesu crist oure lord, that with thee lyueth and regneth in oonhede of the hooly goost, god, bi alle worldis of worldis. So be it.

XIVth century
Prymer version.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Isa. vii. 10—15.	Isa. vii. 10—15.	Isa. vii. 10—15.	Heb. ii. 11—18.
GOSPEL.	Luke i. 26—38.	Luke i. 26—38.	Luke i. 26—38.	Luke i. 24—33.

Lectionary of St. Jerome; but there is a Collect for it in the Sacramentary of St. Gregory, and in a German martyrology of about the same period. It comes first in order after the Festivals of the Incarnation, perhaps because St. Matthias represents the earliest independent action of the Church as that spiritual body which was to exercise the authority of Christ, and to become the substitute, in some measure, for His Visible Presence. But in the Eastern Church it is August 9th.

St. Matthias' Day was formerly changeable in Leap Year, when the intercalated day was added between February 23rd and 24th, and the 25th became the festival of St. Matthias. But at the revision of the Calendar in 1661, the intercalary day was placed at the end of the month, and the festival of St. Matthias fixed permanently to the 24th day. This is the day (VI. Kalend. Martii) appointed for the Festival in the Sacramentary of St. Gregory.

Nothing more is recorded of St. Matthias in the New Testament than that he was chosen to be an Apostle in the place of Judas Iscariot, the account of his Ordination to that high Office being given in Acts i. 15—26, the Epistle of the day throughout the world. The Eastern Gospel contains the same solemn prayer of our Lord as that does which is used in the Western Church, though taken from a different Evangelist; and the coincidence is a striking illustration of the unity of mind by which the whole Catholic Church is pervaded. It is plain also that this Gospel is intended to show that the Apostle, on whose day it is used, was as much "numbered with" the other Apostles, although ordained by men, as any of those were who were ordained by our Lord Himself; and thus illustrates the great truth, that the Great High Priest Himself declared, "As My Father hath sent Me, even so send I you."

The tradition of the Church respecting St. Matthias' Apostolic labours is, that after ministering for some years among his countrymen the Jews, he went to Cappadocia, and was eventually crucified there about the year of our Lord 64. The manner of his death was not very unlike that of the traitor Judas, but the

one found the tree on which he hung the way "to his own place;" the other, his Master's own road to the Paradise of God.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Glory be.

THE ANNUNCIATION.

[MARCH 25.]

There is no mention of the festival of the Annunciation in the Lectionary of St. Jerome, although there are days in honour of the Purification and the Nativity and the Death or Assumption of the Blessed Virgin. It is however of very early date, as Proclus, patriarch of Constantinople, who died A.D. 446, has left a Homily on the day, which was preached in the presence of Nestorius, and against his heresy. It is also mentioned by St. Athanasius, St. Chrysostom, St. Augustine, and other writers as early; and the Collect is found in the Sacramentary of Gelasius, at the end of the fifth century, as well as in that of St. Gregory. In the Council of Toledo, A.D. 656, the first of seven Canons orders that the feast of the Annunciation shall, in future, be kept on the 18th of December, so as not to interfere with the celebration of Good Friday or the observance of Lent. But this day was afterwards appropriated to the festival named "the Expectation of the Blessed Virgin," and the old day was restored.

In the Consuetudinary of Sarum this festival is called "Our Lord's Annunciation," and Bishop Cosin proposed to alter the title both here and in the Table of Lessons to "The Annunciation of our Lord to the Blessed Virgin Mary:" in both cases his alteration was rejected, and the authorized title is "The Annunciation of our Lady," or "The Annunciation of the Blessed Virgin Mary."

SAINT MARK'S DAY.

The Collect.

2 Tim. iv. 11.
1 Pet. i. 12.
Eph. iv. 11, 12.
14, 15.
1 Pet. v. 10.
Heb. xlii. 9

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

SANCTUS MARCUS EVANGELISTA.

Oratio.

DEUS, qui beatum Marcum evangelistam tuum evangelicæ prædicationis gratia sublimasti: tribue, quæsumus, ejus nos semper et eruditione perficere et oratione defendi. Per Dominum.

Salisbury Use.
Greg. Nat.
S. Marc. Ev.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Eph. iv. 7—16.	Eph. iv. 7—16.	Ezek. i. 10—14.	1 Pet. v. 6—14.
GOSPEL.	John xv. 1—11.	John xv. 1—7.	Luke x. 1—9.	Luke x. 16—21.

The Church of England commemorates the Mother of our Lord on five days in the year, the Annunciation, the Purification, the Visitation, the Nativity of the Blessed Virgin, and her Conception. The three latter are Black Letter Days in July, September, and December: the two former, as days which commemorate events that associated her with the Person of our Lord and the work of our salvation by His human Nature, are provided with special services as days of obligation.

If our Blessed Lord's Nativity occurred on the 25th of December, as there are sound chronological reasons for supposing, this may be taken as the true time when the angel Gabriel first gave to the Church the words, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women;" words which have been associated with errors in doctrine and practice, but which are still words that come from God. It must have been about this time also, "in those days," that the Blessed Virgin was inspired to give to the Church the Canticle which has ever since been so dear to every generation. The words which she was thus inspired to speak respecting herself, and those which were spoken of her by the angel "sent from God," show to what an exalted place she was raised by the Providence of Almighty God: and her meek reception of the wonderful revelation shows a holiness in the subjection of her will to the will of the Lord, Whose handmaid she was, that no saint ever surpassed. Holy in her original character, her holiness was made more perfect by that most intimate union with Jesus which existed for nine months of her life. Little children were brought to Jesus that He might lay His hands on them, and thus sanctify them by the touch of a passing moment; but the same Jesus abode long in His Mother's bosom, His spotless Body was formed of her substance, and sanctified her both in what He received from her as Man, and what He gave to her as God. Not even when she was in Paradise could have been so holy as the Virgin Mary when she became a Paradise herself. Not even the glorified saints who have attained to the purity and bliss of Heaven are raised to higher blessedness and purity than that saintly maiden was whom Elizabeth was inspired to speak of as "the Mother of my Lord."

This sanctity of the Blessed Virgin Mary through her association with her Divine Son has always been kept vividly in view by the Church: but, while excess of sentiment on the one hand has led to an irreverent dishonour of her name by associating it with attributes of Deity, so want of faith in the principle of the Incarnation has led, on the other hand, to an irreverent depreciation of her sanctity. Our two principal and three minor festivals in honour of the Virgin and her work in the Incarnation point out the true course; to esteem her very highly above all other saints; but yet so that her honour may be to the glory of God.

LITRUIT.—Drop down, ye heavens, from above, and let the

skies pour down righteousness; let the earth open, and let it bring forth salvation. [Alleluia. Alleluia.—If in Easter season.] Ps. And let righteousness spring up together; I the Lord have created it. Glory be.

SAINT MARK.

[APRIL 25.]

The festival of St. Mark is provided for in the Sacramentary of St. Gregory, although not in the Comes of St. Jerome. Like others, it probably began in a local observance by the Church of a particular country, (in this case, Egypt,) and was gradually extended to all other Churches throughout the world.

Of the Saint commemorated on this day there can be no doubt; but it is not quite certain which of the Marks named in the Acts of the Apostles is Saint Mark the Evangelist. It seems most probable that he was not the John Mark of Acts xii. 12, and Acts xv. 37, (who was the nephew of St. Barnabas, and about whose conduct the sharp dissension arose between St. Paul and St. Barnabas,) but that the Evangelist was the "Marcus, my son," of whom St. Peter writes, in 1 Pet. i. 13, as being his companion at Babylon. It was his association with St. Peter which led St. Mark to be the writer of the Gospel which goes by his name, and which is always connected with the name of St. Peter as well as of St. Mark by ancient writers. The later years of his ministry were spent at Alexandria, where he founded the Church of Christ among the intellectual men of that learned city, and originated among them that class of Christian scholars which afterwards gave such a prominent place to Alexandria in the theological history of the Church. The Evangelist carried the knowledge of Christ and the ministry of the Church into less civilized parts of Africa, but Alexandria was the central point of his labours; and there he was martyred on a day when the heathen feast of Serapis was being observed, and which also appears to have been Easter Day, probably April 25th, and perhaps late in the first century, after most of the Apostles had gone to their rest. He was dragged from his place at the altar through the streets of the city, and over the rough cliffs adjoining, to prison; from whence the next morning he was again tortured in the same manner until his soul departed to spend a second and glorious Easter with his risen and ascended Lord.

One of the ancient Apostolic Liturgies goes by the name of St. Mark; and his Festival was formerly the day on which the Greater Litanies or Processions were said: but these latter originated with St. Gregory in the sixth century. [See Introduction to Litany, p. 47.]

It will be observed that the English Epistle and Gospel for this day were anciently, as they still are, different from those of the Latin and Oriental Churches.

SAINT PHILIP AND SAINT JAMES' DAY.

The Collect.

[A.D. 1549.]
Job xxii. 21.
Wisd. xv. 3.
John xvii. 3.
xiv. 6—9.
1 John v. 20.
Acts xv. 6. 13.
ii. 42.
Matt. vii. 14.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

DIES APOSTOLORUM PHILIPPI ET JACOBI.

Salisbury Use.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	James i. 1—12.	Wisd. v. 1—5.	Wisd. v. 1—5.	Acts viii. 26—39.
GOSPEL.	John xiv. 1—14.	John xiv. 1—13.	John xiv. 1—13.	John i. 44—51.

SAINT BARNABAS THE APOSTLE.

The Collect.

[A.D. 1549.]
Rev. iv. 8.
Acts xi. 23—24.
Heb. ii. 4.
Eph. iv. 8, 9.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost;

SANCTUS BARNABAS APOSTOLUS.

Salisbury Use.

INTROIT.—Hide me, O God, from the gathering together of the froward, and from the insurrection of wicked doers. Alleluia. Alleluia. Ps. Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Glory be.

SAINT PHILIP AND SAINT JAMES.

[MAY 1.]

In the Lectionary of St. Jerome and the Sacramentary of St. Gregory the names of these two Apostles are associated together as they are in the Latin and English Churches of modern times: and the day of the Festival is in both cases the same as that now observed. But in the Eastern Church St. Philip's day is November 14th, and St. James' day October 23rd. It will also be observed that the Apostle St. Philip alone is named for May 1st in the ancient Calendar of the Venerable Bede, printed in a previous page; and in some early Calendars of the English Church, June 22nd is dedicated to "Jacobus Alfei."

The Epistle for the day in the Eastern Church is the same portion of Scripture that was read for the Second Morning Lesson in our own Church until 1661: but it seems clear that the Philip there mentioned is Philip the Deacon, since St. Peter and St. John were sent to Samaria to confirm those whom he had baptized, which would not have been necessary in the case of an Apostle. It is curious to observe that the same error should have occurred in both the Eastern and the English Church; but there seems to have been much confusion among the ancients between St. Philip the Apostle and Philip the Deacon and Evangelist, arising out of a generally received opinion that the former was married [Euseb. v. 24], while it is recorded of the latter in Acts xxi. 9 that he had "four daughters, virgins, which did prophesy."

St. Philip was one of the first of our Lord's disciples, and is thought to have accompanied Him for some time while St. Andrew and St. Peter had returned to their occupation of fishing after their first call. It may have been this faithful companionship which led to the loving rebuke of our Lord recorded in the Gospel of the day, "Have I been so long time with you, and yet hast thou not known Me, Philip?" For the Apostle's zeal in bringing Nathanael and the Greeks to his Master appears to indicate a trained faith in the Person of the holy Jesus, as does even his aspiration, "Show us the Father, and it sufficeth us!"

In the account of the miracle of the loaves and fishes St. Philip also seems to have been specially under the loving eye of his Master, who sought to "prove him" before He tried the faith of the others. After the dispersion of the Apostles, St. Philip carried Christ and the Church to Northern Asia, and his name has also been connected with the early Church of Russia. St. Chrysostom and Eusebius both record that he was crucified and stoned on the cross, at Hierapolis, a great stronghold of idolatry, in Phrygia; and the tradition of the Church is, that his martyrdom took place immediately after he had procured by his prayers the death of a great serpent which was worshipped by the people of the city.

St. James the Less was son of Alphaeus, or Cleophas, and of Mary, and nephew to Joseph the husband of the Blessed Virgin. Hence he was, in the genealogical phraseology of the Jews, a "brother of our Lord," as is shown in the table at page 79. It was also thought by the ancients that his mother Mary was cousin, or as the Hebrews would say "sister," to the Blessed Virgin Mary, and this would establish a double legal affinity between James and Jesus, her sons, and the holy Jesus. St. James the Less is mentioned by Josephus and in the Talmud, being well known to the Jews from his position as Apostle of the Church of Jerusalem up to the beginning of its last troubles: and having won even from them the name of "the just," a name shadowing that of his Master, so often called "the Righteous" in the Psalms. It is he whose name is several times mentioned by St. Paul; and he was the writer of the Catholic Epistle of St. James. He went to his rest by martyrdom [A.D. 62], in Jerusalem, being thrown down from a pinnacle or wing of the Temple by some of the persecuting Scribes and Pharisees, and slain, as he lay bruised on the ground below, with a fuller's club.

The only reason that can be suggested for coupling together St. Philip and St. James is, that by thus doing the manner in which our Lord sent forth His Apostles two and two is illustrated. St. Simon and St. Jude, St. Peter and St. Paul, St. Barnabas and St. Bartholomew are parallel instances.

INTROIT.—They cried unto Thee in the time of their trouble, and Thou heardest them from Heaven. Alleluia. Alleluia. Ps. Rejoice in the Lord, O ye righteous, for it becometh well the just to be thankful. Glory be.

Rom. xii. 6—8.
1 Tim. i. 17.

Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts xi. 22—30.	Eph. ii. 19—23.	Acts xi. 21—xiii. 3.	[with St. Bartholomew.] Acts xi. 19—30.
GOSPEL.	John xv. 12—16.	John xv. 12—16.	Matt. x. 16—23.	Luke x. 16—21.

SAINT JOHN BAPTIS

The Collect.

[A.D. 1549.]

Mal. iv.
Luke i.
Matt. iii. 1—4.
xi. 11—14.
John i. 6, 7, 29.
x. 47. v. 33.
Matt. xiv. 3, 4.
6, 8, 10.
1 Pet. iv. 19.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life,

DIES SANCTI JOHANNIS BAPTISTÆ. *Salisbury Use.*

SAINT BARNABAS.

[JUNE 11.]

This festival is not of primitive antiquity, being unnoticed in the ancient Lectionaries and Sacramentaries. In the Calendar of the Venerable Bede it is the 10th instead of the 11th of June; and in the Eastern Church the name of St. Barnabas is associated with that of St. Bartholomew, the latter being also commemorated on August 25th. The day was omitted from the English Calendar of 1552, but the Service was retained. In Fothergill's MS. it is stated that the day was not observed because St. Barnabas was not one of the twelve¹.

The name of St. Barnabas derives its chief lustre from his association with St. Paul; yet, independently of this, he was one worthy to be ranked among the saints of the Church as an Evangelist, Apostle, and Martyr.

The Apostle St. Barnabas was born at Cyprus, but was a Jew of the tribe of Levi, and his original name was Joses or Joseph. Some of the Fathers record that he was one of the seventy disciples, and that he was brought up with St. Paul at the feet of Gamaliel. After our Lord's Ascension he received the name of Barnabas, or "Son of Consolation," from the Apostles; and showed his zeal for Christ by selling his property that the Apostles might distribute the proceeds among the poor; an act which possibly originated the name by which he has ever since been known. St. Chrysostom hands down a tradition that he was a man of very amiable disposition but commanding aspect. Having brought St. Paul to the Apostles he was associated with him for about fourteen years, and on several missionary journeys. After their separation nothing further is recorded of St. Barnabas in Holy Scripture; but the traditions of the Church represent that he spent the remainder of his life among his fellow-countrymen at Cyprus, and that he was stoned by the Jews at Salamis under circumstances somewhat similar to those which brought St. Stephen to his death. What was supposed to be the body of St. Barnabas was discovered four centuries after his martyrdom, a Hebrew copy of St. Matthew's Gospel lying next his heart, which was believed to have been

written by himself. An Epistle is extant, bearing the name of St. Barnabas, which is considered by many scholars to be authentic.

The Gospel for the day is evidently selected with reference to the act of St. Barnabas in consoling the poor disciples in their poverty. He acted upon the command of our Lord in the spirit with which the example of the Good Samaritan is commended to us, and showed his love by going and doing likewise.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsatting and mine uprising. Glory be.

SAINT JOHN THE BAPTIST.

[JUNE 24.]

This festival is in the Comes of St. Jerome, as also another commemorating the Beheading of St. John the Baptist, but the date is not indicated in either case. Mabillon says that the festival of this day was in the Carthaginian Calendar before A.D. 484; and it is mentioned [circ. A.D. 400] by Maximus, Bp. of Turin, as also by St. Augustine, in several Homilies. In the Eastern Church it is kept on January 7th, the day after the holy Theophany; and the festival of the Decollation is also fixed, as in the Latin Church and our own, for August 29th. The day on which our principal Festival of St. John the Baptist is kept has been supposed to be connected with his words, "He must increase, but I must decrease;" the days of the Bridegroom are growing longer, but those of the friend of the Bridegroom are beginning to wane. So St. Augustine says [Hom. 287], "John was born to-day, and from to-day the days decrease; Christ was born on the eighth of the kalends of January, and from that day the days increase." But the 24th of June is also the proximate day of the Baptist's birth, since he was six months older than our Lord.

Although the martyrdom of St. John Baptist is one of the four recorded in Holy Scripture (the other three being those of the Holy Innocents, St. Stephen, and St. James), yet the present festival, which commemorates his Nativity, appears to be the more ancient of the two dedicated to his name, and the one more generally observed. So we may judge from the Sermons both of Maximus and St. Augustine, each of whom accounts for the custom of observing the Birth and not the Martyrdom of the

¹ Hence we find Bishop Wren in 1636 giving direction that "ministers forget not to read the collects, epistles, and gospels appointed for the Conversion of St. Paul . . . and for St. Barnaby's Day." Card. Doc. Ann. ii. 202.

that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Isa. xl. 1—11.	Isa. xlix. 1—8.	Isa. xlix. 1—7.	Rom. xlii. 11. xiv. 1—4.
GOSPEL.	Luke i. 57—80.	Luke i. 57—68.	Luke i. 57—68.	Luke i. 24, 25, 57—68.

SAINT PETER'S DAY.

The Collect.

[A.D. 1549.]

2 Pet. i. 1, 3.

Acts iii. 6.

Matt. xvi. 18, 19.

John xxi. 15—17.

Acts xx. 28.

Heb. xiii. 7, 17.

1 Pet. v. 2—4.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him

DIES APOSTOLORUM PETRI ET PAULI. *Salisbury Use.*

Precursor of our Lord as if no other festival in his honour had yet been established. "The prophets who had gone before were first born, and at a later day prophesied, but St. John Baptist heralded the Incarnation of our Lord when His Virgin Mother came to visit Elizabeth, and both the Precursor and the Holy Child were yet unborn."

The miraculous birth of St. John the Baptist, and all that we know of his subsequent history, is told us in the opening chapters of the four Gospels, in the 11th of St. Matthew, and the 9th of St. Luke. By comparing our Lord's words in Matt. xi. 14, those of the angel in Luke i. 16, 17, of Zacharias in Luke ii. 76, and those of St. John himself in announcing his mission, with preceding prophecies, we see that the prophets had spoken of him more than seven hundred years before he was born, and that the very last words of the Old Testament, written about four hundred years previously, were concerning him. And, comparatively little as is said about St. John in Holy Scripture, what is said shows how important his office was, and illustrates the words of our Lord, that among all previously born of women, none was ever greater than John the Baptist.

He appears to have spent his childhood, at least, with our Blessed Lord and His mother, and it is natural to suppose that his parents lived but a few years after his birth. But when the time for his ministry came, he adopted the ancient prophetic mode of life; such as is indicated in the case of Elijah the Tishbite, who is said [2 Kings i. 8] to have been "an hairy man, and girt with a girdle of leather about his loins." As a prophet, and the greatest of all,—the last prophet of the old dispensation, and the first of the new,—he assailed the vices of the generation in which our Lord came, as Elijah himself had assailed those of Ahab and the Israel of that day; and so doing he brought many to repentance, and initiated a new moral life by that ordinance of Baptism with which the dispensation of Sinai ended, and that of Calvary began. And when by the power of his preaching he had prepared the hearts of the people to receive Christ as a blessing, and not as one "come to smite the earth with a curse" [Mal. iv. 6], the other part of his office was brought into exercise, that of baptizing our Lord, and witnessing to the descent of the Holy Spirit on His human nature.

Powerful as the effect of St. John the Baptist's ministrations evidently was, we have very little information given us about it. He proclaimed the coming of Christ, rebuked all classes of the people for their sins, showed them the way to turn from them, and baptized with a Baptism of water which foreshadowed the Baptism with the Holy Ghost as well as water. All people seem

to have come readily to him, for the "offence of the Cross" had not yet begun, and the prophet who attracted was no "carpenter's son," but "a prophet indeed," the son of a man well known among them, a priest of the regular succession of Aaron, prophesying as Elijah, Isaiah, or Ezekiel, with the outward appearance and habit of a "man sent from God," and telling of that which they longed for, the near approach of their Messiah. This is all we learn of the ministry of the Baptist from Holy Scripture, and tradition has added little or nothing more. His martyrdom appears to have taken place very early in our Lord's ministry, and when St. John himself was only about thirty years of age; and since his work was done, we may see in it the manner in which the course of even the evil of this world is so regulated, that it ministered by a quick death to the rapid removal of a saint from the Church on earth to the Church in Heaven when the time of his reward was come.

INTROIT.—The Lord hath called me by name from the womb of my mother. He hath made my mouth like a sharp sword. In the shadow of His hand hath He hid me: He hath made me like a polished shaft, and in His quiver hath He concealed me. Ps. It is a good thing to give thanks unto the Lord, and to praise Thy Name, O Thou most highest. Glory be.

SAINT PETER.

[JUNE 29.]

This day is one of the oldest of Christian festivals, and one that was from the beginning of its institution celebrated with great solemnity. Ruinart [617] traces it back as far as the third century, and it is probably of even more primitive antiquity. In St. Jerome's Lectionary there are two Gospels and two Epistles, the one pair under the name of St. Peter, the other under that of St. Paul. As there is only one Vigil, and one Octave, which is called the Octave of the *Apostles*, the day was evidently then dedicated to both Apostles, as it was in the English Church until the Reformation [a "Commemoration" of St. Paul following on the 30th], and as it still is in the Latin and the Eastern Church. It was a very early custom for the Bishops of Rome to celebrate the Holy Communion in both St. Peter's and St. Paul's Churches on this day, a custom which is mentioned [A.D. 348] by Prudentius [Peristephano, carm. xii.].

Transtiberina prius solvit sacra pervigil sacerdos,
Mox huc recurrit, duplicatque vota.

earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts xii. 1—11.	Acts xii. 1—11.	Acts xii. 1—11.	2 Cor. xi. 21—xii. 9.
GOSPEL.	Matt. xvi. 13—19.	Matt. xvi. 13—19.	Matt. xvi. 13—19.	Matt. xvi. 13—19.

SAINT JAMES THE APOSTLE.

The Collect.

1549.]
Matt. iv. 21. 22.
xix. 27—29.
Acts xii. 1, 2.
John xiv. 21.
Rev. xxii. 14.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had,

DIES SANCTI JACOBI APOSTOLI.

Salisbury Use.

He also speaks of the whole city frequenting each church, as if the festival was kept very generally and with great solemnity. St. Augustine, St. Leo, and several others of the Fathers have left sermons preached on the day of St. Peter and St. Paul; and no doubt the two, from their relative positions as the chief Apostles of the Jews and the Gentiles, from their joint ministrations at Rome, and from their martyrdom together there on the same day, have always had this day dedicated in their united names. Bishop Cosin restored the title "Saint Peter's and Saint Paul's Day" in his Durham Prayer Book, and added to the Collect, so that it should read "... commandedst him earnestly to feed Thy flock, and madest Thy Apostle St. Paul a choice vessel to bear Thy name before the Gentiles, make, we beseech Thee, all Bishops and all other ministers of Thy Church, diligently to preach Thy holy Word ...". He also altered the Epistle to 2 Tim. iv. 1—9; but none of these changes were adopted.

St. Peter was one of the first-called of our Lord's disciples [John i. 35—42], and as soon as he had come to follow Christ, he was marked out by a new name, that of Cephas, the Syriac equivalent of the one by which he has since been so familiarly known to the Church. Our Lord did nothing without a meaning, and in giving this new name to His disciple, He appears to have prophetically indicated the strong, immovable faith in Him which that disciple was to exhibit; and the firmness of which is not contradicted even by that temporary want of courage which led him to try and save his life by denial of his Master in the bitter hour of His Passion. Such instances of faith as St. Peter's attempt to walk on the water, and his confession of Christ as the Son of the living God, seem to set him at the head of the Apostles, as one whom no shock could move from his belief in the Lord; and the striking words of our Lord which are recited in the Gospel for this day show that a special revelation had been vouchsafed to the Apostle to give him that knowledge of Christ on which his faith rested. It was, perhaps, because St. Peter's faith was stronger than that of the other Apostles that he had to undergo greater temptation. Satan desired to "sift him as wheat," as he had desired to tempt Job; but one look from Jesus brought him to himself and counteracted the temptation. A similar temptation is said to have assailed him just before his martyrdom, as our Lord's agony was a kind of second temptation. St. Peter too desired that the cup might pass from him, and endeavoured to escape from Rome. But as he was leaving the city he had such a vision of his Master as St. Paul had on his way to Damascus. "Lord, whither goest Thou?" were the

words of the Apostle, and the reply was a question whether that Master must go to Rome and again suffer, since His servants were afraid to die for His sake. As when Jesus had "looked on" the Apostle years before in the hall of Pilate, so now, the trial of faith ended in a victory, and the servant returned to follow the Master by being girded by another than himself, and led whither he would not at the first have gone, to the Cross. At his own request he was crucified with his head downwards to make the death more ignominious and painful; and as being unworthy to suffer the same death as his Lord. This was in the year 63; and while St. Peter was being crucified at the Vatican, St. Paul was being beheaded at *Aqua Salvia*, three miles from Rome.

Our Lord's remarkable words, "I will give unto thee the keys of the kingdom of heaven," do not seem to be wholly explained by saying that St. Peter represented all the Apostles, and that these words represented the power given to all. But if they implied any distinction of authority between St. Peter and his brethren, they do not give any foundation whatever to the claims which the Bishops of Rome have made as successors of St. Peter: for (1) there is no evidence that they are in any special sense successors of St. Peter, and (2) if our Lord's words cannot clearly be applied to the other Apostles, much less can they be applied to Bishops of later days who were not Apostles. There is nothing in the Scriptural account of St. Peter's Apostolic work which gives any explanation of the words; nor does the tradition of the Church respecting that work show any thing that at all helps to do so. He presided over the Church at Antioch for some time,—a fact commemorated by the festival of St. Peter's Chair at Antioch,—assisted, as it appears, in evangelizing Chaldaea, and was probably some years at Rome before his death. During these years it seems most likely that he was all the while acting chiefly as the Apostle of the Circumcision, having charge of Jewish Christians: and, while great works were undoubtedly assigned to the other Apostles, there are evident traces of a providential disposition of duties by which Jewish Christianity became the field of St. Peter's labours; Gentile Christianity that of St. Paul's (the successor of St. James); and the general government of the Church, when Jewish and Gentile Christianity were merging into one, the work of St. John, when the others had passed away from their labours.

INTROIT.—Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the Jews. Ps. And when Peter was come to himself he said. Glory be.

without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts xi. 27. xii. 3.	Eph. ii. 19—22.	1 Cor. iv. 9—15.	Acts xii. 1—11.
GOSPEL.	Matt. xx. 20—23.	Matt. xx. 20—23.	Matt. xx. 20—23.	Luke ix. 1—6.

SAINT BARTHOLOMEW THE APOSTLE.

The Collect.

John i. 45—51.
xxi. 2.
Matt. x. 3—5.
1 Thess. ii. 13.
Eph. iii. 9—19.
20, 21.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant,

IN DIE S. BARTHOLOMÆI APOSTOLI

Oratio.

OMNIPOTENS sempiternus Deus, qui hujus diei venerandam sanctamque lætitiā in beati Bartholomæi Apostoli tui festivitāte tribuisti; Da

Salisbury Use.
Greg. Nat. S.
Barth. Ap.

SAINT JAMES THE GREAT.

[JULY 25.]

The festival of St. James, the brother of St. John the Divine, is not noticed in the Lectionary of St. Jerome, but has a Collect appointed in St. Gregory's Sacramentary, and is also in the ancient English Calendars of Bede and of King Athelstan's Psalter. In the Eastern Church it is kept on April 30th, but in the Western it has always been observed on July 25th.

St. James being a brother of the beloved disciple, his relationship to our Lord may be seen in the table printed under that Apostle's day [p. 79]. With St. John he received the appellation of Boanerges from our Lord, and has always been surnamed the Great, or the Greater, by the Church: but neither of these designations can be satisfactorily accounted for. Some special position was given to St. James and St. John, as well as to St. Peter, by their Divine Master; and the request of their mother, probably Salome, that they might sit on either hand of our Lord in His Kingdom, was doubtless founded on the choice thus made by Him, coupled with such a strong faith in His Person and Power as was displayed on another occasion, when the sons of Zebedee sought authority from Christ to destroy the Samaritan city that had rejected Him. [Luke ix. 52.] Their Master had told His servants that they should eat and drink at His table in His Kingdom, and sit on thrones judging the twelve tribes of Israel; and since He had given to St. Peter the Keys of the Kingdom of Heaven, the other two favoured Apostles besought that to them might be given the two posts of honour and suffering next to His Person.

St. James was the first of the Apostles who suffered Martyrdom, and the only one whose death is recorded in the New Testament. The fact of his death is told us in the modern English Epistle of the day, but of its circumstances nothing more is known than that he suffered through the hatred of Herod Agrippa. Tradition says that his accuser repented as the Apostle was on his way to the place of execution, and that having received the blessing of the servant of Christ, he professed himself a Christian, and was baptized in the blood of martyrdom at the same time with St. James. The Apostolic mantle of St. James appears to have fallen upon St. Paul, and perhaps we may look upon the latter as fulfilling the expectations which must have been raised by the place which the elder son of Zebedee occupied near the Person of our Lord, and by the title of Boanerges which was given to him.

St. James the Great is the patron saint of Spain, and his remains are supposed to be preserved at Compostella. "St. Iago of Compostella" holds the same relation to the history of that kingdom which St. George does to that of England: and both names have been used as the battle-cry of Christian hosts when they went forth to stem the torrent of that Mahometan and Moorish invasion which once threatened to drive Christianity from its throne in Europe as it has driven it from Asia.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my down-sitting and mine uprising. Glory be.

SAINT BARTHOLOMEW.

[AUGUST 24.]

There is no festival of St. Bartholomew in the Lectionary of St. Jerome, but it appears in the Sacramentary of St. Gregory. In the Eastern Church this Apostle is commemorated on the same day with St. Barnabas, as St. Simon and St. Jude are connected in the Western Church; but on this day there is also a commemoration of the Translation of St. Bartholomew. There is absolutely nothing but his name recorded of St. Bartholomew in the New Testament (though it has usually been supposed that Nathanael and Bartholomew are two names for the same person); but the Gospel of the day perpetuates an old tradition that St. Bartholomew was of noble birth, and that hence arose the "strife" among the Apostles, "which of them should be accounted the greatest" in their Master's expected kingdom.

The reasons why Nathanael and Bartholomew are supposed to be the same person are as follows. (1) The call of St. Bartholomew is nowhere mentioned, while that of Nathanael appears to be the call of an Apostle. (2) The Evangelists who mention Bartholomew do not name Nathanael, while St. John, who tells us of the latter, does not name Bartholomew. (3) Bar-Tholmai may be only an appellation of Nathanael, as Bar-Jona is of St. Peter, since it signifies 'the son of Tholmai,' as the latter does 'the son of Jonas,' and as Barnabas means 'the son of consolation.' But strong as these reasons seem, there is the strong testimony of the Fathers against them. St. Augustine, St. Chrysostom, St. Gregory Nyssen, and St. Gregory the Great, all declare that Nathanael was not one of the twelve: and the

we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

Ecclesiæ tuæ, quæsumus, et amare quod credidit, et prædicare quod docuit. Per Dominum nostrum.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Acts v. 12—16.	Eph. ii. 19—22.	1 Cor. xii. 27—31.	[See St. Barnabas' Day.]
GOSPEL.	Luke xxii. 24—30.	Luke xxii. 24—30.	Luke vi. 12—19.	

SAINT MATTHEW THE APOSTLE.

The Collect.

[A.D. 1549.]

Matt. ix. 9.

Luke xii. 15.

xviii. 22—24.

28—30.

Matt. xvi. 24—

26.

John xii. 26.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

DIES SANCTI MATTHEI APOSTOLI.

Salisbury Use.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	2 Cor. iv. 1—6.	Ezek. i. 10—14.	Ezek. i. 10—14.	1 Cor. iv. 9—16.
GOSPEL.	Matt. ix. 9—13.	Matt. ix. 9—13.	Matt. ix. 9—13.	Matt. ix. 9—13.

opinion that he was identical with Bartholomew is first found in a Benedictine author named Rupert, who wrote in the twelfth century. St. Augustine uses the fact that Nathanael was not an Apostle as a proof of his great holiness and ready perception of Christ:—"This was not said to Andrew, nor said to Peter, nor to Philip, which is said to Nathanael, 'Behold an Israelite indeed, in whom is no guile:'"—and assigns his learning and position in life as a reason why He Who chose the weak things of the world to confound the strong did not make him an Apostle.

The common tradition of the Church respecting St. Bartholomew is that he evangelized Northern India, leaving there a Hebrew copy of St. Matthew's Gospel, which afterwards came into the hands of Pantænus, head of the college of Alexandria, about A.D. 190. It is believed that, having once escaped crucifixion at Hierapolis in Phrygia, through the remorse of his persecutor, St. Bartholomew was afterwards martyred at Albanopolis on the Caspian Sea, where the king Astyages ordered him to be flayed alive (perhaps on the cross), a mode of punishment not uncommon among Oriental nations.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou knowest my downsitting and mine uprising. Glory be.

SAINT MATTHEW.

[SEPTEMBER 21.]

The festival of this Apostle has Gospel and Epistle appointed for it in the Comes of St. Jerome, but it does not seem to have been celebrated in September; and in the Oriental Church it is still observed on November 16th. In his double capacity of Apostle and Evangelist, the first who was inspired to write the Holy Gospel, and who tells us more than all of our Lord's human

life, his name has ever been much honoured in the Church. Of the four "living creatures" by whom the Apocalypse is believed to symbolize the Evangelists or their Gospels, the "likeness of a man" is the one assigned to St. Matthew, as significant of the prominence which his Gospel gives to our Lord's human nature.

This holy Apostle and Evangelist is first mentioned in his own Gospel and by the other Evangelists as a Roman toll-gatherer, though he himself was a Jew. His office was to collect tolls and customs from those who passed over the sea of Galilee, and it appears to have been near Capernaum that he was engaged in this duty when he heard the words of Jesus, "Follow Me" [Matt. ix. 9]. As the sons of Zebedee had left their ships, their nets, and their occupation, to obey those words, so did St. Matthew give up his profitable employment to do the bidding of Him who had "not where to lay His head:" and, as it seems to have been immediately afterwards that our Lord made him one of His Apostles, the forsaking of all that he had must have been as final as it was sudden, showing how entirely obedient he became to his Lord. After the dispersion of the Apostles St. Matthew took part in the evangelization of Chaldaea, and gave up his life to his Master's service by martyrdom at Nadabar. His Gospel is supposed to have been written by him originally in Hebrew for the Jewish Christians, but the Hebrew version appears to have been soon superseded by one in Greek, which was doubtless the work of the Evangelist himself, for it has always been received into the Canon of Holy Scripture. A copy of the Hebrew text is said to have been found in the grave of St. Barnabas A.D. 485, but it is not now extant.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising.

SAINT MICHAEL AND ALL ANGELS.

The Collect.

Col. i. 16.
Ps. lxxviii. 17.
clv. 4.
Rev. vii. 11.
Isa. vi. 1-3.
Rev. iv. 8.
Ps. xxxiv. 7.
Heb. i. 14.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

IN FESTO SANCTI MICHAELIS ARCH-
ANGELI,*Oratio.*

DEUS, qui miro ordine Angelorum ministeria hominumque dispensas; concede propitius, ut quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniat. Per Dominum.

Salisbury Use.
Greg. Dedication
Basilicæ S.
Arch. Michaelis.

[GOD, that in a merueilous ordre ordeynedist seruysys of aungels and of men, graunte thou mercifulli that oure liif be defendid in erthe bi hem that stonden ny? euermore seruyng to thee in heuvene. Bi crist.]

XIVth Century
Primer version.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rev. xii. 7-12.	Rev. i. 1-5.	Rev. i. 1-5.	Heb. ii. 2-10.
GOSPEL.	Matt. xviii. 1-10.	Matt. xviii. 1-10.	Matt. xviii. 1-10.	Luke x. 16-21.

MICHAELMAS DAY.

[SEPTEMBER 29.]

There were anciently two days dedicated to St. Michael, May 8th and September 29th: and in mediæval times a third, to St. Michael *in monte tumbo*¹, on October 16th. But the day most generally observed was that which we now keep, and which appears both in the Lectionary of St. Jerome and in the Sacramentary of St. Gregory, as the Dedication of the Church of St. Michael. This basilica may have been that of Constantine near Constantinople, or that of Boniface at Rome, the latter being dedicated A.D. 606. In the Eastern Church St. Michael's day is November 8th, July 13th and March 26th being also observed in honour of the Archangel Gabriel. These two are the only angels or archangels who are made known to us by name in the Canonical Scriptures, though Raphael and Uriel are named in the book of Tobit and in Esdras.

The holy angels in general are commemorated by the Church from a deeply rooted feeling of their communion with the saints, and of their ministrations among mankind on earth. Such a feeling is warranted by the words, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the Firstborn . . ." [Heb. xii. 22]: and, "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Heb. i. 14.] The holy Son of God condescended to be ministered to by angels in His Temptation and Agony; they waited upon Him at His Birth and Resurrection; and at His Second Advent He will come with "all the holy angels." St. Peter was set free from prison by an angel, and one stood by St. Paul in the ship, thus illustrating their ministration to Christ's servants. Our Lord Himself spoke of their rejoicing over penitent sinners; and said of the little ones who had passed under His hand and benediction, that "their

angels do always behold the face of My Father which is in heaven," as if indicating many ministrations to those who are His,—some known, and some that are not made evident to sight or other sense. It has been a constant tradition of Christianity that angels attend at the ministration of Holy Baptism, and at the celebration of the Holy Communion; and that as Lazarus was the object of their tender care, so in sickness and death they are about the bed of the faithful, and carry their souls to the presence of Christ in Paradise.

Without taking into account, therefore, any of the many unveilings to our sight of holy angels and their ministrations recorded in the Old Testament, we have ample ground for believing that they are joined in a very close communion with those who have been redeemed by the blood of Christ. But whereas the saints were once sinners, and yet God is pleased that we should honour Him through them, the angels have never inherited unholiness or fallen from holiness, and still more shall we honour Him by venerating these pure and spotless servants of His who do His pleasure. And as our Lord has taught us to pray that we may do the will of our Father on earth as it is done in heaven, so may we take their example as the highest, next to His, of perfect submission to the will of God. While in respect to our worship on earth we may reckon it an exalted privilege to have such communion with them as to be able to say, "Therefore with angels and archangels, and all the company of Heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High."

INTROIT.—O praise the Lord, ye angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words. Ps. Praise the Lord, O my soul: and all that is within me praise His holy Name.

HYMN.

MATTINS AND EVENSING.—Tibi Christe, Splendor Patris.
H. N. 42. 94.

¹ Churches dedicated to St. Michael are often on elevated spots, as at St. Michael's Mounts in Normandy and Cornwall.

SAINT LUKE THE EVANGELIST.

The Collect.

[A.D. 1549.]
 Luke i. 1—3.
 x. 1.
 Col. iv. 14.
 2 Cor. viii. 18.
 Prov. xxii. 1, 2.
 1 Tim. vi. 3, 4.
 Ps. ciii. 2, 3.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

SANCTUS LUCAS EVANGELISTA.

Salisbury Use.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	2 Tim. iv. 5—15.	Ezek. i. 10—14.	2 Cor. viii. 16—24.	Col. iv. 5—13.
GOSPEL.	Luke x. 1—7.	Luke x. 1—7.	Luke x. 1—9.	Luke x. 16—21.

SAINT SIMON AND SAINT JUDE APOSTLES.

The Collect.

[A.D. 1549.]
 Eph. ii. 19—22.
 Rev. xxi. 14.
 Matt. xxi. 42.
 xvi. 18.
 Eph. iv. 3—6. 13.
 1 Cor. i. 10. iii. 16, 17.
 1 Pet. ii. 5.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

DIES APOSTOLORUM SIMONIS ET JUDE.

Salisbury Use.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Jude 1—8.	Rom. viii. 28—39.	Eph. iv. 7—13.	Jude.
GOSPEL.	John xv. 17—27.	John xv. 17—25.	John xv. 17—25.	John xiv. 21—24.

SAINT LUKE.

[OCTOBER 18.]

A festival was dedicated in honour of St. Luke, as of the other Evangelists, at a very early period of Christian history, and is found in an ancient Calendar [earlier than A.D. 484] of the Church of Carthage. St. Jerome says [De Script. Ecc.] that the remains of St. Luke were translated to Constantinople in the twentieth year of Constantine the Great, and there laid in the magnificent church which he had built in honour of the Apostles; but whether the present festival commemorates this event or not there is no evidence to show.

Little is indicated to us by Holy Scripture of St. Luke's personal history. His native place appears to have been Antioch, and as St. Paul calls him "the beloved physician" [Col. iv. 14], it seems clear that these words represent his profession. Yet ancient traditions have connected him with the art of painting, and several portraits exist which are attributed to him, showing how general this tradition is. The Evangelist was probably one of St. Paul's converts; for though there is a tradition that he was one of the seventy, the dedication of his Gospel seems to exclude himself from the number of those who had been eye-witnesses of our Lord's life and works. After the separation of St. Paul from St. Barnabas, the Evangelist constantly accompanied the former in his journeyings and missions; and the latter half of the Acts of the Apostles records not only what he heard

from others, but the events which had occurred within his own experience while sharing St. Paul's work and dangers. Hence St. Paul speaks of him in affectionate terms as his "fellow-labourer," "the beloved physician," and "the brother whose praise is in the Gospel throughout all the churches." He continued his missionary labours long after the death of St. Paul, and is believed to have reached his rest through martyrdom, being crucified upon an olive-tree at eighty years of age.

INTERIORT.—The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment. The law of his God is in his heart. Ps. Fret not thyself because of the ungodly, neither be thou envious against the evil doers. Glory be.

SAINT SIMON AND SAINT JUDE.

[OCTOBER 28.]

The festival of St. Simon and St. Jude appears in the Lec-tionary of St. Jerome, but it is only in the Western Calendars that the two Apostles are commemorated on the same day. In the Eastern St. Simon Zelotes' festival is May 10th, and St. Jude's June 19th. They appear to have been sons of Cleophas, or Alphaeus, and nephews of Joseph, and hence they are called brethren of our Lord,—the word brethren being taken in a wider sense among the Jews than with us.

Of St. Simon we have no notice in Holy Scripture beyond the fact that he was surnamed in Hebrew the Cananite, or in Greek

ALL SAINTS' DAY.

The Collect.

[A.D. 1549.]

1 John i. 3.
John xvii. 20, 21.
Eph. ii. 19. v. 30.
32.
Col. ii. 2. 19.
Heb. vi. 12.
Phil. iv. 8, 9.
1 Cor. ii. 9.
Heb. xii. 22-24.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord.
Amen.

DIES OMNIUM SANCTORUM.

Salisbury Use.

	<i>Modern English.</i>	<i>Salisbury Use.</i>	<i>Modern Roman.</i>	<i>Eastern.</i>
EPISTLE.	Rev. vii. 2-12.	Rev. vii. 2-12.	Rev. vii. 2-12.	Heb. xi. 33. xii. 1.
GOSPEL.	Matt. v. 1-12.	Matt. v. 1-12.	Matt. v. 1-12.	Matt. x. 32, 33, 37, 38. xix. 27-30.

Zelotes, both words signifying a zealot; but in what sense is not apparent, unless the appellation is given him because he was one of a strict sect of Pharisees.

St. Jude, Judas, Thaddæus, or Lebbaeus, calls himself "the brother of James," apparently to distinguish himself from Judas Iscariot; and it is probably for the same reason that these other names are put prominently forward, as on one occasion when his name Judas is used, a parenthesis is added, "not Iscariot." He was a married Apostle, and Eusebius mentions two of his grandsons who were brought before Domitian as confessors for Christ's sake [iii. 20]. St. Jude wrote the Epistle going under his name, which is read on this day.

St. Simon Zelotes is supposed to have ministered chiefly in Egypt and parts of Africa adjoining. Some early Greek writers state that he visited Britain, and suffered martyrdom there by crucifixion. But the more probable account is that he was sawn asunder (a mode of martyrdom named in Heb. xi. 37, and that by which Isaiah is believed to have suffered) in Persia, at the same time with St. Jude, who ministered chiefly in that country, and who was martyred by the Magi.

It may be in illustration of that unity of the faith for which the Epistle of St. Jude so strongly contends, that these two Apostles, ministering and suffering, are also honoured together.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Glory be.

ALL SAINTS.

[NOVEMBER 1.]

This festival is not of the highest antiquity. It appears to have originated in the Western Church at Rome in the seventh century, when the Pantheon was dedicated as a Christian church under the name of the Church of the Blessed Virgin Mary and all Martyrs. This is said to have taken place on November 1st, A.D. 608, and the festival to have been kept on that day ever since. But in the Martyrology of the Venerable Bede (though not in his Calendar) there are two days dedicated to All Saints, one on the 13th of May, "Dedicatio Sanctæ Mariæ ad Martyres," and the other on the 1st of November. In the Eastern Church, the festival of All the Martyrs is observed on the octave of Pentecost, our Trinity Sunday; and this, as it appears, since the time of St. Chrysostom, who has left a homily preached upon the day. It may well be concluded that when the number of martyrs increased so rapidly as it did in the great persecutions, Christian common sense suggested such a feast as that of All

Saints, in addition to special days of commemoration for the more illustrious martyrs; and that the dedication of the Pantheon took place on a festival already familiar to the Church, rather than as the foundation of a new one. In the Sacramentary of St. Gregory both days have Collects, &c., provided for them, that in May being entitled "Natale Sanctæ Mariæ ad Martyres," and that in November, "Natale Omnium Sanctorum," the latter having also a service provided for its vigil.

Whatever may have been the origin of the festival, it has become one very dear to the hearts of Christians, and is made, both by the character of the Service for the day, and by the meaning of it, one of the most touching of all holy days; a day on which are gathered up the fragments of the "one bread" of Christ's mystical Body, that nothing be lost of the memory and example of His Saints. First among the "cloud of witnesses" are they of the white-robed army of martyrs who are not otherwise commemorated, whose names are not noted in the diptychs of the Church, but are for ever written in the Lamb's book of life. Next are a multitude of those who were called to wait with St. John, rather than to follow their Master with St. Peter, but who are not less surely numbered among the children of God, and have their lot among the saints. Among that holy company are some who are dear to the memory of a whole Church; good bishops and priests, whose flocks are around them in the book of remembrance; saintly men and women, whose lives have been devoted to works of love, although not ministering at the altar; hidden saints of God, whose holiness was known within the narrowest circle on earth, but who will shine like stars in the firmament before the throne.

When the Church thanks God on this day for All Saints, many an one among them should be remembered by those who are left on earth. At the Holy Communion, and in private devotions, their names should be used in memorial before God; and prayers should be offered by those to whom they are still dear, and with whom they are still in one fellowship, that all loved ones departed may have more and more of the Light, Peace, and Refreshment which the Presence of Christ gives in Paradise.

INTROIT.—Rejoice we all in the Lord while we celebrate this day the honour of all the saints: for in them the angels have joy and give glory to the Son of God. Ps. Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. Glory be.

HYMN.

EVENSONG.—*Jesus Salvator sæculi.*

MATTINS.—*Christe, Redemptor omnium.* H. N. 13. 33, H. A. M. 45, C. H. 21.

" From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles ; and in every place incense shall be offered unto My Name, and a Pure Offering : for My Name shall be great among the heathen, saith the LORD of hosts."—MALACHI i. 11.

" This do in remembrance of Me."—LUKE xxii. 19.

" He that eateth Me, even he shall live by Me."—JOHN vi. 57.

" In the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain."—REVELATION v. 6.

